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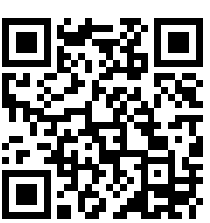

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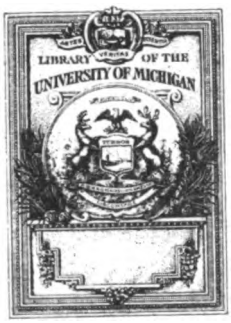

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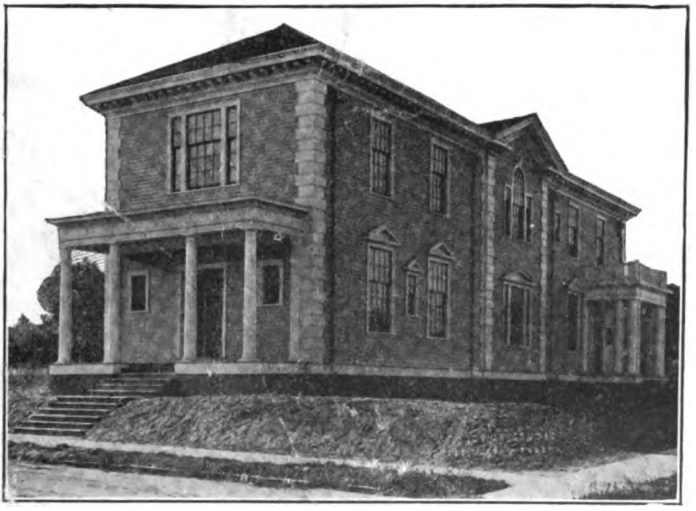

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THE NEW AGE MAGAZINE

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Lodge Room Greeneville Sept. 5th A. L. 5805 A.D.
Agreeable to a Dispensation from the Grand Lodge
of North Carolina directed to the Right Worshipful
George W. Campbell Master Jesse Whiteside Senior
Warden John Rhea Junior Warden met at the
House of Daniel Harrison (then Brother Jesse
Whitesides & John Rhea not attending the Right
Worshipful George W. Campbell Master proceeded
to open the Lodge in due form under the Late
Dispensation when were present Brothers Daniel
Kennedy William Dickson John Gass John Rowman
& Andrew Jackson Brother Andrew Jackson
was appointed by the Worshipful Master S. W.
Pro. Tem. Brother Daniel Kennedy J. W. Pro. Tem.
Brother William Dickson Secretary & S. D. Pro. Tem.
John Gass J. D. Pro. Tem. & John Rowman Tyler
On Motion of Brother A. Jackson Resolved that
Brothers Daniel Kennedy & William Dickson
be appointed a Committee to Prepare Bye Laws
for the Government of this Lodge and Report
the same to the next Meeting
Resolved on Motion of Brother J. Gass that the
next Regular Meeting of this Lodge be on the
Friday after the fourth Monday in October next
The Lodge then closed in due form
Lodge Room September 19th A. L. 5805 A.D. 1805
Agreeable to a Summons of the Right Worshipful Master
George W. Campbell the Lodge Convened in the Lodge
Room in Greeneville Present
R. W. George W. Campbell Master

FROM THE ORIGINAL TRANSCRIPT OF MINUTES OF GREENVILLE LODGE NO. 43 OF NORTH CAROLINA (NO. 3 OF TENNESSEE), SEPT. 5, 1801.

Now in the Archives of the Grand Lodge of North Carolina.

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The New Age MAGAZINE

VOLUME XXIX JANUARY NUMBER 1

ANDREW JACKSON THE FREEMASON

BY A. B. ANDREWS, P. G. M.

WHEN a freemason attains high honors in the Grand Lodge, the members of the Craft are apt, from that time forward, to think of him as a dignitary wearing "the purple of our Fraternity" and lose sight of the red-blooded American who is justly proud of the honor of wearing a white apron and being classed as a Master Mason by the world at large. It is the same in political and civil life.

The name of Andrew Jackson brings to the mind's eye either the American Commander at the Battle of New Orleans, or the forceful President of the United States from 1829 to 1837, who is classed among the super-men who have held that high office. Never does the name Andrew Jackson recall to us the fourteen-year-old boy, fighting in the War of the Revolution, nor the young lawyer practicing in the courts of Tennessee, nor the popular political leader of that same state from 1790 to 1820, nor the Masonic worker attending the Lodge meetings and temporarily filling vacant stations just like ourselves.

We think it nothing out of the ordinary for a man of thirty-four years to be attending lodge meetings as a fellow-worker with us. He is a young man compared to the average Mason.

The Proceedings of the Grand Lodge of Tennessee for the year 1822, page 77 (reprint) show that Andrew Jackson was elected Grand Master of Tennessee, and regularly installed in that office on October 7, 1822, and reelected the following year in 1823. Also, at the meeting of the Grand Lodge of Tennessee, held at Nashville on April 25, 1825, for the purpose of welcoming Brother the Marquis de Lafayette, Brothers Andrew Jackson and G. W. Campbell were the committee appointed to introduce the distinguished visitor. In our admiration for the Freemason who attained distinction in civil and political life, elected President of the United States as well as to the high office of Grand Master, we have lost sight of Andrew Jackson the Mason whose Masonic history covers the interesting period long prior to his election and installation as Grand Master in 1823, and *long* prior to his election as President of the United States in 1828, or re-election in 1832.

In what Lodge was Andrew Jackson made a Master Mason? The generally accepted belief is that he was made a Mason in Philanthropic Lodge No. 12 held at Clover Bottom, Davidson County, Tenn. This statement is made in the NEW AGE MAGAZINE for August of 1920 in the very readable article by Brother William L. Boyden.

Examining the history of Andrew Jackson's life, we find that he was born on March 15, 1767; and as he became of age on March 15, 1788, it is clear that at some time between the date of

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March 15, 1788, and that of his election as Grand Master of the Grand Lodge of Tennessee on October 7, 1822, a period of thirty-four years, he must have received the Masonic degrees.

In the Proceedings of the Grand Lodge of North Carolina for the year 1805 (which Grand Lodge had then three lodges in the State of Tennessee), in the returns from Harmony Lodge No. 29 of North Carolina (No. 3 of Tennessee), located at Nashville, Andrew Jackson is returned as a member of that Lodge. At that time the Grand Lodge of North Carolina met in December, and the return of members was made out for October 31, immediately preceding. This clearly shows that Andrew Jackson was a Master Mason on October 31, 1805, and affiliated with Harmony Lodge No. 29 at Nashville.

According to the *History of Freemasonry*, by H. L. Stilson and W. J. Highan (1899), on page 331, the Grand Lodge of Kentucky warranted Philanthropic Lodge No. 12 at Clover Bottom, Davidson County, Tenn., on September 18, 1805. Was it, then, possible, in the intervening forty-three days for the warrant to be forwarded from the Grand Lodge of Kentucky at Lexington to Clover Bottom, Tenn., an air line of 175 miles, the Lodge to be called and set to work, a petition be presented from Andrew Jackson and lie over for the required one month, he then receive the three degrees, dimit and petition Harmony Lodge No. 29 at Nashville for affiliation, that petition also lying over for one month—was it possible, we ask, for all this to be done in the forty-three days between September 18, and October 31, 1805, on which date the returns of the Lodge were made to the Grand Lodge of North Carolina at Raleigh?

This inquiry clearly shows that Andrew Jackson was not made a Mason in Philanthropic Lodge No. 12, located at Clover Bottom, Tenn., under the jurisdiction of the Grand Lodge of Kentucky.

In the archives of the Grand Lodge of North Carolina at Raleigh is the original transcript of minutes of Greenville Lodge, U. D., of Greenville, Tenn., dated September 5, 1801, in which it is recited:

> Lodge Room, Greenville, September 5th, A.L. 5801. A.D. 1801.
>
> Agreeable to a Dispensation from the Grand Lodge of North Carolina, directed to the Right Worshipful George W. Campbell, Master; Jenkin Whiteside, Senior Warden; John Rhea, Junior Warden, met at the house of Daniel Harrison, when, Brothers Jenkin Whiteside and John Rhea not attending, the Right Worshipful George W. Campbell, Master, proceeded to open the Lodge in due form on the first degree of Masonry under the said dispensation, when were present Brothers Daniel Kennedy, William Dickson, John Gass, John Newman and Andrew Jackson. Brother Andrew Jackson was appointed by the Worshipful, S. W. Pro Tem; Brother Daniel Kennedy, J. W. Pro Tem; Brother William Dickson as Secretary and S. D., Pro Tem; John Gass, J. D., Pro Tem, and John Newman, Tyler.
>
> On motion of Brother A. Jackson, Resolved that Brothers Daniel Kennedy and William Dickson be appointed a committee to Prepare Bye Laws for the government of this Lodge and report the same to the next meeting.
>
> Resolved, on motion of Brother J. Gass, that the next regular meeting of this Lodge be on the Friday after the fourth Monday in October next.
>
> The Lodge then closed in due form.

This shows that Andrew Jackson was a Master Mason on September 5, 1801, and had been made so prior to that date.

At that time he was one of the three Judges of the Court of Tennessee, and as the date of September 5 was Saturday, and court (according to a revisal of 1827) was held for Greene County the first Mondays of March and September, we can picture the frontier village on the eve of a semi-annual term of court; and, overshadowing all in importance were the Judges. This transcript — a four-page sheet — also shows the minutes of meetings held September 19, September 29 and October 27, but in them Jackson's name is not mentioned. Evidently the business of the court required his pres-

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ence elsewhere, which is the reason of his absence.

The *Proceedings* of the Grand Lodge of North Carolina for 1798, page 24, (reprinted as Appendix No. 2 in the *Proceedings* for 1902) sets forth, "Another dispensation constituting a Lodge in Greenville, in the County of Greenville, in the State of Tennessee," has issued from the Grand Lodge. In the proceedings of the Grand Lodge for December, 1800, it is stated, "It is ordered by the Grand Lodge that a charter be warranted and issue to the Lodge No. 41, heretofore established by dispensation in the town of Knoxville, in the State of Tennessee, directed to His Excellency John Sevier, Esquire, Governor of the State of Tennessee, Master; James Grant, Senior Warden, and George Washington Campbell, Junior Warden." The dispensation for that Lodge had been reported as having issued and the Lodge constituted, as is shown by the *Proceedings* of the Grand Lodge for 1799.

Also, the *Proceedings* of 1799 show that there was issued "dispensation to constitute a Lodge by the name of 'Read' in the camp of the Sixth United States Regiment." Summarizing what has been set forth above, it is definitely established that Andrew Jackson was a member of Harmony Lodge No. 29, in Nashville, Tenn., in 1805, and was a Master Mason as early as 1801, when he acted as Senior Warden *pro tem* at the time Greenville Lodge U. D. (afterwards No. 3 of Tennessee), commenced work under its dispensation.

The Lodges in which he could have taken his degrees are therefore restricted as follows:

Harmony Lodge No. 29 of North Carolina and No. 1 of Tennessee, at Nashville, chartered in December, 1796.

Tennessee Lodge No. 41 of North Carolina and No. 2 of Tennessee, chartered December, 1800. Its warrant was outstanding when the *Proceedings* of December, 1799, were issued, at which time Col. William Polk was Grand Master.

Greenville Lodge No. 43 of North Carolina and No. 3 of Tennessee, which was first warranted about 1798, and again in 1800, and chartered in December, 1801.

Read Lodge, U. D., in the Sixth United States Regiment of Infantry, warranted December, 1799. The history of this Lodge has not been traced, and it should be treated in a separate article. It is supposed to have camped in Tennessee. The regiment was mustered out, June 15, 1800.

Old Cone Lodge No. 9, Salisbury, N. C., which was in existence in 1787, and whose charter was long since arrested.

It is possible (but hardly probable) that Andrew Jackson may have received the degrees in Old Cone Lodge No. 9 at Salisbury, where he and Judge John Louis Taylor, afterwards, for six years, Grand Master of North Carolina, read law together under Judge Spruce McKay (and later read under Colonel John Stokes, afterwards U. S. District Judge, who lived in Surry County); but this is doubtful, as he was then under age, and upon getting his lay license, moved from Salisbury to Guilford County, N. C., where he remained but a short time and then moved to Greenville, Tenn., where he began his legal and political career.

At the November term, 1787, of the Court of Pleas and Quarter Sessions of Surry County, North Carolina, the following minute was made:

"William Cupples and Andrew Jackson, Esquires, each produced a licence from Honorable Samuel Ashe and John Williams, Esquires, two of the Judges of the Superior Court of Law and Equity, authorizing them to practice as attorneys in the several Courts of Pleas and Quarter Sessions within this State, with the testimonials of their having heretofore taken the necessary oaths and are admitted to practice in this Court."

In 1798, North Carolina Grand Lodge proceedings, page 16, shows the list of officers and members of "Old Cone Lodge No. 9, Salisbury," which is headed by "Wm. Cupples, Master"; and

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in the list of members is Montfort Stokes—shown on page 14 as a member of the Grand Lodge, evidently by right of being a Past Master—who was a brother of Colonel John Stokes, the U. S. Judge, who died in 1790 at Fayetteville, while holding court, and was buried with Masonic Honors.

Evidently, William Cupples, the Master of Old Cone Lodge No. 9 at Salisbury in 1798, and again in 1799, is the law classmate and companion, admitted to county court license along with Andrew Jackson in 1787.

Possibly he may have received the degrees either at Nashville, Knoxville, or Greenville, Tennessee, or in the traveling military lodge in the Sixth United States Regiment. Clearly he could not have received the degrees in Philanthropic Lodge No. 12, at Clover Bottom, because, five years previous to the warranting of that Lodge by the Grand Lodge of Kentucky, he was acting as Senior Warden *pro tem* of Greenville Lodge No. 43, at Greenville, Tenn., when it met for organization. The probability is that he was made a mason in Harmony Lodge No. 29 at Nashville, where he resided, not Knoxville, which was then the seat of Government, or at Greenville, where the court sat annually each March and September, between 1796 and 1800, and in each of which places were a number of his friends with whom he was then working in the new State government in 1792; Andrew Jackson being a member of the first Tennessee Legislature, and in December, 1796, elected to Congress, then sitting in Philadelphia, and in 1798 chosen one of the three State Judges.

THE MISSION OF MASONRY

REYNOLD E. BLIGHT, 32°, K. C. C. H.

PART IV

LABOR AND CAPITAL

IN this series of articles on the Mission of Masonry, an effort is being made to establish a three-fold thesis:

1. That in this crucial period of world history Freemasonry has a vitally important work to perform;

2. That this duty can be fulfilled without violating the ancient law that forbids the discussion of partisan or sectarian subjects in our lodge rooms;

3. That by espousing certain very definite and very practical principles, Masonry may become a vital and constructive force, politically, educationally, socially.

We have discussed very briefly the problems of illiteracy, civic irresponsibility, and the growing disrespect for law. We may now with profit address ourselves to a consideration of the complex and tremendously significant question of the relation of capital and labor.

Every intelligent citizen recognizes this problem as one of the pressing issues. Scarcely a newspaper comes to our hand that we do not read reports of labor troubles and as the present deflation of prosperity continues the situation will become more acute. Can Masonry not contribute something of value to the solution? For there must be a solution. Baffling, involved and contradictory as the issues are, there must be a principle of economic righteousness that shall prove to be the Ariadne thread to lead us through the labyrinth.

Masonry holds within its membership representatives of all the conflicting groups. Every phase of the question might be presented by members who are firm adherents of the various interests. This constitutes at once a

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handicap and a help. A handicap in that the subject becomes instinct with danger the moment it is mentioned. Partisans are always passionate and prejudiced. Discussions by partisans, especially when their own personal interests are involved, are likely to generate more heat than light, and engender bad feeling rather than promote truth and wisdom.

This varied membership, however, is an advantage, in that to find a common ground, it is necessary to dig below the surface soil of personal advantage and class antagonism and reach the rock of truth and justice.

Frankly we must admit there are many related questions that find no place in our lodges. Questions of labor unionism, strikes, political action, communism, etc., being questions that are debatable and divisive, and calculated to stir up dissension and misunderstanding must be eliminated, lest the serenity of our lodges be broken and the harmony, without which our fraternity is powerless, be interrupted.

But there are certain principles that must appeal to every good citizen and will be approved by every man who is not violently partisan.

Perhaps in centuries agone force, violence and revolutionary methods were unavoidable if a great reform was to be put over. When the despot held all the power the only weapon of the progressive was the torch and dynamite. But in these days of manhood franchise, when the will of the electorate is supreme, and at all times the people have it in their power to make and unmake legislatures and administrations, the appeal to violence cannot be defended. In fact, the man who resorts to arson and assassination stamps himself as an enemy of the public order and therefore a dangerous and reprehensible citizen. The one imperative force in civic affairs is public opinion. And every propagandist has the right to educate that public opinion to his way of thinking; then by constitutional means new laws may be made and new institutions established. Under republican institutions education takes the place of revolution, and the pamphlet and assembly supplant the dagger and the bomb. Masonry can consistently take a stand against propagandas advocating riot and violence and place its disapproval upon agitations that seek to inflame the public mind or are subversive of law and order. Occasionally, well-meaning and dignified men are betrayed into language more vehement than wise, as when a famous preacher addressing an audience in a metropolitan city is reported to have declared, "$5 worth of dynamite placed under the corner stone of the Chicago University divinity school would be about the best thing that could happen for the young men of this country." As an oratorical climax or as a piece of rhetorical hyperbole this may be very effective, but one can but deplore such lurid language. Such a declaration made by a labor agitator to a mob of strikers and directed against a factory might provoke a riot that would end in disaster.

Masonry could not be charged with undue conservatism by taking such a position. Radicalism in America gleans cold comfort from the recent elections. It is obvious that the impassioned appeal of the soap-box orator falls upon deaf ears. Sovietism is not indigenous to the soil of America. It is a rank exotic and cannot flourish in the atmosphere of freedom and democracy. The American freeman, even though his hands are calloused with toil, is too wise to swap the demonstrated advantages of popular sovereignty and constitutional government for the doubtful benefits of a dictatorship of the proletariat. Every workingman knows that the election of a class-conscious administration even though it be his class that is in power would be a step backward, would negative every principle of American tradition, and would result in national catastrophe. Temporary advantage would be much more than offset by the general ruin that would inevitably follow. Russia today is the unanswerable evi-

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dence. Special privilege is accursed whether it mean exploitation by an arrogant and purseproud capitalist or by a vulgar and arbitrary labor union boss. No gain is had by substituting one kind of autocracy for another; and exploitation is bad politics, bad economics and bad ethics, even though it wear a union label. The patriotic citizen seeks to overthrow every despotism, and is not misled by fair promises of pecuniary reward nor befuddled by trite phrases of altruistic idealism.

Class consciousness, as a political and social doctrine, is utterly fallacious and cannot be supported by any argument of reason or of history. The very fact that it tends to set citizens in antagonistic groups by teaching that the interests of certain classes, by the very nature of things, are eternally and irreconciliably opposed to the interests of certain other classes, and therefore these classes must continue in mortal conflict until one or the other is triumphant, should be quite sufficient to condemn it. We, of course, must admit that as things are now there is a vicious warfare between two general social groups, but we may well contend that this situation is not due to inherent conditions but is the result of misunderstanding, suspicion, and greed. The fair-minded citizen, who represents neither labor nor capital, but that great majority who are being ground continually between the upper and nether millstones, condemns the arrogant and grasping business owner and manager on one side, and the fanatic labor leader on the other. In this struggle for possession he, the ordinary citizen, gets the worst of it.

He sees that labor is, at times, irresponsible and reckless, blithely tearing up sacred agreements, deliberately engaging in sabotage, indulging in sympathetic strikes, making unreasonable demands, becoming dictatorial in its demeanor, and savage in its methods of warfare. He sees also that, at times, capital can be merciless and grasping, inhuman in its treatment of labor, ruthless in competition, and unscrupulous in its exploitation. He realizes that the answer to the problem lies much deeper than hours and conditions of labor, wages, open shop, collective bargaining. It is quite apparent to him that labor and capital can never get together to adjust differences, and to devise ways and means for mutual cooperation, until a new spirit animates both employer and employe.

Without expecting the millennium and without invoking quixotic ideals, the average citizen, who is concerned with the general welfare and not with the triumph of any propaganda or movement, demands that the belligerents realize that their conflicts imperil the national well being, and that this warfare of hatred and violence cease.

Just so long as capitalist and worker look at the issues from purely selfish and sordid standpoints they can never get together. When Lord Shaftesbury, his great heart wrung with pity for the poor unfortunates suffering under the iniquities of the industrial England of his time, set out to correct these abuses he was stoutly opposed by no less noble men than John Bright and Richard Cobden. At that time Cobden's annual income from his factory is said to have been between $40,000 and $50,000 and yet he was unwilling that night work of children of nine years should be prohibited, or that the working day of children should be reduced to twelve hours. Fifty years of agitation was necessary before these humane reforms were accomplished.

Masonry, without involving itself in any of the disputes between the conflicting parties, may well carry on a campaign of education in the humanities, demanding in the name of justice and social progress that the old hatreds and prejudices be abandoned and a new spirit of fairness be invoked. Aside from the interests of the groups directly concerned, the rights of the public must be conserved, the principles of fair-dealing must be upheld, and the welfare of the nation as a whole must be the determining factor in every controversy. Carlyle has well put it when

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he says: "Capital and labor never can or will agree until both decide on doing their work faithfully throughout, and like men of conscience and honor whose highest aim is to behave like faithful citizens of the universe and obey the eternal commandments of Almighty God who made them."

MASTER TOPIC OF THIS MASONIC AGE SHOULD BE MASONRY

By Chas. V. Beede, 32°.

THE leading reflection to which this occasion seems to invite me respects the great changes, in the years since the inception of Masonry in this country. Ancient opinions attacked and defended; new ideas recommended and resisted by whatever power the mind of man can bring to the controversy. And it peculiarly marks the character of the present age, that in looking at these changes and estimating their effect on our condition we are obliged to take into consideration not what has happened in this country alone, but in others also. A chief distinction of the present day is a community of opinions and knowledge among men; existing in a degree heretofore unknown. Knowledge has in our time triumphed and is triumphing over distance, over difference of language, over diversity of habits, over prejudice and over bigotry.

The Masonic world is fast learning the great lesson that difference of nation does not imply necessary hostility, and that all contact need not be controversy. The Masonic field is becoming more and more a common field for intellect to act in. Energy of mind, genius, power, wherever it exists may speak out in any tongue and the Masonic world will hear it. There is a vast commerce of ideas, and there are marts and exchanges of those intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinions of the age.

Mind is the great lever of all things. Human thought is the process by which human ends are ultimately answered, and the diffusion of knowledge so astounding in the last half century has rendered innumerable minds, variously gifted by nature, capable of being competitors or fellow workers on the theater of intellectual Masonic operation.

A day has at length succeeded, and we may begin to see what has actually been done, permanently changing the state and condition of Masonic society. Without dwelling on particular circumstances, it is most apparent, that, from the before mentioned causes of augmented knowledge and improved individual condition, a real, substantial and important change has taken place and is taking place, highly favorable on the whole to our Masonic liberty and Masonic happiness.

Like vessels on a common tide, propelled by the gales at different rates, according to their several structure and management, but all moved forward by one mighty current strong enough to bear onward whatever does not sink beneath it. If the true spark of Masonic knowledge be kindled, it will burn, human agency cannot extinguish it.

The great trust is continually descending to new hands. Let us endeavor to comprehend in all its magnitude, and feel in all its importance the part assigned to us in the great drama of Masonic affairs. Let us apply ourselves to that which is presented to us as our appropriate object. There remains to us a great duty and there is opened to us a noble pursuit to which

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the spirit of the times strongly invites us. Thus far our example shows that our society is compatible not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws and a just administration of our Masonic affairs.

There is a deeper lesson to learn, to which we can appropriately apply ourselves, the deepest, the most necessary of all. I mean the lesson of religion. The dominant underlying note of our society. Not a religion in the sense in which many leaders of modern thought are accustomed to use the word; not a religion in the sense of humanitarianism or of the thinly veiled pantheism, or of philosophic rationalism; not a religion whose conception of the spiritual combat is a series of strategic retreats before the advancing hosts of science, a religion that holds as of Faith only what is conceded to it by the dominant intellectualism of the hour.

I profess this doctrine absolutely and without reservation, that science has no other end than the truth, and the truth for its own sake, without reference to the consequences; good or bad, regrettable or fortunate. So understood, Masonic study pursued in the same spirit in all civilized lands, forms as I have said before a field for intellect to act in.

After all Masonry is a means, not an end. The end is life itself, the life of the individual. A true Masonic life is one that has height and depth as well as breadth, fineness as well as force, and vision as well as effectiveness. Masonry in this great sense must be attained, if attained at all, greatly. It is an organism, and the forces that create it must be a part of it and share in its nature. The swing of the pendulum is toward new and greater accomplishment, despite the prophets who beset us with their certainties, and the solution is hidden in the councils of God. The end we cannot foresee or directly control. The means are before us; we can in a measure accept them; in them are the promise of the future. The instruments in this great change which we Masonically witness are the younger members and the candidates seeking Masonic knowledge. Upon them, upon the impressions created through the effectiveness of the initiation, upon these lessons portrayed depends the advancement of our society. What they learn, what they intend, we must to a great degree perform, because they are the future. The precise outcome of their labors we cannot foretell, but the character may be read in what they shall learn and accomplish during these prophetic three steps. The fabric of our intellectual progress is being woven before our eyes at every meeting of every Masonic lodge.

When allowance is made for the deadening effect of custom, is it not certain that life will seem a more sacred thing to men, not life in the physical sense, but life in the higher and truer sense in which we must come to think of it?

Let us extend our ideas over the whole vast field in which we are called to act. We cherish every memory of our worthy Masonic ancestors; we celebrate their patience and fortitude; we admire their daring enterprise; we teach our initiates to venerate their piety, and we are justly proud of being descended from men who have set the world an example of founding a fraternal institution on the great and united principles of human freedom and human knowledge.

Let us advance the arts of Masonry, build up all its great institutions and see whether we also, in our day and generation, may not perform something worthy of being remembered. Let us cultivate a true spirit of union and harmony, and in pursuing the great objects which our condition points out to us, let us act under a settled conviction and habitual feeling that Masonry, our families, our friends, our acquaintances, the human family in general, whether they be permitted the privilege of sitting within the four walls or not, are one.

These are excitements to duty; they are not suggestions of doubt.

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THE STORY OF THE MEN OF TYRE OR THE OCCULT IN MASONRY

By Fred B. Leyns, 32°

"Merge into one sense thy senses, if thou would'st be secure against the foe."
—*Voice of the Silence*

ARE undue efforts being made by various writers to connect Theosophy and the Occult with Masonry?

To begin with, there is a great deal of analogy in the meaning of the three terms: Theosophy, the Occult, and Masonry, and a reasonable amount of charity in the consideration of definitions will show it to be so.

Giving roughly our own brief definitions, Theosophy means the Divine Wisdom; the Occult means that which is hidden; and Masonry is: "a course of ancient, hieroglyphic, moral instruction, taught agreeably to ancient usage by types, emblems, and allegorical figures," or, we might say, taught by visible signs illustrating hidden, or "occult," spiritual truths.

So without necessarily having reference to the tenets of any particular society, it is evident, according to the ritual itself, that there is considerable Occult Theosophy, (Hidden Divine Wisdom) in Masonry as it exists, without seeking to establish any new connections with any particular society.

However, a source of inspiration, common to some other society, may easily become apparent.

We have in mind several instances of advanced teachings being given out in recent years by occult teachers in the front rank, no reference whatever being had to Masonry; and we also find that these same teachings are also actually embodied in the "Work" in various ways.

As one instance of such, we present for your consideration the following brief sketch; and those who are interested may readily find ways to fill in and amplify if they care to.

Many members of the Masonic Institution are students rather of the letter of the ritual than of the spirit of the teachings. It is well that this should be so, for, in the very form of the ritual, many things are preserved for future generations to elucidate. It is the true province of the writer on these subjects to be suggestive rather than dogmatic, and this, also, is in harmony with the whole trend of the Masonic work.

Masonry leads the candidate, the single individual, one step at a time, as he signifies his readiness to proceed.

The whole scheme of the ritual is a complete suggestion of the way in which the higher faculties of man are developed. There are spiritual faculties dormant in all; and to each, when his time comes, and he has made suitable proficiency, there occurs a development of certain spiritual or physical faculties of perception, amounting to something very much more than simply a stimulation of the intellect.

This development is, naturally, attended with an increase of responsibilities.

On the physical plane, the Hiramic Legend includes the story of man sacrificing his life to his duty. This is a high and honorable ideal and it is often the main thought carried away by those who come simply to see the degree and spend a pleasant evening; but behind all the ostensible lessons of Masonry, which are always good, there are deeper, more instructive and specific meanings hidden, which appear in time to those "worthy and well qualified, duly and truly prepared." If not by this inherent vitality of Truth, how else does our Masonic Philosophy survive? Furthermore, an Acacia is always planted, in the subconscious memory, by which

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Truth is revealed at the proper time.

The Legend of Hiram the Builder always has a mysterious attraction, both for the student who delves patiently into its concealed references, and also for those who merely swell the number present in lodge whenever it is presented.

Why should it not?

We are told that: "The arts and sciences were here made the basis of a philosophical institution which has withstood the moral test of ages." Those who see it, and who have seen it many times with only a thrill of half understood emotion, will one day become the students who will never rest until they are proficient in its more recondite mysteries; for it symbolizes the Quest of the Holy Grail, the Drama of the Soul, the Search for the Lost Word, the Way of Initiation.

And some say that, after all, the word was not found.

This, if so, is but too true to life itself.

In fact, a substitute word is given; but the key to the real word is given in a way so subtle, an allusion so brief, that each must recognize it for himself.

Flesh and blood cannot reveal it. only the Father in Heaven—The God Within.

Most of us will accept the substitute word and wait for future incarnations in a future age to reveal to us the true one. This allegory in the third degree is like a puzzle picture, the last few pieces of which each student must place for himself; then Azrael, the Death Angel, once more scatters the pieces.

Let us picture this degree in the mind's eye and regard it steadfastly: "The tumult and the shoutings cease, The Captains and the Kings depart."

The mystery resolves itself into a dim perspective, showing in bold, black outlines, the grim figures of the Three Tyrians.

These Three Tyrians unquestionably personify the faculties of Thinking, Feeling, and Willing manifesting in a perverted way; and the legend presents to us the story of a man striving to control these elemental forces of his nature, and, as it develops later, without any particular plan.

Small wonder that he failed.

There were no designs found on his trestle board. He had completed only a portion of his work.

Herein is the key to the mystery play; and herein is the individual lesson.

Let us see what happens.

Feeling, unguided by Thinking, and uncontrolled by Will, is Passion, and is destructive. It wastes the twenty-four hours of the day.

The Twenty-Four Inch Gauge has thus become an instrument of destruction instead of construction.

Thinking, unless warmed and made vital by Feeling and directed to some useful end, is cold and impotent. The Square of Morality has become the sign of an unfeeling development of Intellect. In such case it has become for the time being, a symbol of destruction. If correctly reported in the public press, one of the leading scientists of the day, if not the greatest, is represented as reasoning to the conclusion that the human personality does not exist after death. This, if true, illustrates exactly our point. We doubt if he meant it just that way; but at any rate, Intellect alone, will never solve the great question.

Now as to Will, fitly symbolized by the Setting Maul, if untempered by Thinking and Feeling, you will readily admit it to be the "most hardened and determined villian of the three." He who is at the mercy of such a powerful and dangerous pervert as an unchastened will, is driven headlong on the path of destruction until he is stopped by the Hammer of Thor.

The Setting Maul has become, also, a symbol of destruction.

All this, because of a lack of "harmony," a lack of coordination of these powers of the Soul, the Thinking aspect, the Love aspect, and the Will or

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Force aspect, in the service of the God Within.

Not by either one alone, may the release from the lessons and duties of earth be found, and its great question solved.

Is this fanciful imagery merely, or is it a fair interpretation of a hidden lesson, an ashlar built into the structure of the Temple by some Adept who knew that Truth is never valued except by the finder.

There is much more to the mystery play in the Third Degree than the incident of the Tyrians; but we think the inferences here drawn as to the meaning of the Three Brethren and Men of Tyre, (brethren indicating a very close relationship) are well within the ordinary, every day experiences of mankind.

The Great Souls who lead and teach the evolving races of men, as far as they may in harmony with the Law of Free Will, have embodied precious truths in legend, in dramatic verse, in ritual, and in allegory; and the Masonic Work is particularly rich in such content. It is a loved and beautiful school; but a preparatory school, and not the only one at that.

The highest truths found in Masonry are, of course, given to other candidates in other schools, and often in a much more direct and specific way. If we find then, these same teachings given elsewhere, in a different form, but essentially the same in meaning as symbolized in prominent parts of our ritual, the fact is, at least, worthy of thoughtful consideration.

Let us turn now to a description of certain experiences that come to students in those other schools to which we have referred above, and see if it parallels anything with which we are familiar. We will quote very briefly from "Initiation and Its Results," by Dr. Rudolf Steiner, who, so far as we know, is not a member of the Masonic Institution; nor do we now recall any mention of Freemasonry in his writings:

"This then, is the change which the occult student observes coming over himself—that there is no longer a connection between a thought and a feeling, or a feeling and a volition except when he createst the connection himself. . . . The brain of the higher clairvoyant divides into three independent active entities: the thought-brain, the feeling-brain, and the willing brain. . . . The greatest acquisition which the occult student inherits is the attainment of complete lordship over the connecting threads of the three powers of the soul; yet simultaneously these connections are placed entirely at his own responsibility."

We may say that previous to the accelerated development caused by his study, purification of life, and mental training, this interplay of Thinking, Feeling, and Willing, was maintained in a sort of automatic balance by a higher power. Now, this control is placed consciously in the hands of the candidate.

However, he is not yet a Master Mason.

First, he must acquire this dominating Poise.

In the preceding degrees (of development) it was done for him.

Now, he must pray for himself.

"Wise men ne'er sit and mourn their loss,
But cheerly seek how to redress their harms.
What though the mast be now blown overboard,
The cable broke, the holding-anchor lost,
And half our sailors swallowed in the flood!
Yet lives our pilot still."

—*Shakespeare.*

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THE PERFECT ASHLAR[1]

By Walter H. Finley, 32°, K. C. C. H.

OUR brethren of the Geodetic Survey, in laying their vast systems of triangulation, have a little device which is largely responsible for the marvelous accuracy with which they measure and map our broad planes and lofty mountain ranges. It consists of a mirror not as large as a man's hand by which a ray of sunlight is reflected toward a distant point where an observer, often a hundred miles away, is able to see it, and by orienting his instrument with it, to forge another link in the chain of precision uniting the far extended shores of our continent.

This little heliotrope, as it is called, has for me two lessons: first, the ability of the little mirror to carry its message so far and so accurately does not rest in any worth or virtue of its own but wholly in the power of the light it reflects. Hardly would I have the temerity to stand before you tonight but for the hope that I might be the inconsiderable mirror to reflect some spark of truth as a suggestion for someone's leading. Second: That in many positions of the glass some light would be reflected toward its objective but only when the very eye of the sun is caught does the ray shine forth that rewards the eager anxious search of the observer. The Symbols of Masonry viewed from almost any angle reveal the light but surely there is one view that will show forth the truth in the fullness of its power and is it not the searching for and the "following of the Gleam," as Tennyson puts it, that constitutes the truly profitable Masonic labor?

The perfect ashlar is a symbol of the perfect individual developed from the rough or original state and the methods of our operative brethren in completing the ashlar serve as a remarkably truthful guide to our speculative conclusions. The mason taking a stone as it comes from the quarry will first lay off one side only and with care and the frequent application of the level and square, will complete this one true side, perfect in surface and angle and line, for the subsequent perfection of the whole depends on the integrity of this side. Then with square and plumb and level, the other five sides are completed and established always in relation to, and by virtue of, the perfection of the "try" or true side.

The symbol of the perfect ashlar, of which our altar should be a reminder, was anciently a perfect cube having six equal sides, one of which is hidden from view. Which is the "try" side, the basis of all hope of perfection for the whole?

We, as Masons, believe in God and in our own immortality, so why may it not be a real spark of truth to view the sixth and hidden side of the cube as our spiritual side. Nay more! not the spiritual *side* only but all that lies above it constituting the entire substance form and being of the true spiritual man into which the five visible sides, or the five senses, are but so many windows of consciousness held in harmony and just relation to the basic Principle by constant applications of the Plumb of Righteousness, the Level of Humility and the Square of Truth.

John, the disciple of love, viewed this mighty symbol with his spiritual eyes and saw it as a city descending out of Heaven, that lieth four square and the length and the breadth and the height of it are equal and limited only by the mystic number twelve. He saw it the abiding place of God whose holy light pervaded it and made it glorious beyond description.

Spiritual man is perfect as he is the

[1] Address on the occasion of the Formation of Acacia Lodge U. D., Fairmont, W. Va.

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image and likeness of God who is Infinite Perfection. Our "try" or true side is therefore without a flaw and the resulting ashlar will be perfect or otherwise depending entirely on our skill in the use of the working tools of the Fellowcraft. Proficiency in the use of these tools does not come to us as a gift but by dint of consistent Masonic labor in walking uprightly with our fellowmen in all humility of spirit and with the seal of truth upon our hearts.

If we are inspired by the desire for a higher degree of individual perfection and are earnest and sincere seekers after truth, should we not open our spiritual eyes and remember the suggestion of the perfect ashlar that the true substance of the symbol is often hidden from our view and that we must guard the windows of our consciousness against the entry of "anything that defileth, neither whatsoever worketh abomination or maketh a lie."

If we are diligent and take for our guide that book which is ever open upon our altar we will be granted, beyond the peradventure of a doubt, the clear vision of an unmistakable ray of light, guided by which we may, with links of absolute demonstrable truth, join the rocky shores of this, our earthly experience, with that bourne from which no traveler ever returns.

FEAR

A SATIRE

If man could put away the fear
That follows every untoward step
Thus be forever bold—
Mephisto would have court galore
And wingless angels by the score
To feed the flames of passion!

But fear is counted craven—weak
As some would say of warriors meek
And laggard—slow to strike!
So Satan has a motley crew
Of bold rapscallions—just a few
To save the ancient fashion!

As fear is first of virtue's pangs
And dread of punishment is pain,
Some folks will keep a pledge—
Until the sweets of tongue—touched sin
Shall well absorb the fear within—
And "care" be not in fashion!

Then one will break the fest'ring chains
And "Prince Mephisto" gains a spear
To keep the fire-guard full!
Yet "dread remorse" still claims his friends
And urges men to make amends—
Thus fear keeps pace with passion!

—*Denman S. Wagstaff*, 32°, *K. C. C. H.*

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I Stood on Old Pont Neuf

Sad old river of a thousand secrets—
From the old Pont I see you sprawling by;
Under a shadow like a smothered fire;
And sullen, catching from the clouds a mood
Full of dark passion.

The sun stabs through the gloom—
Touches with fire your nervous heart
And glory radiates from wall to wall,
From pont to pont until it breaks
By the old Louvre.

Old haunted Louvre—in the gloom
It holds my fancy, brings to me
The pallid Catherine and the kings
She spawned to work her fearful will.
Under the sun it makes me dream
Of Mary, lovely Queen of Scots;
And wonder if those old stone walls
Ever held Princess half so fair.

Old quiet walls—'tis hard to dream
Of all your ancient eyes have seen—
Riots, rebellion—seas of blood—
Kings passing like wild dreams away—
Royalty before your gilded gates
Perishing in hideous death.

Power is madness—kings are put away.
Worshipped and deified they were an ill
That still like sores upon the State
Make misery. Kings are no more loved;
But madness still in power lurks
And people suffer.

The bell from St. Germain l' Auxerrois tower,
The bell that rang that awful night
For St. Bartholomew's red hour
Sends to me through the changing light
Its soft, sweet tones.

How many changes since that bloody night—
How time works out the will of God
And yesterday's dread power breaks
Today in echoes and I ask
Why was this power once endured?

—A. B. Leigh, 32°

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The New Age Magazine

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NOTES AND COMMENTS

EDUCATION FIRST!

THE Smith-Towner Bill before Congress has received the hearty endorsement of the great majority of the American people and is opposed by not more than one or two kinds of people. It is now before Congress and does not need to be re-introduced, which it will have to be if it is not passed at this session of Congress. A determined effort, the source of which is palpable, is now being made to defeat this bill, and more than one way is being used for that purpose. It is now proposed to create a Department of Public Welfare and include all matters of education under that department. This is putting the cart before the horse, for *education is the prime factor in any welfare movement.* Establish a Department of Education and let all welfare work come under *that* department. The object of the enemies of the Smith-Towner Bill and of the establishment of a Department of Education is to submerge the whole scheme of education so that it may be conveniently lost in the shuffle. It is most important that our legislators be not deceived and led astray by casuistic argument. Education is the prime need in this country today, and the Smith-Towner Bill and the creation of a Department of Education are the most important items before Congress and the country at this time. The object of the opposition is, by any and all means, to bring about delay in this matter; to put the business off until a more convenient season. No time is so convenient as now! Now is the time to attend to so vital a matter. Delay will be the first step toward the defeat of this most necessary legislation. DO IT NOW!

THE K. OF C. OFFER TO THE AMERICAN LEGION

In our November issue was a short editorial rather commending the act of the Knights of Columbus in offering to donate five million dollars of the fund left from their war welfare work to the American Legion for the purpose of erecting a memorial to our soldiers and sailors. At the time the offer was made the magazine was just going to press and we had had no opportunity for investigating the matter fully; hence the editorial. Since then, however, our opinion has under-

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gone a decided change and we approve the stand taken by Marvin G. Perry, National President of the Private Soldiers and Sailors' Legion, who, in an open letter, according to *The Washington Post* of November 10, says: "The money offered was contributed during the war for the aid and relief of our soldiers, and its use for the construction of a great marble palace at Washington would be an indefensible diversion from the purpose for which it was intended." The foregoing statement is unanswerable and we are pleased to announce that there has grown up such a general opposition to the acceptance of this money by the American Legion that though many organizations approved the offer when it was first made they are now beginning to see the error of their way and the individual members themselves are protesting to the officers of the American Legion against its acceptance. This protest has had the effect of at least causing a postponement of action thereon until next year, pending which it is probable that the American Legion, officers and members, will have a more complete understanding of the matter and will realize that this money was given for welfare purposes and not for monuments to the Knights of Columbus—and, *incidentally, to the heroic dead;* and since the government has dispensed with the services of the Y. M. C. A., Salvation Army, Knights of Columbus, Jewish Welfare and all other welfare organizations that rendered service during the war, and the welfare work taken over by the government itself, this money should be turned over to the government for the purpose for which it was intended.

MORE PROPAGANDA?

At a "movie" show on Ninth Street in Washington, D. C., about the middle of November, some war pictures were shown. First were shown the Knights of Columbus, in some good, charitable work. The pictures were vociferously applauded; the lights being extinguished, the individuals who were doing the applauding could not be distinguished and identified. Next came pictures of the Salvation Army, in equally good work—but there was no applause. Lastly came pictures of the Red Cross, in equally good work; the pictures were hissed and groaned at. All this still in the dark! One naturally asks why. We know that both the Red Cross and the Salvation Army are non-sectarian; we know that the Salvation Army was first in Flanders Field, and that they worked without fee or reward—almost without the hope of it. We know that the Red Cross, also non-sectarian, was next in the field, and we know the grand work they did, also without fee or reward. But the K. of C., distinctively sectarian, whose *creed* comes before country and even before succor, but who did works of charity, were the only ones applauded at that Ninth Street show! No one felt called upon to resent the affront—you see it was still dark and under the circumstances no one felt like offering himself a useless sacrifice in a case where it was evident that the persons offering the affront knew that they could not be identified, and could, therefore, stir up a rough-house with impunity.

But there are other places of entertainment. At about the same time Miss Mabel Boardman, prominent in Red Cross work, and now one of the Commissioners of the District of Columbia, addressed the Society of the Sons of the American Revolution, at their regular meeting; and as she gave the history and some of the work of the Red Cross Society, she not only received an ovation, but a unanimous vote of thanks. You see, her audience, non-sectarian, were the descendants of Revolutionary sires.

The next evening, at the National Geographic Society, the lecturer was a Romish priest—Leonard J. Vanderberg—who spoke (with an accent slightly Teutonic) of the Pygmies of Africa; at least that was the subject announced; but most of his talk was of the Maisi tribesmen, a war-like, brave tribe which has

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given much trouble to the white (British) settlers, and have been at war with them for years. His reverence made plain the purpose of his propaganda when he pleaded with the people of the United States, hoping, of course, for substantial aid for that tribe which he said had been decimated in the last two decades.

As they are subjects of Britain, inhabitants of a British colony, we are no more at liberty to espouse their cause than we are to espouse the cause of the rebellious Irish. It would be as bad taste and as bad policy for us to interfere between the Maisi tribesmen and the government of Great Britain as it would be for that government to interfere between us and the Filipinos; and it should not be forgotten that there has been no argument or plea offered for the liberation of Ireland that would not equally apply to the Philippines. We have jurisdiction in that archipelago, but none in Ireland.

It is always humane to extend a helping hand to a waning race or nation *that deserves that help*. This appeals to all of us. But why not turn our attention to the Hawaiian Islands, which, when discovered by the whites, were teeming with population, but whose Kanaka population is now nearly extinct? We have a *responsibility there*. And, finally, why not follow Washington's advice and attend to our own business?

IMMIGRATION AND AMERICANIZATION

The burning question of the day is the Americanization of the vast horde of aliens that dwell among us; instructing them in the ideals of democracy and the duties of citizenship. We vaingloriously call America "the Melting Pot of Nations." The phrase, coined by that clever Jewish author and playwright, Israel Zangwill, sounds well, and to a certain extent describes the situation in the United States, but it must be taken with certain limitations. The fusing of men is something like the fusing of metals—some will run together, others will not. Not so very long ago we were compelled to deport to their respective heath—darkest Russia—a shipload of immigrants who failed to fuse with their fellow citizens. The question is: Have we bitten off more than we can chew? Can the body politic digest the inchoate mass of aliens within its borders without importing vast numbers of others before the digestive process already begun is completed? Labor leaders in the United States cry out against the influx of immigrants. Already the unemployment question is becoming acute in many of our industrial centers. Will not immigration increase the labor troubles and drag down the standards of living of the American workmen? We quote as follows from the *St. Louis Globe-Democrat*:

"The immigration situation is very grave. Apparently only a lack of transportation facilities prevents, or will next year prevent, such a flood of immigration as this country has never had. The number who would come here next year if they could get steamer accommodation is placed by Chairman Johnson, of the House Committee on Immigration, at 10,000,000. For the most part they are simply seeking to get away from the miseries and deprivations of their home lands and would in the main merely swell the ranks of unskilled labor and make more acute our unemployment problem, with all the evils that would attend it. Radicalism, now so much on the wane, would, under such conditions flare up again. Under conservative leadership such as has now gained the ascendant in the ranks of organized labor the problem of adjustment of the relations of capital and labor is possible of solution. To swell enormously the ranks of unemployment and radicalism through the wide-open doors of Ellis Island would make a solution far more difficult. The workers of the country, organized and unorganized, which means more than 90 per cent of the people, have seen the danger of radicalism and turned from it, as the recent election shows, and it is a hopeful sign that the heads of labor organiza-

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tions are so clearly reading the signs of the times and are getting in accord with them."

We have always felt sympathy in this country for oppressed nations, for peoples who have suffered under the yoke of religious or political tyranny, and have extended them a warm welcome when they flocked to our shores. But today the question of immigration is not so much a problem of spiritual and political persecution as it is one of *hunger!* Would it not be better to help the hungry horde of foreigners in their own countries, instead of importing them into our congested domains and feeding them here? We are in danger of being swamped if we permit unrestricted immigration. Thousands of undesirable aliens clamor for admission at our gates. As a prominent editorial writer says: "It is not the desire for liberty that drives so many aliens to our shores; it is the iron whip of hunger. They do not seek to become Americans; they seek to obtain American food. Some of them are good material for citizenship, and some of them are pollution." We run great risks in unlimited immigration. Our ability to assimilate the new flood of aliens is questioned by many publicists and sociologists. Says Lothrop Stoddard, in *World's Work:* "Up to a few years ago the assimilative power of America over the hosts of new arrivals to our shores was taken for granted abroad. But lately certain phenomena such as 'hyphenism' during the war, the political activity of foreign propagandas like Sinn Fein, the prevalence of imported revolutionary doctrines among certain alien groups . . . combine to make some foreign observers doubt the stability of our national type and institutions." We have now come to the parting of the ways, and must call a halt. Immigration must no longer be left to mere whim and sentimentality, but to scientific inquiry and observation. We don't want undesirable revolutionaries and fanatical doctrinaires to destroy our liberties. The fact is patent to any unprejudiced observer that most of the communistic and anarchistic agitation in the United States is the work of aliens, who cannot or will not understand the genius of institutions, inherited from the Fathers of the Republic, and tested in the crucible of experience. We are now undergoing a transition stage; the inflation of the war period is being dissolved. If we admit a colossal horde of immigrants amongst us in these parlous times, we invite disaster. Competition for jobs among those who work with their hands, already a problem looming large on the industrial horizon, will be made more acute by immigration. Let us then legislate against the over-stimulation of immigration, until we have assimilated the strangers in our midst. We don't want to see any soup lines in our cities, or men clamoring for work that is not to be had. Given a little time, the economic situation will adjust itself, if properly managed.

METHODS OF AMERICANIZATION

Man is essentially a tool-minded animal; he cannot accomplish very much without tools. By tools we do not necessarily confine our definition to implements of the working man—the mason, the farmer and the carpenter; but extend it also to the tools of the intelligentsia—the printed page and the instruments of the scientific laboratory. The great majority of the immigrants who come to our shores are more or less acquainted with the tools of the working man, but they have comparatively little acquaintance with the tools of the mind. They are not bookish people. However, large numbers of them are not illiterate in their own language, but they have no knowledge of the English tongue. They lack the tools whereby they can become acquainted with English. Of late years, however, a number of excellent textbooks have been published in this country for the instruction of immigrants.

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It is not the lack of suitable textbooks, at present, but of schools and teachers. Since the war the great necessity for the Americanization of the immigrant has come home to us with renewed force. Numerous methods of teaching English and civics to foreigners are being devised. Some of them already in vogue are producing excellent results, such as the home and neighborhood classes. The home and neighborhood teacher is the connecting link between home and school. Her natural introduction into the home of the immigrant is made through the child at school. Often a visit in one home leads to an introduction to neighboring homes. The main object of the visiting is not to reach the child, but the mother who creates its home. Says a recent bulletin of the United States Bureau of Education:

As the home and neighborhood teacher makes her friendly contacts with the mothers, and her influence in the neighborhood grows, she secures the confidence of the foreign women and finally organizes them into class groups for the study of English and civics.

In organizing these neighborhood groups the home and neighborhood teacher accomplishes her purpose with the least difficulty when the groups include, at first, women mainly of like race or nationality, with approximately the same degree of literacy or the lack of it. The grouping on the basis of nationality or race follows a fundamental law in elementary education, namely, to proceed from the known to the unknown. When the woman, hitherto isolated, finds herself with women of her own nationality and on the same plane of literacy with them, she soon loses her shyness. This first step out of her complete isolation paves the way for the foreign mother to enter more fully into the life of her family, her neighborhood, and her community.

To put the home and neighborhood teacher plan upon a workable basis as a public school effort, the State Commission of Immigration and Housing of California succeeded in having the legislature pass the home-teacher act in 1915. A year before its passage the Board of Education of the city of Los Angeles opened its first public school daytime class for foreign mothers. In accordance with the provisions of the home-teacher act, the first home teacher began work in 1915. That was the beginning of the development of the neighborhood school and its concomitant socialized processes, furnishing an ideal educational background for special adult work. These schools of Los Angeles were designed especially to help the great bulk of the foreign-born population to acquire a knowledge of the English language as a necessary tool in the great democratization process. To this end intimate neighborhood classes for adults have been placed close to the compact alien groups. These foreign groups include at least thirty-three nationalities, among them a goodly proportion of Mexicans, totally illiterate and with the lowest living standards. In 1915 the estimated immigrant population of Los Angeles was 28,650 out of a total population of 350,000.

During the past three years home and neighborhood classes have been developing under the public school system of Los Angeles until today they include the following types: Classes for mothers meeting morning, afternoon or evening in schoolhouses, cottages or neighborhood centers; factory classes for men and women, meeting in factories, Pullman car departments, paper mills, car barns, laundries, canneries and nurseries; classes in boarding houses of large non-American groups of laborers; classes in hospitals. These class groups are covered by twenty-one home teachers in fifteen school districts in twenty-four public schools and their annexes.

The latest addition to the neighborhool school is the "cottage school," sponsored and financed since May, 1919, by the Los Angeles Federation of Parent-Teacher Associations. The report for the first six months of this school shows that the total enrollment in September, 1919, was eighty-seven adults with an average attendance during the summer months of forty. The total number of families represented in the enrollment was seventy-five, or three-fifths of the 125 families within easy access of the cottage.

The public school is the proper place for the Americanization of the immigrant, but the night classes of the public school can very well be supplanted by industrial and factory classes. "But in its last analysis," says the Bureau of Education bulletin, "this educational opportunity of the industrial or factory class for the foreign-born adult is a public concern and should be linked with the public school system. The teacher and supervisor should be furnished by the Board of Education with standards and principles determined by that body."

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THE ANCIENT GRUDGE

There has been a persistent and continuous effort made in this country to belittle the aid which Great Britain extended to us during the World War. Even in official circles the statement was made that it was the American Navy which made possible the transportation of over 2,000,000 Americans to France without the loss of a single transport on the way over. Is this statement a true one? By no means! The fact is that some 60 per cent of our troops were transported in British ships. Admiral Sims did justice to England in his narrative, *The Victory at Sea,* published in *The World's Work,* for October, 1919, as follows:

> Let us suppose for a moment that an earthquake, or some other great natural disturbance, had engulfed the British fleet at Scapa Flow. The world would then have been at Germany's mercy and all the destroyers the Allies could have put upon the sea would have availed them nothing, for the German battleships and battle cruisers could have sunk them or driven them into their ports. Then Allied commerce would have been the prey, not only of the submarines, which could have operated with the utmost freedom, but of the German surface craft as well. In a few weeks the British food supplies would have been exhausted. There would have been an early end to the soldiers and munitions which Britain was constantly sending to France. The *United States* (the italics are ours) *could have sent no forces to the Western front, and the result would have been the surrender which the Allies themselves, in the spring of 1917, regarded as a not remote possibility. America would then have been compelled to face the German power alone, and to face it long before we had had an opportunity to assemble our resources and equip our Armies.*

Let us not forget that of the five thousand anti-submarine craft operating day and night in the infested waters, we had 160, or 3 per cent; that of the million and a half troops which had gone over from the United States in a few months, Great Britain brought over two-thirds and escorted half. With these facts in view, how do you account for the antipathy to England during and since the war shown by certain newspapers and journals in the United States? Brethren, have you forgotten the Kaiser's boast of his army of German spies in this country; can you forget the hatred of our Irish citizens against Great Britain? Certain journals, kow-towing to Irish-Catholic patronage, have sought to blacken the fame of England during the World War. And this blackening process continues. Let us ever remember that our conception of civil and popular government came from England; that we inherit her language and literature; and last, but not least, that our Masonry is of old England. But it seems that some of us cannot forget our ancient grudge—the American War of the Revolution, when we threw off the yoke of the Mother Country. Our school text-books have given us a very one-sided view of our early history. To the inquiring student we earnestly recommend a recently-published book by Owen Wister, entitled *"A Straight Deal on the Ancient Grudge,"* (Macmillan Co., N. Y.), in which many facts are set forth that put English people in a new light as regards the Revolution. History is astigmatic.

> At the time of the Revolution England was violently divided in sentiment about us. Two parties, almost as opposed as our North and South have been—only it was not sectional in England—held very different views about liberty and the rights of Englishmen. The King's party, George the Third and his upholders, were fighting to saddle autocracy upon England; the other party, that of Pitt and Burke, were resisting this, and their sentiments and political beliefs led them to sympathize with our revolt against George III. . . . It was through Whig influence that General Howe did not follow up his victories over us, because they didn't wish us to be conquered, they wished us to be able to vindicate the rights to which they held all Englishmen were entitled. These men considered us the champions of that British liberty which George III was attempting to crush. They disputed the rightfulness of the Stamp Act. When we refused to submit to the Stamp Act in 1766, it was

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then that Pitt exclaimed in Parliament: "I rejoice that America has resisted. . . . If ever this nation should have a tyrant for a king, six million of freemen, so dead to all the feelings of liberty as voluntarily to submit to be slaves, would be fit instruments to make slaves of the rest." But they were not willing. When the hour struck and the war came on, so many Englishmen were on our side that they would not enlist against us, refused to fight us, and George III had to go to Germany and obtain Hessians to help him out. His war against us was lost at home, on English soil, through English disapproval of his course, almost as much as it was lost here through the indomitable Washington and the help of France.

In studying our War of Independence let us then weigh the facts of history carefully before we pronounce judgment. Let us ever remember that George III was a Hun, with all the contempt for personal liberty of the Hun deeply ingrained in his nature. The Parliament to which he appealed for aid was "a fake Parliament, largely elected by fake votes, which did not represent the English people—that this fake Parliament was autocracy's last ditch in England." Failing to enlist the common folk to any great extent in his little war against the rebellious Americans, George III naturally turned to the Hessians for aid, and bought those hirelings for so much per man from the tyrant Duke of Hesse-Casel, Germany, to fight his battles in the Colonies.

SOM BODY IS WRONG

In the issue of THE NEW AGE for July, 1920, there appeared a poem entitled "The Pillars Wonderful," signed Arch'd Gilmour, Shanghai, China. It seemed to us a very good poem and accordingly we published it, giving credit where we had every reason to believe that credit was due. Recently, however, we received a letter from Brother James Brown, St. John's No. 175, Greenock, Scotland, enclosing a printed copy of the very same poem, the only difference being that the copy sent by Brother Brown had two lines that were not included in the copy sent by Brother Gilmour.

Brother Brown asserts very positively that the poem is his, that he wrote it, and that it was published in the Greenock Daily Telegraph of January 17, 1920. Brother Brown is of the opinion that the verses must have been copied from the above-mentioned paper as they were not published anywhere else. He also states that a framed and glazed copy of the poem (specially ordered by the W. M. of St. John's Kilwinning, his Mother Lodge) hangs in the Temple and has hung there since February, 1920. Now, what do you think of that?

THE PROCESSION OF LIFE

"Life is a journey; more—it is an exploration. We are pioneers. Every day is a new adventure. We were all born on shipboard and cannot disembark until the Captain gives the orders. Then, whether we will or not, we must disembark. But we cannot anchor in midocean."—LYMAN ABBOTT: *Knoll Papers.*

Life has been symbolized for us by poets and painters in many ways. Emerson, in one of his poems, represents the days of a man's life passing before him in an endless file, "muffled and dumb like bare-foot dervishes." To each man they offer gifts, and each may choose according to his desire, his natural inclination, his talent. A French painter has depicted life as a great procession, with Death, garbed in the symbolical shroud, marching at its head. Life is indeed a journey marked by three great stopping places, youth, manhood, and old age. We do not linger very long at either of these places, but are forced to take up our burden and journey on to the final goal—the inevitable end, the grave. What does it matter, then, asks the moralist, whether one's life be long or short? "For look," says Marcus Aurelius Antoninus, "to the immensity of time behind thee, and to the time which is before thee, another boundless space. In

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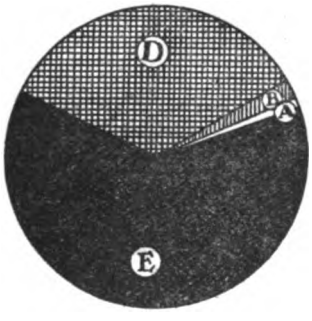
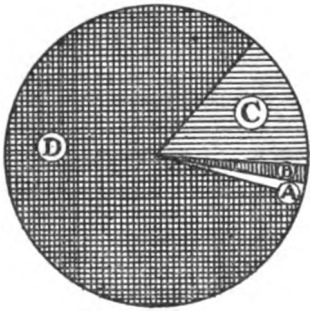
this infinity, then, what is the difference between him who lives three days and him who lives three generations? . . . Thou art a little soul bearing about a corpse, as Epictetus used to say." Everything depends on the point of view: there are some who take life seriously; while others regard it as a great cabaret, to be filled with noise, dancing and feasting. Some of us are called to rule, others to obey. Let us, then, take the stations for which our talents fit us, and strive to do our best. "Hitch your wagon to a star," says Emerson. In other words, strive for the highest ideals of character. "Character is destiny," says Sophocles. Some of us are born to shame, others to exalted stations; some to poverty and some to riches. What is the grand criterion of success: *character!* But, alas, in these degenerate days, success in life is commonly accepted as meaning financial success. There is a mad striving after the Almighty Dollar, and many in their eagerness to quickly secure what they imagine to be their just due land in the penitentiary. Let us ask ourselves what proportion of our fellows win in the race or even come within a reasonable distance of material success? *What becomes of* 100 *men representing an average group of Americans starting out in life?* The data has been compiled for us by statisticians. In the fall of 1916 the savings bank section of the American Bankers' Association collected some illuminating figures on the subject, which were afterwards supplemented by the National Association of Life Underwriters, in a pamphlet entitled "The March Through Life."

Of the subsequent fate of 100 men starting out in life, we have the following facts, set forth in graphic statistics:



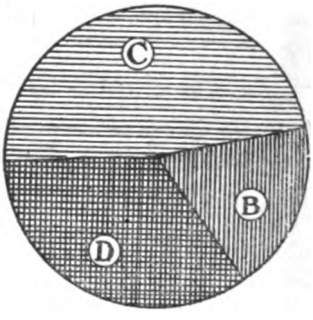
At Age 75—
Of These Men

E 63 have died
A 1 is wealthy
B 2 are well-to-do, and
D 34 are dependent.



Estates at Death—
Of 100 Men

A 1 leaves wealth
B 2 leave comfort
C 15 leave from $2,000 to $10,000, and
D 82 leave nothing.



Financial Condition—
Of 100 Widows

B 18 live on their incomes
C 47 supplement incomes by working, and
D 35 are dependent.

Below is shown the fate of these 100 average Americans at several stages of "The March Through Life," leading up to "Age 75," summarized above:

At Age 35—
Of These Men

5 have died
10 are wealthy
10 are well-to-do
40 live on their earnings
35 show no improvement

At Age 55—
Of These Men

20 have died
1 is wealthy
3 are well-to-do
46 live on their earnings
30 are not self-supporting

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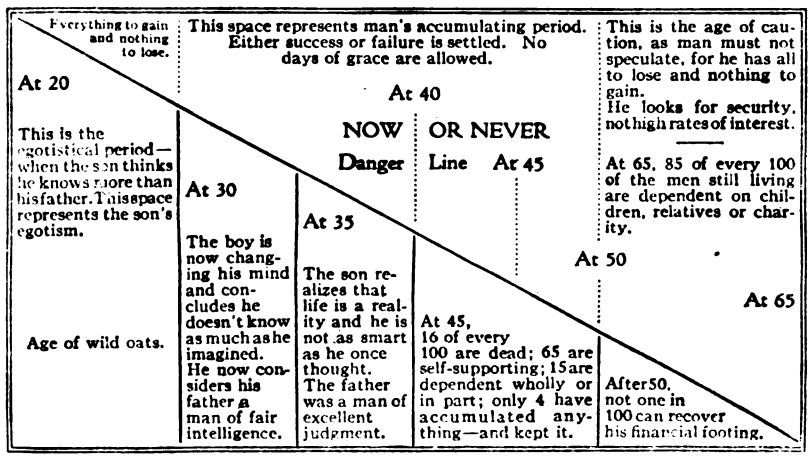
At Age 45— Of These Men	At Age 65— Of These Men
16 have died	36 have died
1 is wealthy	1 is wealthy
3 are well-to-do	4 are well-to-do
65 live on their earnings	5 live on their earnings
15 are no longer self-supporting	54 are not self-supporting

The Wall Street Magazine has also compiled a most significant chart, showing the condition of a man from 20 to 65 years of age, from various points of view:


Everything to gain and nothing to lose.
This space represents man's accumulating period. Either success or failure is settled. No days of grace are allowed.
This is the age of caution, as man must not speculate, for he has all to lose and nothing to gain. He looks for security, not high rates of interest.
At 20
At 40
NOW OR NEVER
Danger Line
At 45
At 50
At 65
At 30
At 35
This is the egotistical period—when the son thinks he knows more than his father. This space represents the son's egotism.
At 65, 85 of every 100 of the men still living are dependent on children, relatives or charity.
The boy is now changing his mind and concludes he doesn't know as much as he imagined. He now considers his father a man of fair intelligence.
The son realizes that life is a reality and he is not as smart as he once thought. The father was a man of excellent judgment.
Age of wild oats.
At 45, 16 of every 100 are dead; 65 are self-supporting; 15 are dependent wholly or in part; only 4 have accumulated anything—and kept it.
After 50, not one in 100 can recover his financial footing.

All these figures are food for thought. They bring out one point very clearly: The importance of *Thrift*. We should not only conserve our vital forces, but our time and money as well. Education will do this for us.

REST THOU IN HOPE

Why troublest thou thy soul
With what befell ere thou wast born,
Or why mistrust what shall befall again
When life is at an end?
It may be that in other worlds—
Worlds long since vanished—
Thou didst weep, as now,
Pondering the miseries
That lay beyond thy knowledge.
Who can say?
And yet, vague recollections
Do haunt my memory, fainter than dreams;
And the touch of unseen lips
Thrills me with a bliss
Unknown to mortal sense.
In ages long gone by, O soul,
Did griefs o'erwhelm thee?
A future life awaits. Rest thou in Hope!

—*J. H. Rockwell.*

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THE GREAT MIRACLE AT TEMPLE MORE

By G. W. Baird, 33° Hon.

THE report from Ireland, that land of superstition, that sacred images were bleeding and that, upon touching them, many cripples and invalids were cured or relieved, has excited mild curiosity in this country. It is reported that "shopkeepers and hotel proprietors" in the neighborhood of these remarkable happenings are doing a brisk business. A nearby newspaper, the *Midland Tribune* of September 4, gives something of an account of the incidents but does not commit itself so far as to vouch for their authenticity. It says, "it is alleged," and "it is recorded," etc. That "it is asserted that a soldier told Mr. Walsh that he had seen a beautiful lady near the ruins of the doomed town Hall, and she had said to him, 'come to me and you will be saved', and placed beads on his neck." "It is stated that the soldier is said to have become a Catholic, and many are said to have been cured of the maladies from which they suffered."

Mr. Walsh, who seems to have been primarily responsible for the Templemore commotions, recently transferred his activities to Cashel. His advent there at the house of the Rev. Innocent Ryan, P. P., was signalized by a sweating and bleeding of images and crucifixes. Crowds came flocking around at once. The Rev. Ryan interfered and sent the people away. "As no signal miracle was forthcoming," he writes to the *Irish Times* of September 13, "the crucifixes are hidden away, though a piteous and clamorous crowd of invalids from distant parts made us gratify their piety and give scope to their faith by allowing them to see or touch one or the other of these religious objects."

There is much more of it but quite enough has been quoted. It seems to the writer of this article that if touching one of these images would really benefit an invalid, it ought to be a pleasure and a duty for the priest to keep it busy. A skeptic, you know, might not unreasonably say that it had been "hidden away" for the purpose of renewing the supply of blood or sweat. If the perspiration and the blood were genuine, why not challenge the skeptics and submit the said blood and sweat to chemical or microscopical tests?

The sample of the alleged blood of St. Januarius which, on an anniversary, may liquefy, thus announcing wonderful events, has many times been challenged by scientists, but there has been no acceptance.

At the time of the Johnstown inundation, in 1889, it was stated in many of the papers that a wooden image of a saint was washed about the church without being wet. Many papers published this account and, failing to give any authority, thus assumed responsibility; but when the priest of the church made denial, declaring unequivocally that the image *was* wet, not one of the papers made correction.

A most interesting miracle is mentioned in the *Vie de Jesus, par Leo Taxil.* He says that the pool of Bethesda was, in the time of Jesus, famous for its curative properties, and people came from all parts of the Holy Land to bathe therein; that the hotels, the inns and the shopkeepers did a brisk business, so great was the crowd. One poor Jew, who had been a great sufferer from hemorrhoids, was a faithful believer and a daily bather. When the water became effervescent, it was said that an angel was troubling it, and it was then that it was a most effective cure. One day, finding the water bubbling, the patient hurried in, and behold, his hemorrhoids disappeared. He gathered a bottle full of the water and

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hurried to his room in the inn and, on looking in the mirror, discovered that the hemorrhoids had been transferred to his nose. At that moment the proprietor of the inn appeared and, believing that the son of Israel purposed departing, demanded payment of his board for the whole period of his engagement, which so enraged the man that he threw the bottle of water at the proprietor, striking him full in the face and, behold, the hemorrhoids were transferred to the nose of the proprietor!

FREEMASONRY—ITS RELATION TO LAW AND BUSINESS

By D. W. Ketchum

Law implies a science or system of principles or rules of human conduct.—*Burrill.*

WITHOUT some such system or science the vaunted civilization of the race would topple to the ground over night and be nothing but a shambles in which even the loftiest ideals and the highest forms of thought would be indistinguishable from the gaudy and worthless.

The majesty of the law is bedrock. The immovable bedrock on which the safety of the races depends. In whatever form it may show itself the law must be respected, not only as duty but as a precautionary measure for the protection of life itself.

The law comes from many sources. Sometimes from above as in the case of an autocracy. At other times it slowly rears its majestic figure from below, upheld and supported by the masses as in the case of a democracy. But in whatever form, the Law should be respected because it is the law.

If the source of the Law is base, divert the flow from one spring to another, but never abolish Law. The American Revolution stands out as an example of the principles of law-abiding folk who changed the source of the Law under which they lived.

A community of any sort whatsoever which is really lawless and without Law is doomed to destruction.

But Law is not all that is necessary for the amicable relations of a people. If we depended on the officials of the Law for our safety and well being the whole system would be a failure.

Personal responsibility then is the answer. The trust placed by one in another in their everyday relations is the only thing which can successfully fill this breach and bring about the success of any such system. In fact it is the oil of human kindness which alone enables the machine of the Law to run at all.

What a sorry world this would be indeed, if a business man had to await a time when a court of law could step in and enforce contracts made by him with others. Without the cooperation of his fellow business men, every business man would soon have to cease operations.

It is this part of human nature which causes one in one section of the country to place confidence in the word of another whom he has never seen.

It is this then that presents to Masonry an opportunity to prove its worth to mankind.

The fraternal ties should foster and promote this spirit of trust and cooperation in all men so that the Law of the land cannot fail.

The principles of Masonry should not be dropped when leaving the lodge room, as is too often the case, but put into active practical use wherever one happens to be.

It is more than an opportunity now that the Fraternity has grown so rapidly, in fact it is a test to which the Fraternity is being put every day to determine whether or not it is of worth to the nation, or whether it is merely a very much overrated symptom of man's desire to congregate.

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By Mysticus

THE BRETHREN OF THE ROSY-CROSS

"Beneath the broad tide of human history there flow the stealthy undercurrents of the secret societies, which frequently determine in the depths the changes that take place upon the surface."—Arthur E. Waite, *The real history of the Rosicrucians.*

THE Brethren of the Rosy-Cross! Who were they? What was the real object of their mystical association? Volumes have been written about them, but the dark veil that hid the sanctum sanctorum of their secret mysteries was never even partly pulled aside until Arthur Edward Waite, Mason and student of occultism, wrote his book, *"The Real History of the Rosicrucians,"* based not upon his own vain speculations, but upon the writings of the Rosicrucians themselves. Modern romantic literature is more or less tinged with Rosicrucianism and so are the higher degrees of Freemasonry. The subject is well worth studying. "A halo of poetic splendor," says Heckethorne (*Secret societies of all ages and countries*) "surrounds the order of the Rosicrucians; the magic lights of fancy play round their graceful day-dreams, while the mystery in which they shrouded themselves lends additional attraction to their history." Hargrave Jennings, in his *"The Rosicrucians, Their Rites and Mysteries,"* throws little or no light on the subject. "His book," says Waite, "is simply a mass of ill-digested erudition concerning phallicism and fire-worship, the round towers of Ireland and serpent symbolism, offered with a Charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy."

It was not until the seventeenth century that we hear of Rosicrucianism. It was the time of the Reformation; there was a revolt against the old dogmatic faith and the ancient philosophical authorities. Germany, the birthplace of the Reformation, was seething with intellectual unrestraint and conflicting opinions. Freedom of inquiry on most speculative subjects was granted. "Now," says Waite, "in an age of progress, of doubt, and of great intellectual activity, it is singular to remark the almost invariable prevalence of mysticism in one or other of its manifold phases, and the close of the sixteenth century beheld spreading over the whole of Germany and passing thence into Denmark, France, England, and Italy, a mighty school of mysticism in the great multitude of magicians, alchemists, etc., who directly or indirectly were followers of the renowned Paracelsus." Alchemy, astrology, and Cabalism were pursued with ardor. "To find the Philosophic Stone," says an interpreter of the Hermetic traditions, "is to have discovered the Absolute." There arose an advanced school of illuminati, who concealed beneath the jargon of alchemy a system of mysticism that commands our admiration. They carried their labors well into the seventeenth century. Books began to appear from the German press purporting to contain the secret of the *Magnum Opus*. "It was," says Waite, "at this interesting period that the Rosicrucian fraternity made public for the first time the fact of its existence, and attracted universal attention by its extraordinary history, and by the nature of its claims."

In the year 1614 appeared the *Fama Fraternitatis; or, a Discovery of the Fraternity of the most laudable Order of the Rosy Cross*, setting forth the objects of the society. This was followed in 1615 by the *Confessio Fraternitatis*, and in 1616, *The Hermetic Romance; or The Chymical Wedding*, by Christian Rosencreutz. "The *Fama* and the *Confessio*," says Waite, "invite the learned

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of Europe to cooperate with a secret society for the renovation of the age, the reform of philosophy, and to remedy the imperfection and inconsistencies of all the arts." We gather from these books that the Brethren of the Rosy Cross were Christian mystics, with strong anti-Catholic leanings. They called the Pope Antichrist! "They were," says Waite, "mystics in an age of scientific and religious materialism." Many wonderful powers were ascribed to the Brethren, such as the ability to evoke the elemental spirits; to make themselves invisible at will; and other supernatural gifts. Some contend that they practiced the art of transmitting the baser metals into gold. But this is not borne out by the *Fama* and *Confessio,* which denounce "the ungodly and accursed gold-making"; and the "monstrous symbols and enigmas by which pseudo-chymists impose upon credulous curiosity." Waite contends that the Rosicrucians were Lutheran disciples of Paracelsus. Some writers declare that no regular organized body of Rosicrucians ever existed. They were simply isolated groups of thinkers; and their claims to antiquity have no basis in fact. They were but the followers of the ancient theurgic schools of antiquity; Cabalists, and neo-platonists, who adopted the symbol of the Rose and Cross as their peculiar badge. Some assert that their name was derived from that of Christian Rosencreutz. But it is more than probable that the symbolism of the Rose and Cross, which is of considerable antiquity, suggested the name of the fraternity. It is now admitted by all true disciples of the Rosicrucian cult that Christian Rosencreutz was a mythical personage, a *nom de plume,* if you will. The rose is the symbol of life, of beauty, and immortality; the cross of suffering, death, and self-denial. The crucified rose, therefore, typifies immortality obtained through death and suffering. Of course there are many other implications and interpretations of the rosy-cross—alchemical, cosmical, and theosophical, with which the reader is doubtless acquainted. The *Paradiso* of Dante's *Divina Commedia* consists, says Eliphas Levi, of "a series of Cabalistic circles divided by a cross, like Ezekiel's pantacle; a rose blossoms in the center of this cross, and it is for the first time that we find the symbol of the Rosicrucians publicly and almost categorically revealed."

The philosophy of Rosicrucianism seems to be a continuation of that mysticism of the East, tempered by Christian ideas. It is neo-platonism and Cabalism modified by Christianity; an effort by direct intuition to place oneself in immediate union with the Absolute.

From Germany the Rosicrucian movement spread to England. Among English disciples may be mentioned Robert Fludd, who wrote several important treatises on the philosophy of the Rosy-Cross. Much interesting material about Rosicrucianism, ancient and modern, may be obtained from a recent book entitled *Rosicrucian fundamentals,* etc., by Khei X, authorized by the High Council of the Societas Rosicruciana in America, and published by the Flame Press, New York City. I take pleasure in recommending this book to Scottish Rite Masons, for it contains a notable chapter on Masonic symbolism that is very unique in many respects. This treatise will be followed in the near future by an authoritative volume by Brother H. V. A. Parsell, 32°, A. A. S. R., of the Southern Jurisdiction, on the *Rosicrucians and Freemasonry.* It will interest the brethren to know that there are a number of Rosicrucian societies in existence, in this country and Europe, engaged in studying the philosophy of the cult, two of them being affiliated with the Masonic Fraternity. The Societas Rosicruciana in America numbers many Freemasons among its fold, but it is not directly connected with the Craft. It admits women to its membership, and its headquarters are in New York.

Khei X, in his *Rosicrucian Fundamentals* has an interesting exposition of the Temple of Masonry. He says:

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As long as Freemasonry continues to teach as truth the fable of the material magnificence of the Temple reputed to have been built by Solomon, just so long will its initiates remain the blind children of a blind mother. If we accuse the Church of being a stumbling block in the pathway of advancing science and philosophy, what shall we say of an ethical organization of world wide extent, embracing in its membership notable scientists and archaeologists, yet stubbornly clinging to a worn-out and altogether untenable tradition, which at best it certainly fails completely to understand or interpret at the present day.

We are informed that "after David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within his borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world."

Most assuredly, the wisdom referred to HAS astonished and amazed the world. Reflect, brethren; 80,000 workmen labored unceasingly, under the aid and guidance of three powerful Kings, with armies of assistants and laborers at their disposal, for more than seven years, to produce a little building 108 ft. 5 inches long, 36 ft. 5 inches wide, and 54 ft. high. And so spacious was it and magnificent withal, and constructed by so many celebrated architects, that although the rough dwellings of American troglodytes and the Cave Dwellings of Homo Sapiens of 50,000 years ago, together with the Pyramids and other imposing monuments of antiquity still survive in excellent preservation, we are ingenuously informed that the spacious and magnificent Temple of Solomon escaped not the ravages of barbarous force.

Masonic scholars, many of them Craftsmen of repute, have attempted to read into the Hiramic and Solomonic legends and traditions, various other motifs based upon History, Tradition and Mythos, but to the student unprejudiced by conventional hypotheses and acceptances, it will be apparent that truly no Temple made by hands can ever meet the ethical and esoteric requirements.

And it will also be just as obvious that upon this one point, the *real* Temple,—truly made without sound of hammer or other instrument—positively *not* made with hands—Masonry is silent. Brethren, if you will accept it, the building of the only TRUE Temple in the ONLY TRUE SENSE is the building of the Temple of the Soul and the Threefold Spirit, the HUMAN BODY.

It may be objected here, that this is already admitted and asserted by the Craft. True. But if such is the case, why seek to perpetuate a fable which, in the light of archaeological knowledge of conditions extant in Palestine at the time ascribed to the Solomonic Temple, is even worse than ridiculous and very evidently an original cultus enhanced by the accretions resulting from over enthusiastic imaginations during succeeding years far beyond the intent of the primal concept. Why fail to teach—to study—and to understand just *how* and *why* the Human Body IS the Temple of the Soul?

Strangest of many strange conditions brought about by the passing of Time, the real truth of the Human Temple, while veiled in all the allegory and symbolism of Freemasonry, is the least emphasized therein.

Notwithstanding, this profound truth is the central point upon which the Doctrine and Dogma of all the religions of the world depend. The Holy Bible, Old and New Testaments alike, is an exegesis in allegory, simile, parable and prophecy, of the Human Temple, and this fact it will be our purpose in this monograph to demonstrate. The same great truth has been expressed in the architecture, plan and elevation of the religious edifices of the world from the very beginning of human history, as witnessed by the Temples of the Nile, even to the stone forestry of Gothic architecture of the Cathedral Age.

Since Masonry, the offspring, fails us in our search for the true exegesis, we must turn to Rosicrucianism, the parent, that strange cultus with so many ramifications closely interwoven with the esoteric doctrinalia of all great world religions and arcane societies, for enlightenment.

In this age-old Brotherhood we trace the journey of Virgin Spirit after its differentiation in the Body of the Solar God, down through myriad involutionary forms, until each original spark of the Divine Flame has become a true EGO, individualized, and self-conscious.

Through many changes, transformations, and transmutations, the Divine Spark has learned to operate in mineral, vegetable and animal structures and vehicles, and now requires a specialized vehicle with which to contact the exterior, mundane, or material world through definite channels of perception, whereby exterior impacts and vibrations can be transmuted into consciousness.

Long before a human foetus has been developed in the maternal womb, the Ego has gathered to itself in the spiritual planes of being, the material, and fashioned the astral archetypal form around which the future physical body, which is to be its home while functioning in the Physical World, is precipitated, crystallized, and built.

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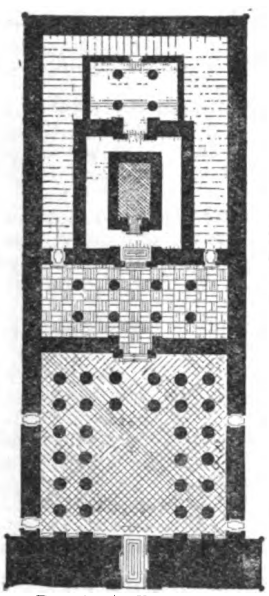
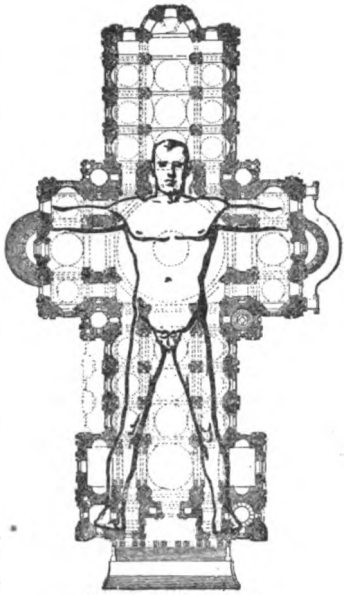
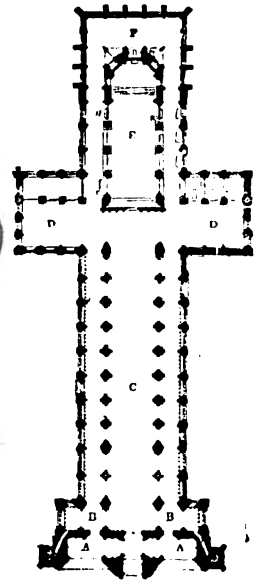


Temple of Khonsu at Karnac



St. Paul's, London



Plan of Peterborough Cathedral

And just as it has through countless processes of change, transmutation, and so-called death, arrived at the human stage of existence, so it will continue through several more changes, deaths or transmutations, in order to build each time more perfectly the earthly Temple in each succeeding incarnation, until from a state of aboriginal savagery it arrives at the cultural status of the present day.

Thus the Human Temple in very truth is *not* made with *hands,* neither is the sound of any hammer or other instrument heard in the building thereof, and in spite of passing millenia it IS eternal in the Heavens, for the visible physical structure is but the impermanent reflection or crystalization of the true, permanent archetype, which is the *real creation* in the spiritual Heavens beyond, where the models or archetypes of all that ever has been, or IS NOW, remain imperishably in Akashic preservation.

On examination of the religious architecture of all nations and times we find one prominent feature in common—the trinitarian or three-fold arrangement.

Thus, the Egyptian Temple had its Outer Court or Court of the People; its *Middle Chamber* or Hypostyle Hall, and its *Sanctum Sanctorum* or Holy of Holies into which none but the Hierophant entered.

The Greek Temples had their Pro-Naos or Outer Court; the Naos or Cella, or *Middle Chamber,* and the *Sanctuary* or Holy of Holies containing the shrine or statue of the God or Goddess.

The Hebraic Temple had its Outer Court or Place of the People; *The Middle Chamber* or Holy Place, and the *Sanctum Sanctorum* or Holy of Holies to which similar reverence was paid by the High Priest, and which arrangement was quite evidently based upon traditions and ideas brought over from the former captivity in Egypt. The Temple as rebuilt by Herod kept the same general arrangement with the addition of Courts for Men, Women and the Gentiles.

The Pyramid has its *Unfinished Chamber on the Ground Floor;* its *Middle* or "Queen's Chamber," and the *Sanctum Sanctorum* or "King's Chamber" although no King has ever been found there. The ceremonial occupant was a "King" in quite another sense from that of political rulership.

The Gothic Cathedrals and Minsters besides being cruciform in plan, which is simply the Cosmic Man under the Sign of the Cosmic Cross, have the Nave, or Place of the people; the Choir or Chancel, for the Singers and minor clergy, corresponding to the Holy Place or Middle Chamber; and the Sanctuary or Holy of Holies into which only the highest ecclesiastical dignitaries and the Celebrant and assistants at the Altar enter. And on the Altar will be found the Tabernacle or Ark of Salvation in which is the Sacred Host, of which the Shewbread of the ancient Temples was the prototype.

Let us correlate these ideas and associate them with the facts regarding the Human Temple as given in the Greatest of our Three Great Lights.

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1. In I Cor. iii, 16, it is written, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

And in the 17th verse it is written, "If any man defileth the Temple of God, him shall God destroy; for the Temple of God is holy, *which Temple YE ARE.*"

The early Tabernacle in the Wilderness symbolized the Human Body in its earlier forms of evolution, termed by Rosicrucians "nascent Man," and represented the human corpus without head or limbs, showing that the eternal Spirit only is within before the Ego is fully indrawn, even in the embryotic forms of life, although head and limbs have not yet appeared in the scheme of ultimate development.

The later Temple in Jerusalem, and all the greater Temples which succeeded prototypic forms in all the world religions, symbolized the full grown and fully developed Homo. For exact details paralleling the biblical description, the student is referred to the Historian Josephus in his "Antiquities," Book 3, Ch. vi. Sec. 4, and Book 8, Ch. iii, Sec. 2.

The Human Torso is divided into three principal sections or divisions:

1. Thorax,
2. Abdomen,
3. Pelvis.

These correlate with the details previously given, as follows:

1. The Pelvis, is the Ground Floor, or Porch of the Temple.
2. The Abdomen is the Middle Chamber, or Holy Place.
3. The Thorax is the Sanctum Sanctorum or Holy of Holies.

The Thorax further symbolizes Heaven, including the vital organs, heart and lungs, and occupies one-third of the torso above the Pelvis.

The Abdomen symbolizes Earth, and occupies about two-thirds of the torso above the Pelvis.

The Pelvis symbolizes the Underworld, Hell, Sheol, Hades, and the Pit.

The Temple of Solomon and all the ancient Temples were accurately orientated. So too, in the Human Temple the Head represents the East, and in ancient formularies was always buried or laid on funeral pyres in that orientation. The Right Side becomes North, and on the North side of the Thorax we find no vital organ outside the right lung, thereby symbolizing at the same time the Masonic idea of the North as a place of "darkness." The Left Side is the South and in a way symbolizes the sun at meridian, as from the center of the Thorax inclining to the left in the heart, the most vital of all the organs, astrologically ruled by Leo (the Sun) and the seat of dynamic and mechanical power. Last of all and terminating the body are the Feet, symbolizing the West.

I have not space to follow the ingenious frater in all his implications and symbolisms regarding the human temple and its correspondencies with the Solomonic Temple. I refer the reader to the book for further elucidation. In occultism we find the following additional analogies: (1) The Physical Body is the Ground Floor of the Temple; (2) the Etheric Body is the Middle Chamber of the Temple, and (3) the Astral Body is the Sanctum Sanctorum of the Temple.

OTHER BOOKS RECEIVED

FRISBEE, JEROME B.: King Solomon's temple. Lindsay, Calif.: The Temple Publishing Co., 1920. 28 pp. Price $2.00, postpaid.

This publication is of particular value to Freemasons. It contains many interesting illustrations and designs of the Temple of Solomon, and descriptions of the sacred vessels that were used in the ceremonial worship of Jehovah. The writer also deals with the symbolical implications of the temple, which are of peculiar interest to Freemasons and students of the occult. Solomon's temple, like its prototypes of Chaldea, Babylonia, Egypt and Phoenicia, was a symbol of the universe. The great pillars of brass, Jachin and Boaz, which stood at its portal embodied many secrets. Says Mr. Frisbee: "Systematically concealed in every part of these mysterious pillars lies the Sacred Cubit of 25 inches—the one ten millionth part of the Polar Radius of the Earth—a unit essential to this demonstration and meeting every test. Also the two great pillars symbolize the

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primary law of creation which predicates the distinctive and harmonious ponderation of the contrary forces of the universal equipoise. Repeating the great lesson that life is the result of forces in continual conflict and that death results when this active antagonism ceases. They emphasize the binary principle in nature—male and female, light and darkness, spirit and matter, wisdom and strength."

The Holy of Holies of the Temple, of course, was the *sine qua non* of the edifice; the place where the Ark of the Covenant, with its sacred relics, was deposited—the Ark from which emanated the Shekinah, "the divine light without which man sits in gloom and the purpose of his being is a mystery. Here were preserved the sacred standards by means of which the universe was measured and the depths of divine mystery fathomed."

LEVINGER, ELMA E. Playmates in Egypt and other stories. Philadelphia, Jewish Publication Society of America, 1920. 130 pp.

Stories for Jewish holidays, told in their historical order. Cleverly written and interesting.

CORRESPONDENCE

AMERICAN MASONIC CLUB IN GERMANY

Coblenz, Germany,
October 25, 1920.

EDITOR, THE NEW AGE,

DEAR SIR AND BROTHER:

The Masons of the American Forces in Germany have organized in Coblenz the "American Masonic Club in Germany," and our membership includes brethren from nearly every State.

Masonic News from home is difficult to secure, although our members are keenly alive to know what is going on. To satisfy this laudable desire we would greatly appreciate an occasional copy of your publication. If we had the funds we would gladly have several copies sent to the Club for the use of its members, but the organization cannot afford to do this—so we make bold to ask that, occasionally, whenever the spirit moves you that, to get and keep in touch with your far-away brethren you send them, in the spirit of good fellowship, a particularly good number of your paper. You may rest assured it will be carefully read and much appreciated by the boys of the Craft who are endeavoring to uphold the honor and dignity of our country on the banks of the Rhine.

Fraternally yours,

B. W. JAMES, Secretary.

GREETINGS OF THE SEASON

The Editor, The Business Manager, and all persons connected with THE NEW AGE MAGAZINE, desire to express their hearty appreciation of the large number of Christmas cards and greetings that have been sent to us from all over the Jurisdiction. They desire also to take this opportunity of offering to all the Brethren our sincere good wishes and our earnest desire that all may have a very Merry Christmas and a very Happy New Year!

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

NO "IRELAND FIRST!" FOR AMERICA

Saint Patrick's Cathedral stands on Fifth Avenue, between 51st and 52d Streets. Flanking it on 52d Street is the palatial house of the Union Club. On Thanksgiving morning the flags of France and Britain, our comrades-in-arms, floated beside the Stars and Stripes above the clubhouse. The cathedral service on Thanksgiving morning was a memorial mass to TERENCE McSWINEY, who committed suicide by starvation last month in an English jail, to demonstrate his loyalty to the cause of Irish independence. The excited crowd streaming out of the cathedral went into hysterics at sight of the Union Jack. When their demand that it be hauled down was refused, some of them started to take it down themselves and had to be forcibly expelled from the house. Resort was then had to missiles, which shattered the club windows, but did not bring down the flag. The priest came out of the church and tried to quiet those whom he had just been stirring up to think of America as "the greater Ireland." But the wild Irish were now beyond pastoral control. Only the timely arrival of the police reserves and a body of mounted officers availed to quell the tumult and disperse the infuriated mob without loss of life.

The incident was not seriously destructive of life or property, but it is of the gravest importance as evidence of the growing threat which the Irish situation holds against the peace of America. We have an element in this "Greater Ireland" (to use Monsignor LAVELLE's term) which includes not only these hotheads whose wild acts at any time may embroil our government with Britain, but cool heads who are deliberately plotting to bring us into collision with a friendly people. Up to the present time the only "special mission" of DE VALERA —the Jew-Irish "president"—in America has been to collect money and cultivate political influence, but it is intimated that Sinn Fein will transfer its system of murders to our shores whenever by so doing it can embarrass the British government.

The one desirable result of the incident of Thanksgiving Day was its effect on public sentiment. Neutral Americans have found much to criticise in British policy toward Ireland, but such outbreaks as this confront us with the temperament of those with whom LLOYD GEORGE is dealing. As the *New York Tribune* well says: "The scene on Fifth Avenue was not calculated to persuade the wavering that the Irish majority can be trusted to be just and tolerant toward the Irish minority. Britain is surely well served in this country by those who are filled with frenzy when they look on the British emblem. To tear down the British flag in New York is scarcely a good way to induce our people to assist in elevating the Irish flag in Dublin."

—*The Christian Advocate, Dec,* 2, 1920.

IRISH-ROMAN-CATHOLIC THREATS

A letter received from Brother Geo. W. Baird, P. G. M., 33° Hon., contains the following:

"A Boston dispatch says, 'the Loyal Coalition announced that it had taken steps to invite the attention of the authorities to a message received at its office, signed by one Patrick J. O'Brien, threatening violence unless you keep quiet about business that does not concern you, such as Ireland and all Irish questions.'

"The Irish have so bluffed the American people that the hands of peace-loving citizens, disliking strife and turmoil, have been held up, with little or no protest; but

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a limit has been reached, and we are glad to see some show of resentment and resistance. The worm, at last, has turned—Glory be!

"Not a day passes but dispatches come from Ireland announcing the assassination of policemen, soldiers and protestants. Not a day passes but the daily papers record Irish aggressions in the United States, such as the picketing of the British Embassy; marching in procession around the White House; demanding the official action of the Secretary of State in behalf of the cause of Romanish Ireland; threats of killing, in the United States, three British subjects for every Irishman killed in Ireland by the soldiers and the police in reprisal for soldiers and policemen murdered by Sinn Feiners;—and all this in order, if possible, to bring about a war between the United States and Great Britain. It matters not to these alleged American citizens that the United States would suffer thereby, almost to the verge of disaster;—so long as Protestant England also suffers, let the game go on.

"It is apparent that the said Pat. O'Brien, in the above recorded threat, arrogates to himself the right and authority to sit in judgment on, and prescribe the limits of the business and the privileges of American citizens. He not only sits in judgment, but he threatens the execution of that judgment. Can anything in Papal arrogance and autocracy exceed that?

"All this is not new, neither is it confined to Boston; it is to be encountered all over the country. Lecturers on subjects inimical to their church (for they have no nation, their assertions to the contrary notwithstanding) stir up the hyphenated Irish to mobs and riots in American cities; for example, the assaults upon the Rev. Dr. Barnett; the Rev. J. J. Crowley; the gospel wagon in Chicago, etc."

SCHOOL MATTERS IN CALIFORNIA

In the November issue of THE NEW AGE MAGAZINE we had something to say relative to Amendment 37 which affected the public schools of San Francisco, and published some Roman Catholic comments upon it, showing the sneering manner in which the editor of *The Leader* referred to the Grand Master of Masons. It is pleasing to be able to announce that Amendment 37 carried triumphantly. A great deal of honor in this matter is due to the Labor Unions of San Francisco and to their official organ, *The Labor Clarion*, the editor of which is said to be a Roman Catholic, but one who is evidently broad enough to be a friend of the public schools. The above information we extract from the November issue of the *Trestle Board*.

EDUCATIONAL MATTERS IN MONTANA

The people of Montana are thoroughly interested in the higher education of the youth of the state as is shown by the results of the last election, when the people by initiative measures voted by a good majority in favor of a $5,000,000 bond issue for the construction of buildings at the State University, State College of Agriculture, School of Mines and Normal College, together with additions to buildings at the several reformatory schools for boys and girls, and placed the institutions of higher education on a more stable footing by voting a permanent state levy of 1½ mills for the support of these institutions, attendance upon which has almost doubled in the past few years. The voters also adopted a constitutional amendment setting apart each year 5 per cent of the interest from the invested school funds to the permanent endowment. This endowment has been greatly increased in recent years by the sales of lands granted by Congress. These votes were especially gratifying to the friends of education because all other measures, except the bill for Boxing Clubs endorsed by the American Legion, were defeated. The system of common schools was ranked first in the United States by the experts of the Russell Sage Foundation.

WE "DONE" IT

The observant reader will notice shrewdly worded articles appearing in papers all over the country conveying the impression that the Roman Catholics elected Senator Harding as President of the United States. It will not matter

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how much proof to the contrary is apparent to all; it matters not that discerning people will not believe the articles, they rely on the fact that a great many will accept at its par value the statements they will make regarding the matter. They will take it for granted that the people have forgotten that the Pope endorsed President Wilson's League of Nations, and that Cardinal Gibbons endorsed Cox for President, and that Cox, himself, stated, if he were elected president one of his first acts would be to call the attention of the League of Nations to the Irish situation—all of which is sufficient evidence to those who have been taking cognizance of politics for many years to satisfy them that the Irish Catholics at least voted for Cox (and it seems that they were about the only people who did vote for him). His defeat was so overwhelming that they must claim, however, much of the credit for Harding's election. It does not hurt them to claim it, but even so, their antipathy to England is so great they cannot even be fair.

From *The Leader,* November 13, 1920, published at San Francisco, (which paper seems to be published in the interest of Ireland and the Roman Catholic Church, and it would seem to be more appropriate if it were published in Ireland) we clip the following:

It seems a waste of time now to be calling attention to the pernicious activities of the Consuls appointed by the Democratic Administration to foreign countries. They seem to have their instructions to promote every anti-Catholic and every anti-Irish movement in the localities to which they are sent. Protests have been sent in, but in vain, and we suppose there can be no redress till they are all swept into the discard by the coming Administration. The latest example is chronicled in the Reports issued by the U. S. Government and comes from Australia.

Now read the basis that brought forth the above article and see if you can find anything anti-Catholic in it. On the other hand, does it not convince you that the policy of the Irish Catholic in this country is to bring about distinctions, animosities, or even war between the United States and England?

THE GET-TOGETHER CLUB OF MELBOURNE, AUSTRALIA

From "Commerce Reports," Washington, D. C., Wednesday, October 6, 1920.

Through the personal efforts of Consul General Thomas Sammons, at Melbourne, Australia, there has been inaugurated a "Get Together Club," whose object shall be the promotion of friendship and the removal of misunderstandings between nationals of Great Britain, the Dominions, especially the Commonwealth of Australia, and the United States. At a meeting of the club it was unanimously agreed that the organization would prove useful and valuable in fostering good relations between these closely allied communities. Though functioning under a constitution and by-laws, the club is not to be limited by constitutional specifications, but enabled to act upon all questions affecting the relations between the Commonwealth and the United States. Mr. Sammons has been elected President of the club, while foremost Americans, Britishers, Australians and Canadians hold other offices.

We copy from *The Leader,* November 13, 1920, published in San Francisco, the following, which is interesting to people who are familiar with the great work that has been done by the American National Red Cross.

The Red Cross is in our midst once again. The newspapers are rehearsing its glorious mission. Its beneficent deeds culminate, as usual in another "drive."

The object of the Red Cross is to relieve suffering and misery wherever found. Like the poet, it considers nothing human alien to its zeal. It stands outside of creeds and beyond religions. It is the greatest mother of them all.

There is no part of the world, it boasts, that is not full of its labors. Its flag is at home in the Crimea and Saghalien; its folds are kissed by the breezes of Borneo and saluted by the varied incense of the Yangtze-kiang. Jugo-slavia and the Czecko-Slovakia salute its emblem, and from the slums of Egypt to the kraals of the Hottentot its mercies are multiplied.

But it appears that there is one corner of the inhabited earth where its ministrations are either unknown or denied. Ireland today is a territory occupied by a ruthless and vindictive enemy. The sorrows of Belgium fade into insignificance before the barbarities

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of the Black and Tans. Men murdered, homes burned, creameries blown up, manufactories destroyed, towns of thousands of breadwinners thrown out of work by worse than Turkish bigotry, boys hanged, girls raped, public officials starved, young ladies tortured, young lads flogged, old men butchered, women with child slain by the wayside—not a sign or token of the merciful ministrations of the Red Cross!

Is it because all this horror and all these atrocities are committed by the English Government?

Is it because all these infamies are perpetrated by the canonizers of the Red Cross Nurse Cavell?

Is it because the mere Irish are now, as they always have been, but vermin to be extirpated in the opinion of those who rule the Red Cross?

THE NEW AGE is not going to discuss the question, "who 'done' it", but we confidently believe that the same thing will happen again to any political party, or to any administration, whether State or National, that allows itself to become Romanized or hyphenated.

A BOG-TROTTER ON THE RAMPAGE

(From *The Critic*)

Modesty usually prevents the Editor from publishing complimentary remarks, but the following is too good to be lost:

"You, sir, are an orange bigot of the worst type and I guess you are well paid for doing British propaganda. Instead of *The Critic* call your vile little sheet the 'Belfast Bigot.' It would be a real proper name for it. I am writing to tell my prisoner I am not corresponding with him any more and also to warn Irish prisoners about your orange *Critic*. . . . The flags on the City Hall of New York City, Boston and Philadelphia are flown at half-mast today and lovers of liberty the world over are paying tribute to a brave Irish martyr murdered by the most cowardly nation in the world. America kicked you out twice and please God we will get a chance to do so once more again."

Refusing to write to a prisoner of his own nationality because he does not like me is funny enough, but then Sinn Feiners are usually funny. It was an Irishman, was it not? who cut a large and a small hole in his barn door, one for the big cat and one for the kitten. And now we are witnessing Sinn Feiners killing themselves because the wicked Government will not give them a chance to kill somebody else. An Irish association in this city has just started to march around the White House seventy-three times, once a day for seventy-three days; once for each day that the "murdered" MacSwiney required to kill himself. If this patriotic association expects to honor the other starvationists in the same way, and they deserve it still more, for they have been on the task longer, it will have a job on its hands, or rather on its feet, and will have added to the starvation argument for Irish freedom the argument of wearing out sole leather.

A speaker at a MacSwiney meeting in Philadelphia the other day said: "The time will come when a certain navy will sail across the seas, lick the British and forever free the earth of autocracy. In the not distant future American boys will find their way over there, and then. . . ."

How effective all of this Hibernian bluster has been is indicated by the result of the late election. Candidate Cox, who made an open bid for the Sinn Fein and Catholic vote by promising to use the League of Nations as a shillalah with which to cudgel England, will have to wait indefinitely for a chance, while Mr. Harding, who had the courage to speak the truth that Ireland's fit of colic is none of our business, just wiped him out. Sometimes it pays to be honest, even in politics. Champ Clark, who headed the party of congressmen who sent an impertinent cablegram to Lloyd George, is going to stay at home for two years at least. The Knights of Columbus have been cleared out of the White House and the capitol at Albany. It would take many pages to list the evidences that

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this country is still owned and run by Americans, and that its interests center neither in Ireland nor in Rome. There are still enough Americans to bring about a landslide who have not forgotten that we did not fight side by side with England in order to ally ourselves with its enemies today, with those who not only did their best to turn victory into defeat, but who would like to see the war renewed, with Great Britain as our opponent. The majority of Americans without doubt sense vaguely, that which is obvious to some, that the future of Western civilization depends absolutely on the maintenance of good will between its leading powers and the preservation of their integrity, and that a group of malcontents who would set the world on fire once more in order to get the privilege of jumping from the frying pan into the fire—and who can doubt that "Irish freedom" means just that?—will be assigned to their proper place when it comes to a showdown.

The incoming administration owes nothing to the trouble-makers and its overwhelming victory should be regarded as a mandate to separate De Valera from the American fleshpots to which he is clinging so tenaciously and send him where he will have the glorious opportunity of carrying out his threat to starve himself.

How far the Loyal Coalition has contributed to the result cannot be told, but its president, Demarest Lloyd, may now properly go to bed for a season and receive the congratulations of his friends.

CONCERNING PUBLIC EDUCATION

In the "National Catholic Welfare Council Bulletin," November, 1920, published in Washington, D. C., the following is noted:

> Public education is becoming more and more a matter of national as well as of local concern to us, and its consideration is pressing us. The Smith-Towner bill, imperiling our institutions of learning, has been energetically combatted by the National Catholic Welfare Council. This combat must be continued without interruption till this and similar iniquitous measures are absolutely dead. The enforcement of the Prohibition bill, in so far as it relates to the cultivation, transportation and distribution of altar wine, must have our unfaltering attention. Innumerable questions of social well being; questions that affect nationality, marriage, the family, the rights of children, public morality and public decency; questions that affect immigration and proselytizing of immigrants; questions relating to the illiterate and the feeble-minded—these and all similar questions require our untiring care, in so far as they become, or should become, subjects of national legislation. Not a day can we afford to lose. The need is at hand. To meet the need AT ONCE is our opportunity—OUR DUTY.

And from the same paper, under the heading "United Protest Effective," we quote:

> The manner of action may be seen clearly from the fact that when the best traditions of American education were recently threatened by the attempts of reactionaries and centralizers to federalize education, the Executive Department, the Education Department, the Social Action Department, the Legislation Department, the Department of Lay Organizations and the Press Department all combined in harmonious instant action and summoned in a strikingly effective way not only the Catholic but the healthy non-Catholic opinion of the country to the defeat of the proposed plans.

And still they claim they are not in politics! Note that this paper is published in the city of Washington, the capital of the country, and that these various deparments which have been organized are doubtless to look after the Congressmen and Senators and see that they don't go wrong.

The amendment to the constitution of Michigan, compelling all children to attend the public schools through the eighth grade, failed to carry at the last election, November 2. A great fund was raised by the opponents, big parades were gotten up to impress the people, one being headed by hundreds of nuns; a great

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many speakers were employed and the most active campaign conducted to prevent the passage of this amendment. The opposition came from Roman Catholics and German Lutherans principally in addition to whom there were some who we feel sure had not looked into the matter thoroughly. Notwithstanding the fact that the amendment did not carry, good results will come out of it. The *Detroit Sunday News,* November 7, carried the following:

St. Johns, November 6.—A concerted effort is to be made by Michigan Catholics to forestall any attempt within the next two years to submit another school amendment to the vote of the people, according to a statement given out here Saturday by the Rev. Thomas R. Carey, of St. Joseph's Catholic Church here and Supreme Spiritual Director of the Detroit Diocesan Union of the Holy Name Society.

"We shall forestall such a movement by placing all Catholic schools in Michigan under the strictest state supervision, and by compelling all of the teachers in our schools to pass the state teachers' examinations," Fr. Carey said.

The Illinois Masonic Review of November 1, announces that in the "constitutional convention of 1920. we have enacted a provision which explicitly prohibits the state, or any political subdivision thereof, from paying out any public funds or any amount whatsoever to any church or to any church organization. We propose that the state shall remain free from the insidious encroachments of the church; that the church shall not perform the functions of state. It is the duty of the state to provide for the dependents, delinquents and defectives. It will take ten years of time and twenty millions of dollars to accomplish this order, but whatever the effort and cost, church and state must remain forever separate and distinct in their functions."

The above occurred in an address before the Grand Lodge of Illinois held in October. The Grand Lodge of Arkansas, like many other Grand Lodges of Freemasonry throughout the country, is favorable to education and has great interest in the public schools.

Semi-occasionally we run across a Mason who rather thinks that Masonic Bodies should not take any action upon the question of public schools, or any other matter that is determined, or directed by the vote of the people. Some of these few brethren except the prohibition question, notwithstanding the fact that this is a subject upon which there have been a great many votes and upon which there will be others in the future and we feel quite sure that there are more Masons opposed to the strict prohibition amendment to the constitution than there are those who are opposed to Masonry taking an active interest in the public schools and education.

Masonry was really the founder of the public school, or free school. If we have the right information Washington presented the first building for a free school in the United States. This building is in Alexandria, Virginia, and is still used as a public school and, reading the history of the Grand Lodge of New York, we note that in the winter of 1815 the school committee of the Grand Lodge suggested that "as the inclement season of the year was approaching, if their Grand Lodge could spare the sum of $16 for purchasing a pair of shoes, one pair of stockings, an overcoat and a hat for each scholar, which would not only add credit to the fraternity but give considerable relief to those distressed children."

At the start the free school had been supported entirely by voluntary contributions and donations. As the legislature began to recognize the value of the Institution it granted sums of money and allotted a part of the State school fund. Naturally the amount subscribed diminished as the amount received from the State and city increased. The support of the school by the Masonic Fraternity ceased, the reason given being that the free school was now firmly established and under the patronage and supervision of the State. The coopera-

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this country is still owned and run by Americans, and that its interests center neither in Ireland nor in Rome. There are still enough Americans to bring about a landslide who have not forgotten that we did not fight side by side with England in order to ally ourselves with its enemies today, with those who not only did their best to turn victory into defeat, but who would like to see the war renewed, with Great Britain as our opponent. The majority of Americans without doubt sense vaguely, that which is obvious to some, that the future of Western civilization depends absolutely on the maintenance of good will between its leading powers and the preservation of their integrity, and that a group of malcontents who would set the world on fire once more in order to get the privilege of jumping from the frying pan into the fire—and who can doubt that "Irish freedom" means just that?—will be assigned to their proper place when it comes to a showdown.

The incoming administration owes nothing to the trouble-makers and its overwhelming victory should be regarded as a mandate to separate De Valera from the American fleshpots to which he is clinging so tenaciously and send him where he will have the glorious opportunity of carrying out his threat to starve himself.

How far the Loyal Coalition has contributed to the result cannot be told, but its president, Demarest Lloyd, may now properly go to bed for a season and receive the congratulations of his friends.

CONCERNING PUBLIC EDUCATION

In the "National Catholic Welfare Council Bulletin," November, 1920, published in Washington, D. C., the following is noted:

> Public education is becoming more and more a matter of national as well as of local concern to us, and its consideration is pressing us. The Smith-Towner bill, imperiling our institutions of learning, has been energetically combatted by the National Catholic Welfare Council. This combat must be continued without interruption till this and similar iniquitous measures are absolutely dead. The enforcement of the Prohibition bill, in so far as it relates to the cultivation, transportation and distribution of altar wine, must have our unfaltering attention. Innumerable questions of social well being; questions that affect nationality, marriage, the family, the rights of children, public morality and public decency; questions that affect immigration and proselytizing of immigrants; questions relating to the illiterate and the feeble-minded—these and all similar questions require our untiring care, in so far as they become, or should become, subjects of national legislation. Not a day can we afford to lose. The need is at hand. To meet the need AT ONCE is our opportunity—OUR DUTY.

And from the same paper, under the heading "United Protest Effective," we quote:

> The manner of action may be seen clearly from the fact that when the best traditions of American education were recently threatened by the attempts of reactionaries and centralizers to federalize education, the Executive Department, the Education Department, the Social Action Department, the Legislation Department, the Department of Lay Organizations and the Press Department all combined in harmonious instant action and summoned in a strikingly effective way not only the Catholic but the healthy non-Catholic opinion of the country to the defeat of the proposed plans.

And still they claim they are not in politics! Note that this paper is published in the city of Washington, the capital of the country, and that these various deparments which have been organized are doubtless to look after the Congressmen and Senators and see that they don't go wrong.

The amendment to the constitution of Michigan, compelling all children to attend the public schools through the eighth grade, failed to carry at the last election, November 2. A great fund was raised by the opponents, big parades were gotten up to impress the people, one being headed by hundreds of nuns; a great

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many speakers were employed and the most active campaign conducted to prevent the passage of this amendment. The opposition came from Roman Catholics and German Lutherans principally in addition to whom there were some who we feel sure had not looked into the matter thoroughly. Notwithstanding the fact that the amendment did not carry, good results will come out of it. The *Detroit Sunday News,* November 7, carried the following:

St. Johns, November 6.—A concerted effort is to be made by Michigan Catholics to forestall any attempt within the next two years to submit another school amendment to the vote of the people, according to a statement given out here Saturday by the Rev. Thomas R. Carey, of St. Joseph's Catholic Church here and Supreme Spiritual Director of the Detroit Diocesan Union of the Holy Name Society.

"We shall forestall such a movement by placing all Catholic schools in Michigan under the strictest state supervision, and by compelling all of the teachers in our schools to pass the state teachers' examinations," Fr. Carey said.

The Illinois Masonic Review of November 1, announces that in the "constitutional convention of 1920, we have enacted a provision which explicitly prohibits the state, or any political subdivision thereof, from paying out any public funds or any amount whatsoever to any church or to any church organization. We propose that the state shall remain free from the insidious encroachments of the church; that the church shall not perform the functions of state. It is the duty of the state to provide for the dependents, delinquents and defectives. It will take ten years of time and twenty millions of dollars to accomplish this order, but whatever the effort and cost, church and state must remain forever separate and distinct in their functions."

The above occurred in an address before the Grand Lodge of Illinois held in October. The Grand Lodge of Arkansas, like many other Grand Lodges of Freemasonry throughout the country, is favorable to education and has great interest in the public schools.

Semi-occasionally we run across a Mason who rather thinks that Masonic Bodies should not take any action upon the question of public schools, or any other matter that is determined, or directed by the vote of the people. Some of these few brethren except the prohibition question, notwithstanding the fact that this is a subject upon which there have been a great many votes and upon which there will be others in the future and we feel quite sure that there are more Masons opposed to the strict prohibition amendment to the constitution than there are those who are opposed to Masonry taking an active interest in the public schools and education.

Masonry was really the founder of the public school, or free school. If we have the right information Washington presented the first building for a free school in the United States. This building is in Alexandria, Virginia, and is still used as a public school and, reading the history of the Grand Lodge of New York, we note that in the winter of 1815 the school committee of the Grand Lodge suggested that "as the inclement season of the year was approaching, if their Grand Lodge could spare the sum of $16 for purchasing a pair of shoes, one pair of stockings, an overcoat and a hat for each scholar, which would not only add credit to the fraternity but give considerable relief to those distressed children."

At the start the free school had been supported entirely by voluntary contributions and donations. As the legislature began to recognize the value of the Institution it granted sums of money and allotted a part of the State school fund. Naturally the amount subscribed diminished as the amount received from the State and city increased. The support of the school by the Masonic Fraternity ceased, the reason given being that the free school was now firmly established and under the patronage and supervision of the State. The coopera-

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The daily program includes military instruction, physical exercises, basketball, swimming, baseball, target practice, and all of the outdoor sports indulged in by the American boy. Week-end hikes to nearby lakes are features. In the evening, the entertainment includes movies, stunt nights by companies, lectures by well-known business men and campfires.

The boys live in regulation army tents, under the direction of regular army officers and trained athletic directors. The summer high school, under the supervision of the Chicago Board of Education, is duly accredited, and offers a variety of courses. A corps of trained experts from the Chicago High Schools have entire charge of the course in physical education, which is, in all cases, fitted to the needs and limitations of the individual.

A summer spent in a camp of this kind, where the boy is properly trained and guided into avenues which will finally bring him into glorious manhood, is of infinitely greater value to him and to his country than a summer spent in just loafing would be.

As a promise, for work well done, why not give your boy, as a Christmas Gift, a summer outing at Camp Roosevelt?

UNREST

Unrest is going to and fro,
An unseen menace, muttering low:
And primal passions held by leash and thongs
Break loose and track the scent of age-old wrongs.

Today, behold him camouflaged
As cringing hunger, sullen, wan and thin.
Tomorrow, garbed as liberty,
His trappings scarce conceal his rags of sin.

He bids the worker drop his tools
And urges mobs to lift from vice the ban.
And everywhere he walks all up
And down the earth, man looks askance at man.

Usurping Brotherhood's fair crown,
He greets his willing dupes in every land;
Unthinking fools, look close and see
The blood of babes a-dripping from his hand!

O patient God of our sacrificial dead,
O'erwhelm not men anew with nameless dread!
Forsake us not, as muttering low,
Unrest is going to and fro.

—*Annie Dolman Inskeep (Mrs. L. D.).*

"It is easier to build a character than to sustain a false reputation. Once let a man's habits be laid, and solidly laid, in truth, honor and virtue, and the more a man is tried, the more he profits by it. Such men are revealed to the world by misfortunes. The troubles which threaten them only end in letting people know how strong and real and good they are."—*Henry Ward Beecher.*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tuscon, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursdays of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite at Salina, Kans., will hold their next Reunion January 17 to 20, inclusive.

The Bodies of the Rite in Guthrie, Okla., will hold their Mid-Winter Reunion January 17 to 20, inclusive.

The Mid-Winter Reunion of the Bodies of the Rite in Cedar Rapids, Iowa, will be held January 25 to 28, inclusive, 1921.

The Bodies of the Rite in Santa Fe, N. M., will hold their next Reunion February 16 to 19, inclusive, 1921.

The regular Winter Reunion of the Scottish Rite Bodies of Wheeling, W. Va., will be held February 22 to 25, inclusive, 1921.

The Scottish Rite Bodies of Wilmington, N. C., will hold a special Winter Reunion February 15 to 17, inclusive.

The Scottish Rite Bodies of Greensboro, N. C., will hold a Reunion April 18 and 19, 1921.

THE PICTURE ON THE OUTSIDE OF THE FRONT COVER

We find that the pictures we show on the outside of the front cover are getting us into some difficulty through postmasters who do not take the trouble to look a little lower down on that cover. They send magazines which have been delivered at their offices, the addressees of which they have been unable to find, to the Masonic Bodies at the place where the temple shown on that issue of the magazine is located; and through the brethren there the magazines finally reach us again. Meanwhile the brethren to whom the magazines are addressed not only do not receive their copies, but there is delay in getting the matter straightened out.

To begin with, the brethren who change their addresses very often do not notify us of that change, and so their copies continue going to the same address. Then the postmaster, being unable to deliver the mail to the person addressed, and desiring to do his whole duty so far as he sees it, sends the mail to the Masonic Bodies at the place where the Masonic building shown on that issue is located; whereas, if they would but look a little lower down on the same cover they would see that the Magazine is published at and mailed from the House of the Temple at Washington, D. C., and not from the place named under the picture.

What then? Well, we shall not discontinue showing the pictures of Masonic buildings throughout the country, but we shall discontinue printing the location of that building under the picture, and will print it, with any information we may have concerning it, in the space reserved for General Masonic News.

The building shown on the cover of this issue is the Masonic Temple at Tacoma, Wash., and is the home of Wm. P. Dougherty Lodge No. 224, F. & A. M.

Concerning the picture shown on the cover of the December issue, we have had

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two replies thus far; one brother wrote that he thought the building referred to is being erected in Joplin, Mo. Another letter states that it is in Cheyenne, Wyo. This would leave us in the hole as badly as ever were it not for the fact that the letter from Wyoming encloses another picture of the building which is the same as the one we printed, so it is fair to conclude that the building shown is the proposed Scottish Rite Cathedral in Cheyenne, Wyo. It is quite safe to label it in that way.

REUNIONS RECENTLY HELD

REUNION AT BILLINGS, MONT.

The Scottish Rite Bodies of Billings, Mont., held a most enjoyable and successful reunion November 16 to 19, inclusive. All the degrees but ten were conferred in full form on a class of fifty candidates. The four days were filled with good fellowship and perfect harmony. The attendance of the brethren and their interest and that of the class in the splendid degree work was exceptionally gratifying.

Brother Edward A. Nodler, 33° Hon., to whom is due the credit for the creation of the Billings Bodies and their magic growth, was Director of the Work, and by his inspiring efforts and zealous work kept the interest of all those present at the highest pitch at all times.

A fine banquet followed the conferring of the degrees and the Masonic Temple was filled to overflowing by about 400 Brethren of the Rite and visitors from all parts of the country. Of the speakers on this occasion, there were members of the class, the Orator of the Class being Hon. F. B. Reynolds, a Justice of the Supreme Court of Montana.

REUNION AT HONOLULU

At a reunion of the Scottish Rite Bodies in Honolulu, H. I., held November 1 to 5, inclusive, a class of 64 received the degrees up to and including the 32nd, and two were given the degrees on account of other jurisdictions. The Reunion was followed by a banquet at the Alexander Young Hotel.

REUNION AT ABERDEEN, S. DAK.

The Bodies of the Rite in Aberdeen, S. Dak., held their Forty-eighth Reunion November 15 to 19, inclusive, on which occasion the degrees from the 4th to the 32nd were conferred on a class of fifty candidates.

REUNION AT SAN ANTONIO, TEX.

The Seventeenth Semi-Annual Reunion of San Antonio, Tex., was brought to a successful conclusion on the evening of October 28 with the conferring of the 32nd degree on a class of nearly three hundred candidates. Although not the largest in point of the number of candidates initiated, all who attended the Reunion pronounced it the most enthusiastic gathering of Masons held in that jurisdiction. Following the usual custom, the class organized, electing the Rev. I. E. Gates as President, and Henry R. Wofford as Secretary. The class adopted the name, "Theodore Roosevelt Class."

REUNION AT ST. PAUL, MINN.

The first Reunion of the Bodies of the Rite in St. Paul, Minn., was held November 9 to 12, inclusive. A class of nearly 200 candidates eagerly entered into and absorbed the lessons of the beautiful and instructive Scottish Rite degrees. Nearly 1,000 brothers occupied the tables at the Consistory banquet which followed the work of the reunion. This first reunion was such an unqualified success that it is likely others will be held later.

REUNION AT COLUMBUS, OHIO

From the *Ohio Mason* we learn that the largest class in the history of Scottish Rite Masonry in the Valley of Columbus, Ohio, and which is to be known as the "Stadium Class," received the degrees at the Fall Reunion of the Bodies of the Rite in that valley, which closed on the evening of November 19. The class numbered 808 men and it perfected its organization by electing officers, establishing a healthy treasury, from which it voted a donation of $1,000 to the Stadium Fund of the Ohio State University. The class also ordered $500 to be sent to the Ohio Masonic Home at Springfield for the Christmas celebration at that institution. Another $500 was sent to the Home for the purchase of new silverware. The oldest member of the class is 81 years old.

REUNION AT DALLAS, TEX.

It seems to be the unanimous verdict that the Reunion held by the Bodies of Dallas, Tex., November 8 to 12, inclusive, was the greatest that has ever been held in that Valley. There have been perhaps two Reunions when the class of candidates outnumbered the one at this meeting; there have been others when the number of distinguished visitors present was as great or greater; there have been those when the work was just as well done and the impression upon the candidates was, perhaps, just as decided; but, all things considered, the prevailing idea seems to be that this Reunion was "the greatest ever." There were 769 candidates in the Lodge of Perfection, 762 in the Chapter of Rose Croix, 746 in the Council of Kadosh and 753 in the Consistory.

FALL REUNIONS IN MONTANA

The Bodies of the Rite in Montana have finished a series of successful Reunions

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which, commencing with Livingston, November 1, ended with Helena, December 9. The following number of candidates received the degrees in the Lodge of Perfection: Billings, 78; Butte, 39; Great Falls, 77; Helena, 96, and Livingston, 15, making a total of 305. The most gratifying features were the uniformly excellent manner in which the work was done by the several Bodies, and the large crowds which attended the Reunions. The total number of Fourteenth Degree Masons in Montana is now 3,192. The total number of Blue Lodge Masons in Montana as of the date of July 1, 1920, was 15,926.

FALL REUNION AT SAVANNAH, GA.

The Fall Reunion of the Bodies of the Rite in Savannah, Ga., was particularly distinguished for the smoothness with which the degree work was carried out. One hundred and thirty-six advanced in the degrees of the Rite, of which ninety-five completed the 32nd degree, three stopped at the 30th, nine at the 18th and twenty-nine at the 14th. The new Class of Masters of the Royal Secret organized under the name of "Earnest Endeavor Class," and elected as President, F. O. Bell, of Reidsville, Ga., and as Secretary, Elry Stone of Savannah, Ga.

FALL REUNION AT MEMPHIS, TENN.

The Fall Reunion of the Bodies of the Rite in Memphis, Tenn., was very largely attended and very successful. The class numbered 160 and contained many prominent citizens, among whom were several well-known ministers and a congressman-elect. The class organized under the name of "The O. K. Houck Memorial Class," and elected E. P. MacNichol of Memphis as President and A. P. Templeton of Chattanooga as Secretary.

WASHINGTON'S MASONIC BIRTHDAY

The 168th Masonic birthday of General Washington, first President of the United States and first Master of Alexandria-Washington Lodge No. 22 of Alexandria, Va., was observed November 4 under the auspices of the Sea and Field Lodge No. 1 of New York. An attendance of 2,000, together with the spirit of the occasion reflected in the speeches made and the feeling of fellowship which prevailed, marked the affair as eventful.

ANOTHER MASONIC CORNERSTONE

The cornerstone of the dormitory being erected at the University of Oklahoma by the McAlester Scottish Rite Bodies for the benefit of young men of Masonic parentage was laid October 11 under the auspices of the Grand Lodge. There were about 5,000 in the parade, including, in addition to the Masons, the faculty of the University, students, school children, the Eastern Star and others. When this building is completed, these Scottish Rite Bodies propose to erect a dormitory for the girls of Masonic parentage.

THAT'S THE IDEA!

According to the *New Orleans Item* of November 19, President-elect Harding, in his address at New Orleans, in speaking of our country, said:

"We are free in religion and mean to stay free, and get freedom of speech and thought and press for all time to come."

A most excellent sentiment, which we all endorse.

FROM THE GRAND LODGE OF CALIFORNIA

The Grand Lodge of California, at its annual meeting in October, adopted a plan of Masonic education to be carried out through a committee, with ramifications in every hamlet, village and city in California. All matters concerning good citizenship will be proper to be discussed in Masonic Lodges, and all that pertains to the best interests of the state and nation. The Grand Lodge of California is evidently a progressive Grand Body. Another of its acts was forbidding the use of Masonic emblems for the advertising of business purposes of any kind, the one exception being Masonic periodicals and books. The Grand Lodge also made a donation of $2,000 for the establishment of a Masonic Club at the University of California for the use of sons and daughters of Masons, students at Berkeley College. The United States Government's thrift campaign was endorsed.

THE ORDER OF DE MOLAY

The San Francisco Bodies No. 1, A. & A. S. R., have been granted temporary letters to establish a chapter in San Francisco, to be known as "San Francisco Chapter, Order of De Molay for Boys."

ITEMS OF MASONIC INTEREST

The Scottish Rite Bodies of Chicago have reason to be proud of the fact that, with a membership of 10,600, less than 40 were reported as delinquent for dues.

The San Francisco Bodies No. 1, Scottish Rite, have appropriated $5,000 for the purpose of furnishing good, pure milk to the children of that city, irrespective of race or creed. This is in line with the Bodies of Baltimore, which have been doing something of this kind for a number of years. Nearly all of the Scottish Rite Bodies have some particular form of welfare work in which they take special pride.

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One hundred and fifty Masons, out of about 1,500 students at Stanford University, Calif., are organizing a Masonic Club for mutual benefit and sociability.

The great painting of "Washington at Trenton," which hangs at the head of the grand stairway in the Senate wing of the Capitol at Washington, was painted by Charles Wilson Peele. He commanded a company at the crossing of the Delaware and was engaged in the battle of Trenton. He was a Mason.

The newly-elected President of France, M. Millerand, is said to be an officer of the Grand Lodge of France and to take an active part in the work of the Fraternity.

Sir Hamer Greenwood is having troubles of his own as Chief Secretary for Ireland, but doubtless he is enabled to throw off some of the responsibilities of his position—or at least banish them temporarily—when he has the opportunity to be present with his brethren of Canada Lodge of London, of which he is the Senior Warden.

MASONIC EVENTS IN DALLAS, TEXAS

On Friday, November 12, there was unveiled a bronze statue of Brother Sam P. Cochran, Grand Master of Ceremonies of the Supreme Council and Sovereign Grand Inspector General in Texas. The ceremony took place on the lawn on the north side of the Scottish Rite Cathedral, beginning at 2:30 p. m. and ending at 5 o'clock. Rt. Rev. Bishop Garrett, the beloved "grand old Mason" of Texas, made the invocation. Sovereign Grand Commander George Fleming Moore unveiled the statue and delivered an address suitable and appropriate to the occasion. Brother Cochran responded in a fitting manner. The statue was the gift of the following classes of Scottish Rite Masons who have taken the degrees in Dallas: Albert Pike Class, Army Class, Homecoming Class, James D. Richardson Class, LaFayette Class, Liberty Bell Class, Old Glory Class, Over-the-Top Class, Peace with Honor Class, Soldiers of Liberty Class, Sunshine Class and Victory Liberty Class.

There were present on this occasion, in addition to Grand Commander Moore and Grand Master of Ceremonies Cochran, H. W. Witcover, Grand Herald of the Supreme Council and Sovereign Grand Inspector General in Georgia and Florida; Judge Thomas G. Fitch, Sovereign Grand Inspector General in Kansas; Dr. A. L. Metz, 33° Hon., Deputy of the Supreme Council in Louisiana, and W. P. Freeman, 33° Hon., Deputy of the Supreme Council in Oklahoma.

Mayor Wozencraft delivered the address of welcome. Gov. W. P. Hobby, of Texas, who is a Scottish Rite Mason, also made an address in which he paid deserved tribute to the order of Freemasonry, the Scottish Rite, Brother Sam Cochran and Dallas Masonry in general. Previous to the ceremonies, however, a banquet was given in the palm garden of the Adolphus Hotel in honor of Sovereign Grand Commander George F. Moore. The banquet table, judging from a picture in the Dallas *Morning News*, and must have been beautiful. It seems that the large dining room was converted into a flower garden. A row of tables extended around the hall and, embedded in the center of the room, was a veritable garden of violets. It was a great day for Texas and Texas Freemasonry.

SCOTTISH RITE WOMEN'S CLUB

From the President of the Scottish Rite Women's Club of Minneapolis, Minn., we have received a letter, from which we extract the following:

"The Scottish Rite Women's Club was organized on February 2, 1920, and has now nearly 500 members. The object of our club is to do charitable work. During the past summer the ladies have met every Friday afternoon to sew for the Children's Protective Alliance.

"Our stated meetings are held on the second and fourth Fridays of each month. After the business meeting we have an entertainment, social hour and refreshments. We understand the heads of the four Bodies have a very worthy object in view in which the Scottish Rite Women's Club may be very active.

"Should any of the Scottish Rite Bodies be interested in organizing a club like ours, we shall be very glad to send them a copy of our by-laws and such other information as they may desire."

SCOTTISH RITE EDUCATIONAL COMMITTEE IN NORTH CAROLINA

The foundation for more constructive work by Scottish Rite Masons was laid at a meeting held in Charlotte, N. C., November 17, 18 and 19. Thomas J. Harkins, 33° Hon., Deputy of the Supreme Council in North Carolina, called together all Honorary members of the Supreme Council, all Knights Commander of the Court of Honor and a number of the leading members of the Rite in North Carolina, for a conference on certain matters concerning the good of the Rite in this state. This meeting was called during the Fall Reunion of the Bodies in Charlotte, and while providing an opportunity for the visiting brethren to witness the good ritualistic work of the Charlotte Bodies, it gave all an opportunity to get acquainted.

On the morning of the 17th, Brother Harkins called together, in conference, a number of interested members of the Rite from each Valley in the state and after presenting to them the plan he had outlined for effective and efficient work along the line recently proposed by the Supreme

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Council for the support of education, he formed a committee to work with him, and of which he is the chairman. This committee is known as the "Scottish Rite Educational Committee." This effort will have the hearty support of every Scottish Rite Mason in this state, as the possibilities are unlimited and the cause is very close to the heart of every real American citizen.

At 11 o'clock on the morning of the 18th a select team composed of Honorary members of the Supreme Council conferred on a large class the Honorarium of Knight Commander of the Court of Honor, which was witnessed by a large number of 32nd degree members. The ceremonial of investiture is most impressive and educational.

On the morning of the 19th the visitors from the several Valleys in the state met in joint conference with the Deputy to discuss various matters of general interest to the Rite which will prove a distinct advantage to those present, as the discussion of the questions presented gave an opportunity for presentation of views of the members of the Rite from all over the state. All questions discussed are to be presented to the several Bodies in the different Valleys. From these meetings all expect much good to result and that Scottish Masonry will undertake the performance of its duty. More than seventy 33rd degree Honorary, K. C. C. H., and visiting members of the Rite were present during these conferences and at the ceremonial of investiture, and with the exchange of courtesies and ideas as to methods of work in the several Valleys, we may well expect a strong forward movement in North Carolina Scottish Masonry.

INTERESTING

We have just seen a booklet containing the account of the One Hundred and Twenty-fifth Anniversary of Friendship Lodge No. 9, A. F. M., held at Charleston, S. C., December 28, 1891, at which the Duke P. de Litta of Rome, Italy, was an honored guest. The Duke was the son of Grand Commander de Litta of the Supreme Council of Italy. His remarks upon the occasion are well worthy of reproduction. They are as follows:

"It is not without a sentiment of diffidence, my dear brethren, that I rise to respond to the eloquent words of Brother Levin. I must, therefore, ask for all your indulgence on account of not having a thorough knowledge of the English language. I have felt there, more keenly than ever, the luminous idea of the universality of Masonry, which has introduced me, although 6,000 miles from my country, in the midst of warm-hearted friends and brothers. But what fills my heart with the sweetest and most proud emotions is the tribute of affection that Brother Levin has paid to my father's memory. Not even in Italy have I heard such full and eloquent justice rendered to his memory, and you will believe me, brethren, when I tell you that I was deeply and sincerely moved by Brother Levin's words.

"I seize this occasion to remind you that for over twenty-five years my father and his companions worked and suffered for the grand cause of Masonry. Those men, and it may seem extraordinary to you, born and bred in freedom, had sacrificed fortune, family and life for the independence and reconstruction of their country. They had to fight against the mighty power of the Vatican, which by all means, even by insidious arms, treason and the scaffold has tried to balk their glorious enterprise; but in the end righteousness and justice prevailed, and I am proud to tell you that a few months before his death my father had the supreme consolation of laying the last stone of the Masonic Temple in Rome opposite the very doors of the Vatican.

"There stand the two buildings, one the image of pure light and progress, the other the dark remnant of obscurity and ignorance; and when my father was borne to his grave, a sprig of acacia (at his request) was the only emblem on his bier. The last words of his immortal spirit were: 'Now I may rest in peace, for my work is done.'"

Note: Nathaniel Levin was an active member of the Supreme Council, and the occasion was thirty-one years after Italy gained her independence.

A NEW LODGE IN LONDON

A new Lodge instituted in London on November 20, with the name "Black Horse of Lombard Street," is an illustration of the survival of the picturesque signs in the city of London; a revival of which was suggested by the Duke of York. This new Lodge is founded in association with Lloyd's Bank, the chairman of which is Brother Sir Richard Vassar-Smith, Provincial Grand Master of Gloucestershire, and who will be its Master.

A NEW GRAND MASTER IN SCOTLAND

The Earl of Eglinton and Winton is the new Grand Master of the Grand Lodge of Scotland, successor to General R. G. Gordon Gilmour.

ABRAHAM KITTLEHUNE, THE OLDEST MASON

From time to time Masonic papers began a campaign to discover the oldest Mason. Some years ago we published an account of Brother Kittlehune, who at that time

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was so much older and had been a Mason so much longer than any other that interest in the matter seemed to lag. Recently, however, there has been a revival of the search; and now the press dispatches announce the death of Brother Kittlehune in Detroit, Mich., aged 114 years, and who joined the Masonic Fraternity in 1827. Figure it out for yourselves. We rather think that record will never be beaten.

IN MEMORIAM

CHARLES DUPRE DARRIGRAND, 33° HON.·.
(Wichita, Kansas, Bodies)
Born January 1, 1863, at Utica, New York.
Died November 7, 1920, at Witchita, Kansas.

LAROY McCLELLAN PENWELL, 33° HON.·.
(Topeka, Kansas, Bodies)
Born November 25, 1862, at Buchanan, Michigan.
Died November 17, 1920, at Topeka, Kansas.

DAVID HENRY GRUVER, 33° HON.·.
(Guthrie, Oklahoma, Bodies)
Born October 2, 1872, at Sigel, Pennsylvania.
Died November 21, 1920, at Eureka, California.

WILLIAM ALEXANDER WILSON, 33° HON.·.
(Wheeling, W. Va., Bodies)
Born July 8, 1842, at Wheeling, West Virginia.
Died November 24, 1920, at Wheeling, West Virginia.

GEORGE EDGAR CLEVELAND, 33° HON.·.
(Tacoma, Wash., Bodies)
Born December 16, 1862, at Spring Lake, Michigan.
Died November 25, 1920, at Tacoma, Washington.

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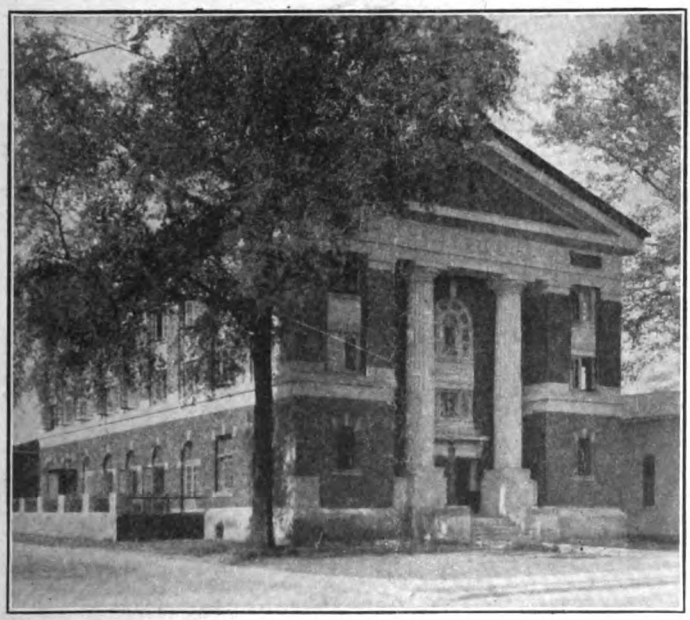

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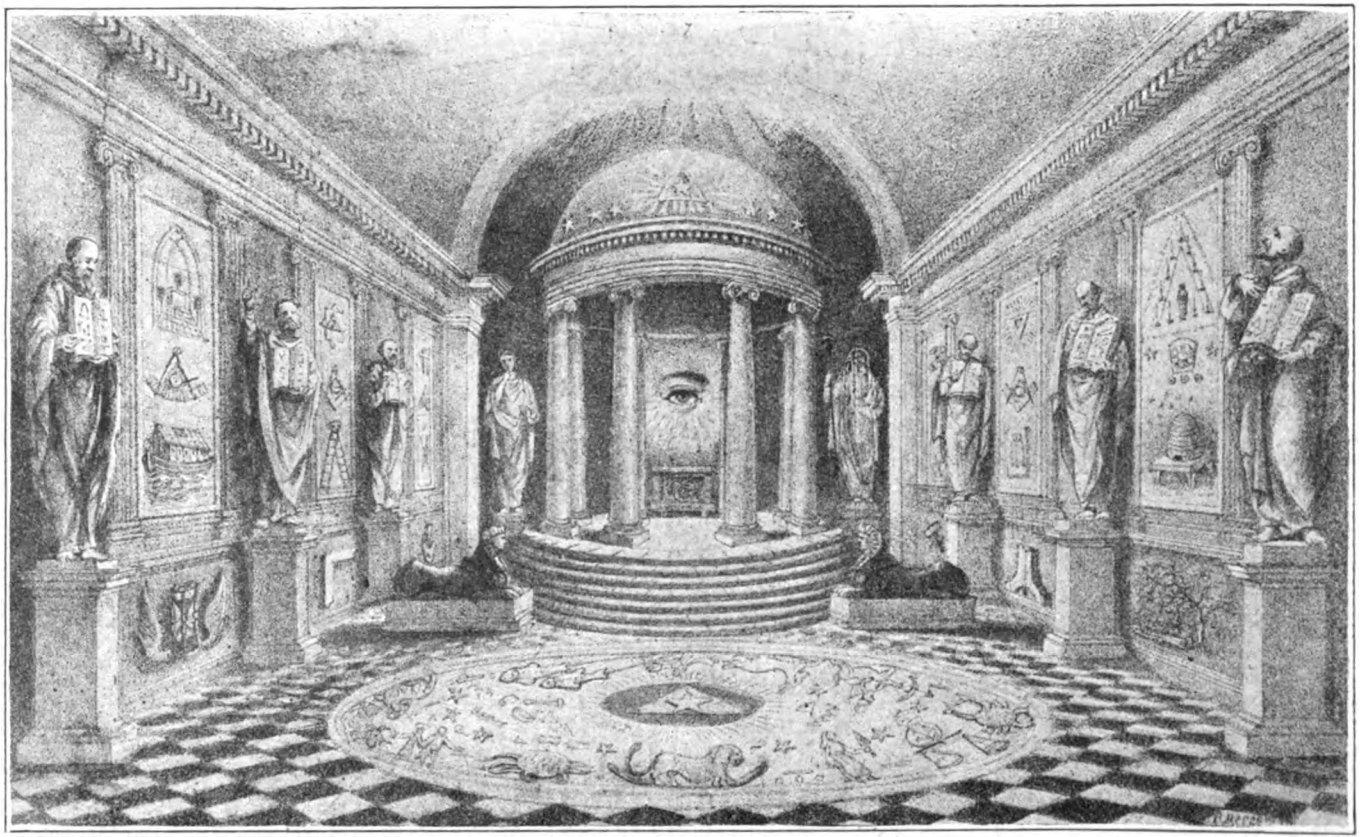

THE TEMPLE OF ALL THE MYSTERIES
From *Le Temple Mystique*, Paris, 1852.

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The New Age
MAGAZINE

VOLUME XXIX FEBRUARY NUMBER 2

THE MASONIC LODGE

ARE ITS INSPIRATION, ITS FOUNDATION, AND THE BASIS OF ITS SYMBOLIC DEGREES ASTROLOGICAL?

BY FRANK C. HIGGINS, 32°

I

I HOLD no brief for any of the so-called "Occult Sciences." My position is purely and simply that of a candid investigator. I am willing to accept the ruling that personal opinion counts for nothing, but that questions, like the important one in hand, are only to be resolved by the impartial examination of much evidence, of a character worthy of the respect of intelligent minds, and that it is to the verdict of a large number of such minds that we must be prepared to submit, in final analysis.

The present examination has, however, been largely a personal voyage of discovery, undertaken because many previous journeys in search of the same "golden fleece" have been crowned only by abstract results and produced nothing which may be classed as concrete.

The writer of an essay of this character labors under the serious handicap of being unable to discuss his theme with scientific boldness. In too many instances he will be constrained to offer mere hints of some vital consideration, the force of which will depend entirely upon the reader's familiarity with every detail of Lodge organization and the *minutiae* of the several degrees. Covert allusions are bound to be lost upon the careless or ill-instructed brother, yet, at times they will be all we dare—in deference to our obligations—to indulge in. With these reasonable reservations we have an interesting field of speculation before us.

I am disposed to dismiss the subject of the Solomonic legend which underlies our ritual, with a purely personal assumption that it is not, nor was it ever, cold, historical narrative, but that it was the ritualistic mysticism of a by-gone age.

We have neither time nor space to discuss phases or degrees of scriptural meaning or authority. The literalist bars himself from all acceptance of a rational interpretation. The argument ends for him before it begins.

No one has succeeded like the venerable and lamented Albert Pike in assembling a vast array of authentic *Materia Masonica* from which, if constrained, we might select all of the details of our argument without once departing from that upon which he has set the seal of his masterful approval. His essay, No. XXV., upon the degree of "Knight of the Brazen Serpent," in Morals

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and Dogma, fully attests his recognition of the preponderating rôle played by Astronomy and the closely related *pseudo*-science of Astrology, in the make-up and *mise-en-scene* of all the Ancient Mysteries. Still, in the interest of conciseness, we shall take this phase of the subject for granted, as what we really desire to accomplish is not to re-vamp that which is already at the command of every earnest student, but to show something which has not, so far, been exhibited, the precise mechanism of Lodge and Degrees as they were visualized in the minds of those devoted occultists who devised the Masonic riddle and left it for the "Wisdom of Future Ages" to unravel.

In dealing with the *materia* of the Mysteries, it is not permissible, as some assume, to "pooh, pooh!" any unwelcome consideration out of existence because it has been, or can be, demonstrated to be a fallacy. We are dealing with a system inaugurated in the comparative infancy of human culture, when men thought and wrought from the things they found about them and *as they saw them*. Many of their conclusions attest marvelous vision and foresight, albeit the modern world has entirely outgrown their *naiveté* of credence and simplicity of expression.

Were I, therefore, to attempt to give a present reason for every assumption and an encyclopedic definition of every term, my argument would be interminable. I therefore simply assure the reader that he will find ample explanation of all terms employed by consulting accepted authorities, none of them more illuminating than the writings of Albert Pike.

In the study of Astronomy, it is well known that the records of past achievement must be divided into three well-defined periods, the "Geometrical," the "Dynamical" and the "Observational." We are now in what is termed the "Physical" period of Astronomical discovery. To the first period alone belongs the set of astronomical considerations which have found their embodiment in the mysteries of ancient philosophies and initiations.

Geometrical Astronomy was the Astronomy of the ancient Aryans, the Chaldeans, Phœnicians, Hebrews, Egyptians, Greeks and Romans, from whom we also inherit our mystical Scriptures and Gospels.

We do not enter the second named period until the days of Tycho Brahe and Kepler, until which time Astrology was so closely related to Astronomy that the two were practically confounded and the sage last named felt himself obliged to write a treatise to prove that our seven visible planets were *not* lights in the heavens, pushed about by Archangels, but worlds, like our own.

Brother Pike has shown us, in his essays on the degrees of Fellowcraft and Master Mason, the close relationship which was perceived to exist between the basic figures of geometry and the arithmetical terms in which they were necessarily expressed. In fact, it was a fundamental belief of certain schools of philosophy, notably that of our ancient brother Pythagoras, that God had created the Universe "by the power of Numbers." This is commented on in Bro. Pike's essay on the degree "Knight of the Sun" and elsewhere.

In the "Lecture of the Kabalists" (Morals and Dogma, page 626 *et seq.*) the number "Nine," so familiar to the Masonic ear under its mystical terminology of "Three-times-three," is described as "The Exaltation of Religion and Exaltation of Matter," while "Twelve" (or four times three) relates to the "twelve operations of Nature," symbolized by the signs of the Zodiac. A further and still more important dissertation on these numbers will be found in the same essay (Morals and Dogma, p. 637). If, before passing judgment upon what I am about to display, the skeptical brother will read, learn and inwardly digest Ven. Bro. Pike's observations on the same subjects, he will not charge my conclusions with being either unreasonable or un-Masonic.

The root of all Masonic speculation is the "Cubical Stone" or geometric Cube.

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The chief exoteric symbol of Freemasonry is the Forty-seventh Problem of Euclid, which is *born of the Cube,* because the latter can only be multiplied or divided in proportions of 3/12, 4/12 and 5/12 of quantities which are multiples of twelve, as for instance, $3^3+4^3+5^3=6^3$, the Cube of Six being 216, which will be found on examination to be the "Forty-seventh problem" converted into a single Cube. This "Cube of Six" is the true "Cubical Stone" of all the Mysteries and the foregoing calculations all enter into the cosmic time periods evinced by the Precession of the Equinoxes, upon its ancient accepted basis of 25,920 years.

Nothing is so apparent to the student who turns his attention to the cosmogonies of the ancient world, as the employment of quantities which are multiples of "Nine." This usage is by no means arbitrary, because the potency of "Nine" will be found, on examination, to reign extensively throughout all Nature.

In the elaboration of the Number philosophy, whereby all celestial and terrestrial influences were assimilated to arithmetical factors, to "Nine" was allotted the representation of the primordial Fire because, like fire, it resolved all numbers into the composition of which it entered, into their original elements. The Ancients named it Vulcan, after the God of Fire, and "Vulcan" is but a corruption of the Semitic Tubal-Cain, the original worker in metals, by Volcanic Fire.

The writer has, therefore, ample authority for the selection of "Nine" and "Twelve" as the salient numerical factors in the Masonic Lodge. When we shall have correlated these two prime factors with all of their ancient philosophical significance in the domains of Spirit and Matter, we will be surprised both at the result and the fact, that with so many pointed hints leveled at them everywhere in our rituals, we have not arrived at the inevitable conclusion before.

Our abandonment of the time-honored tradition of "Most Excellent King Solomon and his Royal Court" does not by any means imply depreciation of this wonderful legend which has, itself born of identical considerations, served as the cloak which has so long blinded our eyes to the true *arcana.*

Old Testament mysticism is completely Chaldaic in its inception. By Chaldaic is meant Sabean, but by Sabean is not meant a blind and idolatrous worship of Sun, Moon, and Stars, with naught but superstitious ignorance as a prime motive. True Sabeanism was a contemplation of the Heavens as a vast machine, functioning, in all its aspects of Time, Space, Number and Proportion, in accordance with immutable law. The compassing of this *Law* was the chief occupation of Hierophant and Seer, while as we have already seen, the principal vehicles of scientific comprehension and definition then commanded, were solely geometrical and arithmetical appreciations.

The Chaldean priesthood, sole custodians of the ancient Wisdom religion, held sway over the human intellect throughout the length and breadth of Asia Minor. Their scientific achievements are buried by means of *gematria,* or the employment of letters as numbers and *vice versa,* in all the ancient Scriptures and, most notably of all, in the original texts of our own "great Light," upon which lies the symbol of the "Squared Circle," in mute testimony thereto.

"King Solomon," throughout the entire sphere of Sabean influence, was a pseudonym of the Sun-God, Bel Shamash, who was Salmanu-Sar, or "Shalmanesar," the "Saviour-King." *Aesch,* "Fire," and *Mem,* "Water," constituted the *Aeschmim* or Spirit-Matter, upon which Elohim (*Alhim,* the self-existing *Pi* proportion) moved, in the primordial creation.

The ancients said that the Sun was called *Sh-M-Sh* or *Shamash,* because it represented Fire rising from, and setting in, the Sea, but the real interpretation is Spirit (aeSh) entering into, and departing from, Matter (Mem).

We are now going to examine the number "Nine," entirely upon Ven. Bro.

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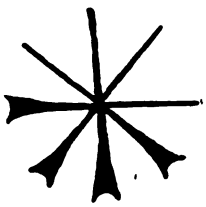
Pike's approved definition, as "the Exaltation of Religion and the Exaltation of Matter," of which we find the supreme expression in the Masonic Lodge, in an exposition of the spiritual development and ennoblement of human life, under symbolism of the architectural erection of a Temple of the Living God.

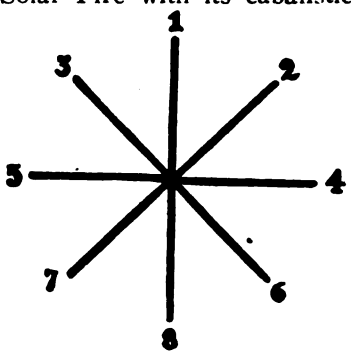


ILU, Chaldean God

We find the initial symbolism of the ancient philosophy, of which Freemasonry presents the modern survival, among the early Mesopotamian peoples, the emblem of the Sun-God, which they believed to be the visible Creator.

We know, from the recently recovered libraries of Babylon and Nineveh, that these people were profound Astronomers and Mathematicians, and seemingly made much use of the squares and cubes of numbers in their mystical *formulae*.

The character of this *Ilu* hieroglyph remains unperceived except as that of an ideograph of the Sun, until we credit the Solar Fire with its cabalistic number "Nine" and remark the fact that the preceding digits also lose their identities and dissolve into "Nines" by being paired, 1+8, 7+2, 3+6, 5+4. We therefore have expressed the polarities of odd and even numbers, which, among the ancients, were thus allotted to Spirit and Matter, 1, 3, 5, 7, and 2, 4, 6, 8, synthesized by the number "Nine," or 3×3, while the addition of the eight numbers, 18, 27, 36, 45, 54, 63, 72, and 81, being 396, represented 36 (the sum of the numbers 1, 2, 3, 4, 5, 6, 7, 8) as the Sun in the center of the Zodiacal Circle of 360 degrees (36+360=396). This supplies us with the numerical entity of the *Macrocosmos* or greater Universe, while the addition of 270 (9×30) taken from the nine months of human gestation, puts us in possession of the number 666, (396+270) which (3×6=18) is the "Number of Man," *i. e.*, of the human individual, emanating from the Divine source and shaped by the Solar, planetary and Zodiacal forces residing therein. The mystical name SoLoMoN is 60+30+40+50 (180) (SLMN) the digits of the mystery of the Cube, already explained, interspersed with three O's, which, as the equivalent of the Hebrew letter *Vau* are each "SIX" or 666, all of which numbers reduce to the primordial "Nine." These preliminaries have been gone into in order to show the ancient method of reasoning, in its relation to the present subject.



The Numerical Scheme of the Chaldean Cross.

(*To be continued*)

Noble thought produces
Noble ends and uses,
Noble hopes are part of Hope wherever she may be,
Noble thought enhances
Life and all its chances,
And noble self is noble song—all this I learn from thee!

—*Robert Buchanan.*

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THE MISSION OF MASONRY

By Reynold E. Blight, 32° K C C H

PART V

RACE CONFLICT

IT IS not the mission of Masonry to espouse any social or political propaganda, nor to give organized support to any reform movement. To do so would be to violate the traditions of the craft and disrupt the fraternity. And although we may sympathize with the zeal of the enthusiastic brethren who are earnest proponents of various panaceas for the redemption of society, nevertheless, the work of Freemasonry can be fulfilled only as it keeps itself clear from any every partisan cause, no matter how laudable that cause may be. The work of Masonry is much more fundamental and comprehensive. As Emerson said when reproached because he seemed to keep himself aloof from the social agitations of his day, "my reform includes yours."

The mission of Masonry is to inculcate new ideas and spread abroad a new spirit. Not only does Masonry by the very genius of its institution set itself against every wrong and injustice, every tyranny and superstition, but constructively it seeks to overcome these evils by striking at the very foundations of the iniquity, or to change the metaphor, to cut the roots of the upas tree of which all evil institutions, laws and customs are branches. Those roots are the passions, greeds and selfishness of the human heart, deep planted in the soil of ignorance, superstition and evil propensities.

By enlightenment destroy ignorance, by freedom extirpate tyranny, by free inquiry eliminate superstition, by personal responsibility overcome license, by individual self-reliance break the power of despotic authority, by popular sovereignty bring order out of chaos and anarchy, by brotherly understanding and cooperation kill out those base passions and suspicions that set class against class and race against race in hateful rivalry and contention—this is the work of Freemasonry.

In the Masonic lodges the young Masons are imbued with the spirit of fraternity, justice, liberty and patriotism and sent forth, zealous and fervent, to humanize society.

Having thus stated the principles let us apply them to the complex and stressful problem of race conflict.

History tells us that the aftermath of every great war is a period of race antagonism. The emotions of war not only strengthen racial bonds, but negatively seem to emphasize racial differences; not only solidify racial interests and stimulate race patriotisms but conversely breed race antipathies and provoke race antagonisms. The logic of the situation is clear but we are content to merely note the obvious fact. The World War is no exception. In the wake of the great conflict there have arisen world wide race conflicts and the clash of race interests has brought into relief age-old prejudices and hatreds.

Nowhere in the world has this situation presented itself so strikingly as in our own United States. For the perfectly obvious reason that nowhere else are so many races brought into such close contact. We had hoped that when these representatives of various races were removed from old associations, century-old struggles for land, ancient wars and battles long ago, away from the monuments keeping fresh in the mind of each succeeding generation old cruelties and national crimes, away from the narrow provincialisms and bitter hatreds, that the New World would teach the deeper, truer, sweeter, purer ideals of humanity and racial cooperation. Proudly we had proclaimed to the world that America was the

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mighty melting pot, and that from the process there would emerge a new race, free from the hideous malignities of the past, embodying the best characteristics of every race, and in the combination bringing to birth a better humanity.

It is with the keenest chagrin and the most depressing sense of disappointment that we see the rise of racial animosities and antagonsims that threaten to tear this glorious nation into schism and faction. On all sides we meet anti-racial agitation, against Japanese, against the Negroes, against the British, and more recently with a pain that is almost a humiliation, we see arising that hydra-headed monster that for generations has deluged Europe with blood and caused unspeakable suffering and wretchedness to millions of human beings, the vicious thing known as anti-Semitism.

One of the sacred traditions of Freemasonry is the equality of all races in the sight of God and the right of all men to life, liberty and the pursuit of happiness. For the principle which we recognize as inviolate, that justice and fair dealing should be accorded to all human creatures irrespective of race, creed or color, our Masonic forefathers suffered and many of them freely and gladly gave their lives. Count over our Masonic heroes, the names we love to honor—Garibaldi and Mazzini in Italy, Tolstoi in Russia, Lafayette in France, Washington in the United States—all of them won fame because they stood unflinchingly for the rights of man.

Freemasonry may well let it be known that it will not tolerate in these bright, prophetic days of the twentieth century any revival of the ancient superstitions that set men at one another's throats in suspicion and hate. Freemasonry may well inscribe upon its banners a proclamation of the oneness of humanity and strike down every propaganda that seeks by defamation and slander to create bad feeling among peoples where concord should prevail. The rising tide of race antagonism must be stemmed or the future will be lurid with war and aflame with cruelty.

Twenty centuries ago Paul stood on Mars hill and confronted the Athenian philosophers with the revolutionary doctrine, greeted by them with scorn and laughter but destined to conquer the earth, that "He hath made of one blood all nations of men for to dwell on the face of the earth." And, if we may judge by pogroms and anti-Jewish propagandas, by Negro lynching bees and race discriminations, Christendom has not yet learned the lesson of that soul-stirring truth.

Race is a myth, a fallacy, an evil breeding error. Differences of color, language, customs, exaggerated by agitators and intensified by villifiers, are superficial, transitory and of no importance. On the surface they float on like the shifting reflections of the ever-changing sky while underneath are the eternal deeps of a common humanity.

Typical Jew; hard, grasping, cunning! Typical Japanese; shrewd, inscrutable, intensely racial! Typical Englishman; self-centered, supercilious, with all the faults of an inveterate trader! Typical Frenchman; frivolous, sensual, unreliable! Typical American, as Europe is supposed to know him; vulgar, blatant, purse-proud, provincial! These types are figments of the imagination; they have no existence save in the fancy of the novelist or the penny-a-liner. Individuals there are undoubtedly who are open to the implied criticism and condemnation but these individuals are not limited to any nation nor do they represent any race.

The nation of traders gave the lie to the sneer of their critics when as one man Great Britain sprang to arms in defense of treaty obligations and at the agonized appeal of little and stricken Belgium. The American home, the American schools, the multitude of American institutions of mercy and charity prove that the noisy, arrogant, ostentatious globetrotter, sporting the stars and stripes in his lapel, misrepresents the great American people, whose heart is sound, whose standards are wholesome, whose ideals are lofty.

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Missionaries from the Orient tell us that the sympathies of the Japanese are deep, their patriotism pure and true, and their humane sentiments predominant, when you penetrate beneath the externals of language and custom. Give the Negroes half a chance and in a thousand communities north and south they are revealing themselves as law-abiding citizens, establishing industries and developing a home and family life that is as pure and noble as can be found anywhere in the world.

And heroic France silenced forever that malignant accusation that she was decadent, when she bared her brave heart before Verdun to the savage onslaughts of the barbarian invader, and although she was bleeding from every pore and every nerve and shuddering in agony, she held back the brutal hordes, and saved civilization! Her splendid challenge, "They shall not pass!" became the rallying cry of the allied armies, and the conquering spirit of that battle cry inspired the armies of democracy to the performance of miracles, and a new era was born.

Any man, no matter how good his intentions, who spreads insinuations and falsehoods against a race is sowing dragons teeth. Any organization that gives itself to stirring up racial enmities is doing the devil's work. Anti-racial agitations are anachronisms in this age; they are echoes from the dark ages.

Flattery, maudlin sentiment, an over-looking of faults of national programs, a sissified optimism that slights differences and ignores clash of interests; these things are to be avoided as the plague. But while standing strongly for rights and requiring the full satisfaction of every nation of its duty as a member of a world community, we must be willing to accord the fullest measure of justice to every race, whether within or without our national boundaries, we must be willing to treat with dignity and courtesy with the representatives of other nations, refraining from every appearance of arrogance and assumed superiority, we must be willing to abide by the letter and spirit of treaty obligations, we must be ready to make reasonable concessions to the honor and needs of neighboring nations.

Within our own nation we must cultivate association with these milions of the earth's races to the end that the ancient antipathies may be eradicated, that they may be trained in the schools of the newer citizenship, that in the fields of industry and commerce they may have equal opportunity to serve the common welfare, and that into the commonwealth that we are building there may be incorporated all those distinctive and excellent qualities that have made each race great. We need not confuse the issue with questions of social equality or intermarriage; these are not vital or pertinent questions at present.

Without sentimentality or surrender of individual rights and with a clear understanding that it is our duty to erect on this continent a civilization that shall represent progress, democracy and freedom, yet without rancor or hatred, we must be just to all peoples within and without our borders, by determining that all interracial and international relations shall be dominated by the spirit of a square deal.

The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part:
But evil is wrought by want of thought,
As well as want of heart!

Hood, "The Lady's Dream."

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SLOW BUT SURE GROWTH

By Thos. G. Ramsey, 32°

IN READING the many splendid articles on Masonry and its teachings of your last issue, I was very forcibly impressed by the article on "Advancement in Masonry" by Brother Kent Kane Cross.

I have been a Master Mason since 1909, and a member of the Consistory for about two years, having been raised to the sublime degree of a Master Mason in Mississippi, and admitted to membership in the Consistory since coming to Oklahoma, and I am more and more impressed with the belief that we are getting away from the spirit of Masonry and giving too much heed to the actual letter of the work.

Too often have I seen men who, in a short time, became adept in the work on the floor of the Lodge, and who showed only too plainly by their conduct that the great lessons of morality and of our duties to our God, our country, and our fellow man had passed completely over their heads.

No man can be unpatriotic, no man can be sacrilegious, no man can be immoral, and no man can be dishonest, and at the same time be a Master Mason in the true sense of the word, as it is, or should be, understood.

The teachings of Freemasonry involve principles of thinking, of living—and of dying if need be—which cannot be assimilated by any man in a short time; much less can these principles become in a short time a part of one's creed, actually practiced and lived.

It is true that when a man is raised to the degree of Master Mason he is supposed to be a man who has risen above the ordinary run of mankind—a man who has placed his life on a plane higher than the average, and in most cases this is true; yet the teachings of Masonry are so far above what the ordinary man conceives to be right living, that even the best of us, if we contemplate its teachings and understand them rightly, are staggered at the magnitude of the task of rising to that high level.

The teachings of Masonry include all the best thoughts of the greatest intellects of all time as applied to man's highest duty to God, his country, his family and himself, and how, then, can any man say or feel that, in a very short time after he is made a Master Mason, he is fitted to go on and receive all the great lessons and teachings which are embodied in the rites of the temples!

For these reasons I am heartily in accord with what Brother Cross says with reference to growth and understanding coming slowly.

RETROSPECTION—ANTICIPATION

Midnight, 1920-1921

Sitting tonight in a mood of contemplation,
Looking to the New Year with no small expectation;
Viewing the past year, of course, with some regret,
Knowing the future holds the sweetest pleasures yet,
Knowing the evolution of our lives leads to things higher
The New Year has glories to fill the heart's desire.
Praying the wrongs of the past He will erase,
Facing the future in the fullness of God's grace.

—*Kent Kane Cross*, 32°.

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THE ROMAN CATHOLIC IRISH IN THE UNITED STATES AND GREAT BRITAIN

By Hereje Obstinado.

I. THE ROMAN CATHOLIC IRISH IN THE UNITED STATES [1]

"There can be no doubt that the Pope and his adherents have formed the deliberate design of obtaining the ascendency in the United States. Popish priests and editors make no secret of this design, and expect its realization at no distant day."—*Rev. John Dowling, The History of Romanism, Book IX, Chap. V, p.* 643. *Edward Walker, New York,* 1848.

"Let the governments of the world steer clear of the Catholic Church: let the emperors, let the kings and presidents not come into conflict with the heads of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her. . . . Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French or they are English afterwards."—*From a sermon preached by the late Rev. D. S. Phelan, LL. D., Editor of "The Western Watchman," and published in the issue of that Journal for June 27,* 1912.

IT is certainly appalling to contemplate the state of things throughout the whole civilized world as brought about by the most destructive World War that has ever overtaken the long-suffering race of mortals. In times like these it is, therefore, the most solemn duty of every one, of whatsoever race or creed, to join in the work of restoration and thereby manfully to assist in the reestablishment of a reign of equity and peace—law and order—and thus make it possible to repair, in a small measure at least, the desolation and devastation of what the war—"the malady of princes" and the interests of governing castes—has left behind it.

It is well for mankind that most men with honest blood in their veins are fully and sincerely influenced by this most sorrowful responsibility. Only one turbulent element among us is engaged in the making of bad things worse, and that element is represented by the Roman Catholic Irish in the United States and throughout the whole English-speaking world. With this end in view the Roman Catholic Irish are now carrying on a most bitter and persistent campaign (as they have during the whole of the World War) against every movement that would promote the restoration of law and order, and with it, of normal political and industrial activities throughout a sorrow-stricken world. With this end in view they are availing themselves of every possible political trickery and deception to inject into our troubled state of things matters with which we can have no possible concern, and for no other purpose than that of creating a spirit of discord between the United States and Great Britain. To this end they are deliberately and maliciously engaged in opposing the ratification of the Peace Treaty because, as they tell us, it contains a provision for the League of Nations which Great Britain, in common with all other civilized nations, ourselves included, are honestly supporting. And, as if to add insult to injury, there seems to be among our public men a goodly number of office holders and office seekers who think more of their political fortunes than they do of our most pressing necessities, and who are actually trembling at the thought of alienating those hyphenated Roman-Catholic-Irish American fellow citizens.

It is because of this that a just and proper consideration of Irish Catholic claims and Irish Catholic conduct in relation to the United States and Great Britain is not only desirable at this time but it is actually indispensable. To free ourselves from this strange, turbulent and quarrelsome aggregation, this motley crowd of men who are ever trying to impose upon us their real or imagin-

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ary grievances against England, and in which we do not and cannot have any interest—is our immediate necessity, our chief concern.

Of course these Sons from the Land of Perpetual Turmoil persistently harp about our indebtedness to them—an indebtedness which they insist extends at least as far back as the days of the Revolutionary War. In keeping with such claims, one of the Sons of Erin who styles himself "the historiographer of the Irish-American Historical Society," in an effort to reply to a United States Senator who had the temerity to express his disgust for the Roman-Catholic-Irish-American obstructionist activities, availed himself of the public press about three days after the episode took place in the United States Senate. In his reply he announced that he quoted from official documents in the government archives in London to show that the British commanders in the Revolutionary War regarded the Irish in America as their "most serious antagonists." This he supplemented by most extravagant claims which he alleges are based on an examination of names, supposed to be of ancient Irish origin, of those who served in the Revolutionary Army and Navy. Of these he claims as many as 1,500 officers, implying a corresponding number of enlisted men. Of course our great Irish-American historiographer overlooks Lecky's observation that "Among the Irish Catholics there appears to have been absolutely no sympathy with the American cause, but Ulster Protestantism was enthusiastically on the side of America. Presbyterians from Ulster bore a considerable part in the American Armies."[2] This is also supported by other eminent authorities who, on due examination, found that the large number of Irish from North Carolina, Pennsylvania, Virginia and New Hampshire were not Catholic Celts, but Scotch-Irish Presbyterians from Ulster, who, because of the wrongs and religious persecutions suffered at home, had been among the foremost combatants in the Revolutionary War.[3]

Furthermore, be it remembered that among the signers of the Declaration of Independence there were only four Irish Catholics. Just how it did happen that other Catholic Irishmen, if there were any, had foregone the supreme pleasure of signing up "agin' the government" is certainly "a mystery which is not given us to know." But, assuming for the sake of argument that some few Irish Catholics did actually take part "agin' the government," it was but in keeping with their hatred of Protestant England rather than from any desire to aid and assist Protestant colonists in establishing a new political power in the new world, a power which was first to proclaim the complete separation of Church and State, and to dispense with all religious tests as a condition for the enjoyment of any civil and political rights or privileges. Then, too, it must not be forgotten that, if a few of them were of Irish blood, surely all others—which of course represented not only the great majority, but the whole organized power of resistance to the government of King George III—were certainly of British descent, and as such constituted the chief and actual factor that conducted and successfully fought the great war against King George III, who depended almost entirely on his hired Hessian troops, as the British would not enlist against the colonists' fight for freedom. Has any one ever heard any citizen of these United States of English, Scotch, Ulster, Welsh or other ancestry from the British Empire, colonies or dependencies, persistently proclaiming from the housetops—as the Irish do—that "no man can be a real American unless he is an Irish-American, a German-American, or some other sort of hyphenated American? For, practically, that is what it all amounts to.

The Mexican War furnishes another very instructive bit of information on the subject of Irish-American war record in the United States. At the battle of San Pablo there was a St. Patrick's Battalion fighting stubbornly against the United States troops. They were com-

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manded by Colonel Thomas Reilly, and the whole battalion, we are informed, was made up of deserters from the United States Army. The most of them were killed, and of those taken prisoner, thirty-two, who deserted after war had been declared, were executed; the others, having deserted before the declaration of war, were flogged.[4] No doubt there were some who served honorably through the Mexican conflict, and this incident is here referred to for no other reason than simply to justify our resentment against the persistent claims of the Roman Catholic Irish in the United States to a superpatriotism which none are supposed to possess excepting themselves only.

From the Mexican War we may turn to the Civil War, the fratricidal conflict between the Northern and Southern States Only nine per cent of the Irish population enlisted. No sooner, however, did Pope Pius IX write his celebrated letter to Jefferson Davis, addressing him as Illustrious and Honorable President, than Irish desertions became general. Out of a total of 144,221, it is reported that as many as 102,839, or 71 per cent of those Irish patriots deserted and of the five per cent of native born Americans who deserted, almost half, or 45 per cent of them were Roman Catholics.[5] To this should be added the memorable Roman Catholic Irish Draft Riots in New York in 1862—the Protestant Irish, as usual, supporting the Union here as everywhere else. Nay, more than that, President Lincoln is reported to have made the following statement: "I have proof that Archbishop Hughes, whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North at least to be true to their oaths of allegiance, and whom I thanked publicly when under the impression that he acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us and in favor of our enemies. Such is the perfidy of the Jesuits."[6]

Nor does the Spanish-American War furnish anything that would justify our Roman - Catholic - Irish - Americans in proclaiming from the housetops how much we owe them for the glorious privilege of having them among us. As a matter of fact the whole course of the Roman-Catholic-Irish-Americans —that is, the active spirits among them—was in full accord with the diplomacy of the Vatican. With men like the late Archbishop Ireland, Cardinal Gibbons and Apostolic Delegate Martinelli at the head of a campaign, there could be no doubt as to where our Roman-Catholic-Irish-Americans stood on that particular occasion. To protect the interests of once haughty Spain, and to exact millions of dollars from the United States government under false pretenses was their chief concern. These Clerics, under the guiding hand of the crafty Cardinal Rampola, were certainly always and everywhere in evidence, persistently endeavoring to bring about the acceptance of the Holy Father as Arbitrator between the United States and Spain. Among other papal solutions of the then approaching conflict between the United States and Spain it was proposed by these Clerics, "in order to save the wretched point of 'honor,' about which Spaniards haggle so much, they should be induced to hand over Cuba to the Father of Catholic Christendom."[7] At the same time the artful organs of the Papacy, chanting in rhythmical chorus, were telling the world that "we are assured, too, that not Spain, but President McKinley took the first step for the intervention of the Pope."[8] If more evidence is wanted an examination of the principal events of this conflict in chronological order, as recorded in the official, semi-official and unofficial organs of the Eternal City, will show the persistency of the Papacy in attempting to add to its spiritual and temporal importance by mixing in this as in every other international crisis. And when the hour struck and Manila surrendered, Leo XIII, "Prisoner of the Vatican," was sorry he had not died before Dewey's victory. Incidentally we are

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informed by those pious obscurantists that "the Powers of Europe will not be so indulgent as to allow the American dogs to take this (Cuba, Porto Rico and the Philippines) bone."[9] Another papal spokesman in his wrath proclaimed mightily: "At first the Americans declared that they simply desired a free Cuba, and they have ended with taking as booty all the Spanish colonies."[10] When, finally, the end came, the chief organ of popedom, stuffed full of political and ecclesiastical cant, thus summed up the situation: "What peace is that just signed at Paris? The stripping of Spain by the same method that was employed by Piedmont in reference to the States of the Church and Italy. After having fomented and supplied with arms and money, under the auspices of Spanish-American Masonry, the insurrection of the Spanish colonies, the government at Washington, protesting its false motives of humanity, claimed the independence of Cuba, and then turned its humanitarian thought to Porto Rico and the Philippines, etc."[11]

But while this campaign of incantations, mutterings and denunciations was being carried on in the papal organs in Europe, the Roman-Catholic-Irish-Americans began and carried on a side campaign of their own in the United States. To them it was apparently most important to employ their activities against Great Britain who, during that memorable conflict, as through every other conflict of ours with any power anywhere, was, without reservation or equivocation, on the side of the United States. Hence, Roman-Catholic-Irish-American orators, editors, office-holders, and political hangers-on, thundered their denunciation against the growing friendship between the United States and Great Britain; something no other aggregation of foreign Americans would either dare or be permitted to do.

The great deed was, nevertheless, accomplished and it was certainly most fitting that the great American Republic, the United States, should put the finishing touches to an armed campaign of four hundred years. And what an achievement! The once great power of Spain, to whom Pope Alexander VI.,[12] himself a worthy son of the land of Torquemada and Loyola, gave the American Continent, was finally driven out of the New World! Thus, "the moving finger writes, and having writ, moves on."

And when the World War broke out, when Roman Catholic Austria and Lutheran Germany and Mohammedan Turkey made common cause against Protestant England and anti-clerical France, where did the Roman-Catholic-Irish in America, and, for that matter, the world over—where, we ask, did they stand in that terrible world conflict? Nor does it much matter at what particular period in that most terrible tragedy. Have we forgotten their conduct in Ireland, Australia, New Zealand, Canada—everywhere in fact, including the United States, before and *after* these United States, entered into that dreadful struggle? And by whom were these, the only simon-pure patriots (!) led? Always by Cardinals, Bishops, priests and Jesuits!

And yet, we are constantly imposed upon by them concerning what the United States owes to the Irish-Americans! Of course, their activities in behalf of the Hohenzollern dynasty, as carried on by them in all other parts of the world, were somewhat modified here, though only after the United States entered the struggle. But, with a war-chest harvest of so many millions of American dollars to be raised, managed and disbursed under the complete supervision of their own Roman Catholic hierarchy, we can readily understand the source and extent of their wonderful patriotism and devotion to the Americans, all of which Admiral Sims has so well and so graphically described.[13]

To be sure, the war record of our Roman-Catholic-Irish-American fellow citizens is not very creditable (or palatable) to these super-patriots (!), but when it comes to the civil and ecclesiastical phase of these blusterers, no office is too small or too big to contend

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for with resolution as persistent as that which they employ "agin' the government" of Great Britain. And if by chance there is someone to remind them of the possibility that patience on the part of easy-going Americans may cease to be a virtue, they turn the flood-gates of indignation and anathema upon us, in the name of all the gods at once, for our base ingratitude to the glorious cause of Irish freedom in refusing to allow them to tyrannize over Anglo-Saxon civilization.

Such, in brief, is the actual story of their persistent claims as to what glorious things they have always performed for, and in behalf of, the American people. No doubt there are here and there some notable exceptions, but it is with the Roman-Catholic-Irish in the United States as a whole that we are concerned, and not with some stray exception of an Irishman who would not take his politics from "Roma Papale."

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[1] The writer would much rather consider this question from a strictly secular viewpoint, but as THE NEW AGE, in its editorial comment for January, 1919 (p. 17), so well observed: "the so-called 'Irish Question'. . . . is, in fact, a religious question. More than that, it is, at bottom, a Roman Catholic question." Indeed, it is impossible to find any reasonable justification for treating this strange source of perpetual irritation, disorder and crime from any other viewpoint. For like reasons the British phase of these troubles could not be eliminated from the consideration of this subject without serious damage to a reasonably clear understanding of its persistent activities in the United States of America. Furthermore, the writer, in justice to all concerned, desires to state here and now that he is not British, nor of British ancestry; that he is not connected with or related to any interests in any part of the British Empire or dependencies, including, of course, what is known as the North of Ireland; and that his only interest in this matter is to serve a just cause—that of contributing some share, howsoever small, toward the restoration of peace and tranquillity throughout the English-speaking world.

[2] Lecky, W. E. H., Historical and Political Essays, Ireland in the Light of History, pp. 77-78; Longman's Green & Co., London, 1908.

[3] Bryce, James, The American Commonwealth, Vol. II., p. 21. Note: Macmillan & Co., London, 1891.

[4] Notes on the Mexican War, Oswandel, pp. 471-472, quoted in THE NEW AGE for January, 1918.

[5] American Lutheran Survey, March 15, 1915, quoted in THE NEW AGE for January, 1918.

[6] Americanism or Romanism, Which? Christian, p. 88.

[7] See *New York Times* of April 6, 1898.

[8] *La Voce de la Verita,* April 6, 1898.

[9] *La Vera Roma,* July 17, 1898.

[10] *La Liberta Catholica,* Naples, December 6, 1898.

[11] *Osservatore Romano,* December 18, 1898.

[12] On May 4, 1493, Pope Alexander VI. settled the contention of Spain and Portugal over the ownership of the "Indies"—the official name of all the American possessions—by drawing a line from North to South, one hundred leagues west of the Azores, giving the Spaniards all territory west of that line. Portugal protested, and in consequence of a conference held in 1494, by common consent the line was shifted three hundred leagues west of the Cape Verde Islands. The exact position is, however, disputed, but according to John Fiske, the line would be somewhere between 41° and 44°, West Longitude.

[13] See his article in *The World's Work* for November, 1919.

It is for us, the living, rather, to be dedicated here to the unfinished work, which they have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us that from these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation under God, shall have a new birth of freedom; and that the government of the people, by the people, for the people, shall not perish from the earth.—*Abraham Lincoln.*

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Lest I Forget

I never knew, until the shadows fell,
How fair, how almost Godlike, is the light,
Nor understood the thrilling life
Of leaping worlds that trailed aforetime,
Arbutus-like, through darkened ways,
Toward a fragrant beauty,
When a Voice o'er Eden breathed command
For shining of the Sun; but now,
Curtained and in quietude, I comprehend.

You tell me that the bird must *sense* the sweetness,
Else the voice can trill no canticle of song:
Ah, yes; all songs are born of happy sensings;
And yet, no music ever came from harp strings
In the throat of birds, or from the vibrant voice
Of wakened womankind,
Like those harmonies *unsung*
Which first began to rise and fall
And fill the vaulted space in corridors of Soul,

When musing memory pictured
On the darkened screen of shut-out worlds
Existent glories, only prized in part
Till falling blindness left
In place of vision bright
Just living outlines, bodied with the dreams of night.

—*Col. Charles Campbell Pierce, U. S. A.*

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NOTES AND COMMENTS

WHY WAS HE NOT SENT BACK?

Daniel O'Callaghan, Mayor of Cork, with Peter MacSwiney, brother of the MacSwiney who committed suicide by starvation, arrived at Newport News on January 4, on board an American steamer, without a passport. Governor L. R. Parker refused him admittance, but E. B. Schumaker, the Chief Inspector, filed an appeal with the Bureau of Immigration that permission be granted to reopen the case and that he be not declared an undesirable immigrant, and a lot of machinery and influence was brought to bear to have the passport regulations waived and the disturber permitted to come into the United States. He (O'Callaghan) claims that he was invited to come to testify before the committee of one hundred in the District of Columbia, which committee has no official standing and which has been refused recognition by the Government and, so far as we know, no witnesses have been heard except those who are mixed up with the Irish Propaganda. Dr. Frederick C. Horne, the chairman of this so-called committee, denies that O'Callaghan had ever been asked to appear before the committtee. We depend upon the *Washington Post* of the early January issues for the above information. At about, or somewhere near the same time there appeared in the same paper a statement concerning a young woman who had hidden herself in a closet on board a steamship, where she had only room to stand, for two or three weeks in order to get over here and join her sweetheart in this country; but she had no passport and she was immediately deported. Again, on January 4, the papers mentioned one Demetrius Robos, a corporal in the United States Army, who fought in France and was twice wounded and who, upon his application for *readmission* to this country, was denied it and deported. This Mayor of Cork had no credentials that were anywhere near as worthy of consideration as those of this United States soldier and this woman above-mentioned, and yet, with all the hyphenated Irish influence behind him, he manages to get ashore,

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and get into the country and get to Washington and raise a lot of fuss and smoke before machinery to send him back can be put in operation—in fact, his purpose has been accomplished in spite of the laws and regulations! What are government officials for if not to enforce the laws? The law in the case of this Mayor of Cork should have been enforced immediately; and our opinion is that any public official who does not enforce the law, should, at least as a starter, lose his job!

CARICATURING THE CLERGY

We call the attention of the brethren to the persistent efforts of cartoonists, makers of stage-plays, and producers of moving pictures to cast ridicule on the Protestant clergy. The average clergyman is represented to be a silly ass, a species of clown, who draws down upon his hypocritical head the scorn and contempt of the multitude. There is no doubt of this fact. This holding up to public ridicule of an inestimable body of hardworking, self-sacrificing, and poorly paid men is most offensive to all decent people whether they be church members or not. A man who enters the ministry does so at a great personal sacrifice. In an age given over largely to "chasing the elusive dollar," when Mammon sits enthroned in high places and demands the worship of a god, it is natural that sacred things should be reviled by irresponsible materialists and agnostics, and that the arrows of ridicule and sarcasm should be shot into the ministers of religion. But the time has come to call a halt! And, at this juncture, let us note a very significant fact: *In all these plays, films, and cartoons you do not see any caricaturing of the Catholic clergy.* Whenever a priest of the Roman Catholic faith is represented, he is portrayed as a dignified, honorable man, whose holy administrations to the poor, the sick, the afflicted, and the dying are received with admiration. Why this abominable abuse of the Protestant minister and this magnificent treatment of the Catholic clergyman? Echo answers, Why? So flagrant has the caricaturing become, especially in moving-picture shows, that the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church recently announced that it would "exert every effort to stop this contemptuous treatment." They further declared that—

> Members of the Roman Catholic Church do not tolerate such treatment of their priesthood, which is always represented in a most favorable way. The Catholics are to be commended. Protestants should not tolerate any other than courteous treatment of their religion and ministry. All that the Protestant churches want is the courtesy accorded to the Roman Catholic Church, and they are going to get it if possible.

There ought not to be any *possibility* about stopping this thing. If the Protestant churches would only unite and vehemently denounce the ridiculing of the clergy, we would see a *volte face* on the part of the play and film makers. The suggestive power of the "movies" over the youthful mind is a well-known psychological fact, and to permit the youth of the land to receive false impressions of Protestant clergymen through the medium of the film drama is to breed a contempt for all things of a religious nature. At least we might demand, if nothing else can be done, that the Roman Catholic clergy be put in the same boat with the Protestant ministers, and bear their share of contempt and ridicule. Ah, but here comes the rub! Roman Catholics, who regard their priests with superstitious reverence, would not stand for their public abuse. Being a united and very aggressive body, they would declare a general boycott on plays and comic papers that caricatured their priests as effeminate and silly fools. It is time that we Masons did something in the matter. We extend special privileges, in most jurisdictions, to the clergy, and make them chaplains of our blue lodges

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and grand lodges. We honor them in every way. Come, brethren, let us take a decided stand in the matter. Scottish Rite Masonry is highly centralized, and can exert a powerful influence, if it will, to prevent the outrageous defamation of Protestant ministers—a defamation that is highly offensive to church people. Suppose, brethren, there should be an active propaganda on the part of film manufacturers to ridicule the Masonic Order, and hold up to the admiration of the world the Knights of Columbus? What then? Would Scottish Rite Masonry take any steps to prevent the business, or like an encaged eagle would it feebly beat its wings against the bars of its prison house and do nothing? Will some interested member of the Rite kindly answer this question?

AND THEN SOME

Just after the above editorial was written there appeared in the January 6 issue of the *Washington Post* an editorial which indicates that the Protestant clergy has so long been passive and tolerant that many of the daily papers, while fearing Roman Catholic boycott, consider themselves at liberty to write about and treat the ministry of the Protestant churches with this kind of insolence. We quote below the editorial in full:

An official ukase from the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church announces that it proposes to put a stop to the "contemptuous treatment" of Protestant ministers of the gospel in this country. It declares that cartoonists, the stage and the movies are prone to portray the Protestant preacher as "an effeminate fool" and that it must be stopped.

The board of temperance apparently takes itself too seriously. Neither the press, the stage, nor the movies depict the clergy of any denomination disrespectfully. There are certain clergymen who make themselves ridiculous, and they are thus fair marks for funmakers, but it is not the fault of the funmakers.

When a minister of the gospel enters the arena of politics and arrogates to himself the powers and privileges of a boss he must expect to be the target for attack.

There are many highly paid professional reformers in Washington and in other cities of the country who have been tempted from their legitimate fields of labor by the lush grass of specialized activities. They have deserted the drudgeries of parish work, with its penury, its sick calls, its funerals, etc., to become censors of public conduct. They toil not, neither do they spin, but they hold conventions, collect funds, issue impressive manifestoes, and browbeat Congress. Yet they demand for themselves the same public respect that is willingly and spontaneously vouchsafed to the humble priest of religion who trudges in the path of the lowly Nazarene.

It is they, not the clergy, who are made the butt of jokes and the target of the artist's humor. They should not complain, for the remedy is in their hands. Let them return to the duties for which they were ordained.

We should like to ask the writer of the above editorial to state precisely what ministers of the gospel, of any Protestant denomination, have ever arrogated to themselves the "powers and privileges of a boss" to anything like the extent that the average Roman Catholic priest has done, and that, too, in matters concerning the freedom of opinion, speech, faith, and conscience. Has the *Washington Post* ever printed anything condemning and holding up to contempt and ridicule of its readers any Roman Catholic priest who attempted to arrogate to himself the aforesaid powers and privileges? If not, why not? Suppose the Protestants of this community, becoming tired of such slurs, should, as the Romish priests would do, institute a boycott of the *Post,* if this sort of thing continues!

PRAYER AND THE BIBLE

An article in the *Washington Star* of January 15 states that President-elect Harding has chosen the biblical text upon which he will take the oath of office as President of the United States, and states further that this text is found in Micah, 6:8, which is as follows:

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"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

He asks that the same Bible upon which George Washington took the oath of office as President and which is now and has always been in the possession of St. John's Lodge No. 1 of New York City, be obtained for this purpose and opened at the above text.

It is also said that Senator Harding believes in the efficacy of prayer as a help in all the affairs and problems of life.

Brethren, this is hard and fast Masonic doctrine. When a man is accepted by the Masonic Fraternity, and is introduced into the Lodge for initiation, he will—if he is observant as he should be—note that one of the first things that happens is that prayer is offered in his behalf; and as he advances in Masonry, he learns that he must pray for himself. Also, as he advances it is more and more firmly pressed upon his mind that the Holy Bible is and must be, to every true Mason, the rule and guide of his life, conduct and conversation. Some of the initiates forget this—if they ever really learned it—but the true Mason *never* forgets it; indeed, if he *is* a true Mason, he learns more and more that the Bible contains everything that it is necessary that a man should know concerning the affairs and problems of life present and to come. As a true Mason he also learns that he must not despair if he does not at once fully comprehend all that is said in the Bible—that if he does not understand it thoroughly it is because he is not as yet sufficiently qualified to advance further in understanding, and that he must patiently and conscientiously walk in the light that he already has; and that, so doing, further light will surely come.

If he is a student of the Bible he will read therein: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Many people forget this, if they ever learned it. Indeed, we have known of high public officials who seemed to have entirely lost sight of that admonition. He is encouraged to go boldly and confidentially forward to meet the trials and perplexities that await all men, for he learns: "as thy day is, so shall thy strength be."

Brethren, if we may judge by what we see and hear, we may look forward confidently to the future, firmly believing that the Chief Magistracy of the nation for the next four years will be in tolerably safe hands.

NOT THAT WE LOVE ANIMALS LESS, BUT CHILDREN MORE

Let it be understood that we are firmly and emphatically at one with the National Education Association in the following statements appearing in one of its publications:

PROPOSED DEPARTMENT OF PUBLIC WELFARE

It is announced that a bill will be introduced into Congress very soon changing the Department of the Interior to a Department of Public Works, creating a new Department of Public Welfare, and transferring and rearranging a number of the existing bureaus in the several departments. The bill would place in the proposed new Department of Public Welfare the Bureau of Education, the Office of Indian Affairs, the Federal Board for Vocational Education, the Public Health Service, the Children's Bureau, the Bureau of Pensions, War Risk Insurance, the United States Soldiers' Home, and several other bureaus or divisions.

The National Education Association, and, in so far as we know, the many other national organizations supporting the Smith-Towner bill, will approve of such a movement in so far as it deals with a re-grouping of the activities of the Government in the interest of more efficient administration, but it must be kept clearly in mind that our Association and the great organizations allied with us in support of the Smith-Towner bill are definitely committed to a Department of Education with a Secretary in the President's Cabinet. We hold that education is of primary importance in the affairs of the Nation, and that it should receive such recognition as will give it equal rank with agriculture, commerce and

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labor. To transfer education from a bureau in the Department of the Interior to a bureau in the proposed Department of Public Welfare will keep education in a subordinate position and will certainly not satisfy the friends of public education throughout the country. * ***

There are nearly ten times as many employees in the Bureau of Animal Industry as in the Bureau of Education, and the Government spends four times as much per head on the cattle, horses, mules, sheep and hogs of the country through the Bureau of Animal Industry as it spends per capita on the school children of the country through the Bureau of Education, and the Bureau of Animal Industry is the only one of several similar bureaus in the Department of Agriculture. Even if one of these bills were passed, the friends of education would have to keep right on working for a Department of Education. We ask no less for livestock but more for children.

The Smith-Towner bill would lift education out of the subordinate position in which it has so long been submerged and give it equal recognition with agriculture, commerce and labor, with a secretary in the President's Cabinet. President-elect Harding declared in his statement to the committee of the National Education Association, at Marion, on October first, that *"Education is so intimately related to every phase of human welfare and to the perpetuity of our free institutions that it must be considered of primary importance in every program for social betterment."* Is it not imperative that a matter of such *"primary importance"* be given *primary recognition?* We do not object to a Department of Public Welfare but we must continue to insist on a Department of Education. . . .

Whatever changes may be made in existing departments, and whatever other new departments may be created, so important is education to the life and prosperity of our country that the highest considerations of national welfare require the creation of a Department of Education.

Finally, if you will take the trouble to note *who are opposing this bill,* the prime importance of having it pass will, we believe, be immediately apparent to you.

FROM PIFFLE TO POGROM

Our beloved country has been called "The land where hatred expires." It is indeed the land where hatred *should* expire: for here, to use a Masonic expression, "we meet on the level and part on the square." We have no State religion to impose on the people; our public schools are secular in character; and a man may believe what he pleases. And yet, despite all these advantages of liberty; an anti-Semitic movement—one of the inheritances of an effete Europe—is being organized in America by irresponsible people. It is founded on mere piffle; and can never end in a pogrom in a nation like the United States, but it can stir up racial hatreds and alienate people who should otherwise be friends. This anti-Jewish propaganda is not intended for the consumption of intelligent persons, but is an appeal to the ignorant; for we cannot imagine for one moment that any well-informed man or woman would put the slightest credence in such piffle. A deliberate and systematic effort to arouse public opinion against our Jewish fellow citizens and to bring about their social, political, and economic ostracism—which is a species of pogrom minus the personal violence—is to us unspeakable. The anti-Semitic movement is based on the idea that there is a Jewish conspiracy to destroy Christianity, and to dominate the world. Forged documents of Russian origin have been produced, called "The Protocols of the Learned Elders of Zion," to prove the existence of such a conspiracy and the country flooded with them. We have, in our Christmas editorial, dwelt on this subject, and shall not go

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into it again. The so-called "protocols" are too silly for words, and when received by anyone possessed of an atom of common sense should be carefully placed on the fire and reduced to ashes, for they belong with such categories as the balloon hoax, Barnum's white elephant, a journey to the center of the earth, and other pifflications of the past. And then there is the effort to mix up Freemasonry with this anti-Semitic propaganda; to denounce Jews and Freemasons in one breath as dangerous to the State. Who are the real authors of this attempt at persecution? It is difficult to run them down. We know who the propagandists of the movement are in England and America, but the real "nigger in the woodpile"—ah, there we are in doubt! Some say that the movement emanated originally from Germany—the classical country of anti-Semitism —and others from Russia; but we confess that we do not know for certain. It is high time for Freemasons of all degrees to combat this display of anti-Semitism, and stand by the side of their Jewish brothers. But one may say, "Why pay attention to such piffle? Why not treat this international cabal against the Jews with the contempt that it deserves? If let alone it will peter out, and die a natural death." Well, this is the easy way of meeting slander and libel; but it is not always the most judicious way. Constant dropping will wear away a stone. Constant lies iterated and reiterated in public will eventually do their deadly work. No, let us combat the anti-Semitic movement with all our power; and fight the Devil with fire. Let us not forget that the Jew has ever been—

> . . . . . the slave
> Of the Ideal, a pilgrim far and wide,
> Cursed, hated, spurned and scourged, with none to save.
> The Pharaohs knew him, and when Greece beheld
> His wisdom wore the hoary Crown of Eld;
> Beauty he hath forsworn and wealth and power;
> Seek him today and find in every land
> No fire consumes him, neither flood devour—
> Immortal through the lamp within his hand.

One of the accusations hurled against the Jews is that they are responsible for Bolshevism. That there are Jews mixed up with the Communistic movement in Russia is true, but they are in the minority; and by no means represent Jewry any more than the Gentile leaders of Sovietism represent Christianity. They are, for the most part, apostates from their faith. As regards this serious accusation let us quote from an editorial in the *B'Nai B'rith News:*

> In casting about for an explanation of the rise of Bolshevism our traducers have spun out of the cobwebs of their imagination a supposed plot on the part of the Jews for world dominion. It has been pointed out again and again that the overwhelming mass of our people in and outside of Russia is opposed to the communistic experiment; that in Russia itself our people are undergoing great sufferings because of it, submit as they must, with other parts of the population under duress. Let the world—not our enemies, who are bent upon slander and malicious perversion of the truth, but the fair-minded among our neighbors whose reason our detractors would becloud—understand the Jewish position. The emancipation of the Jew at the opening of the last century came in the wake of an upheaval which broke down medieval feudalism. Where, as in pre-war England, the line of division between conservatives and liberals was not marked by feudalistic considerations, or, as in this country, feudalism had been defunct at the very rise of the nation, the Jew allied himself with either party according to his individual predilections and the dictates of his reason. There could not be and never was an alignment of the Jew on just one side. The Jewish question did not enter into the purlieus of party politics. That is exactly as it should be. The Jew votes as an Englishman or American, not as a Jew. On the continent of Europe the emancipation was grudgingly yielded by the exponents of feudalism, which had not died. When the Jewish question was dormant and opposition to the Jew was not spread upon party platforms, one might encounter the Jew even on the right wings of the electorate. Had there been no recrudescence of anti-Semitism in Germany in the seventies and no pogroms in Russia in the eighties, matters would have developed there as with us or in England.

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As it was the Jew was forced by the instinct of self-preservation to ally himself to the party which promised to safeguard his rights. So it was in Germany, so it was in Russia after the creation of the Duma. Russian Jewry could not possibly make common cause wiht Black Hundreds and Czarist autocracy which bent all their efforts upon annihilating the Jew. So much for the Jewish mass. Individual Jews, who under Czarism were excluded from all avenues of professional preferment, who might not practice law, for example, it is quite reasonable to suppose were thrown into the arms of the discontented, and discontent bred revolution. He who forswore his religion was immediately admitted to all honors. A young Jew who submitted to baptism found the doors of the universities and of professional activity opened; just as in Germany baptism led to a university appointment and even to a position in the army. Accordingly, a premium was placed on apostasy. It was the avowed aim of the governing classes to destroy Judaism. The masses clung to the faith of their ancestors; but the intellectuals succumbed. Here was the root of the matter. We invite to it the attention of all thinking men. For the result was a twofold one. On the one hand, where conscience rebelled, though the religious convictions were a little strong, resentment was begotten, and a spirit of hostility to a government trafficking with the highest interests of the human soul was engendered; but the other point is more far-reaching. With the weakening of Judaism engineered from above, there was lost in certain individuals the moral anchorage, and they became an easy prey to all vagaries which the faithful Jew must hold in abhorrence. This it is that explains the presence of this or the other Jew—mind you, not the mass—in the ranks of Bolshevism or of any other 'ism. Bolshevism is a thing that must and will be crushed; but when our enemies blame us for its existence, it is but fair that we retort that Karl Marx was the son of an apostate and was himself reared in Christianity; that Trotzki and the rest of his ilk are avowed apostates; that the corruption, which for a century has alienated our best minds from Judaism, came from without; that in the face of all obstacles placed in the way of the profession of Judaism the Germans and Russians have only themselves to blame for the conditions that were not of our own making. Religion and morality are intertwined. The proselytizing missionary in our midst is the deadliest enemy to the body politic. Souls cannot be crushed without danger to the moral equilibrium; and where, forsooth, apostasy is dictated by state reason, it undermines sanity of moral judgment, warps the soul and produces revolutionaries. Give freedom to Judaism; let the profession of the ancient faith be no barrier to economic, political or social advancement; and the ranks of the discontented revolutionaries will be freed from the Jewish element. The Jewish soul is not a product of race, but of religion. Keep the religion alive. Keep the Jew to his faith. Do not lure him away from his center of moral gravity. Modernism is not of the Jew, for the Jew, who is left to cherish his religion, is quite opposed to it. Judaism is a conservative force in the world. It is perhaps not too late for the world to recognize this truth. For this truth is the root of the matter.

FROM A VALUED CONTRIBUTOR

We have recently received a letter from a brother contributor whose articles we greatly prize. He says that his letter is not for publication and, under any but extraordinary circumstances, we should not think of denying his request, but certain things in his letter mean so much to us that we hope he will forgive us for printing some extracts. We shall be very circumspect in selecting from his remarks. He says:

An article of mine appearing in the NEW AGE has brought me many letters of congratulation from persons in various parts of the country and appears to have been widely read. Another of my articles in the same magazine brought me a letter from a man who used to be my assistant and who had long vanished from my mailing list. It brought me another letter from a man, now in a foreign country, who used to be my office boy; and still another from an old friend now on a newspaper in the Golden West. As these articles were read, others must also be, and other writers probably hear as widely from their articles; all of which means in plain English that they are doing their work for Masonry in general and Scottish Rite Masonry in particular.

During many years of newspaper work I have learned to prize the correction and not to detest it. It means that the article has produced an effect, and that if one finds fault through misunderstanding, many others understand. When compared with the many magazines that daily come to us the NEW AGE stands out in a class and makeup far above the majority. That is why one prizes having an article appear in its pages, and when there is added the thought that the article has been widely

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read and is "doing its work" for Masonry, the writer feels that the time and study necessary to prepare it was well spent and he is well paid by the result.

Brethren, when we receive a letter like that it makes us also feel that our labor has not been in vain.

A MOST EXCELLENT SUGGESTION

The daily papers have generally printed a letter from President-elect Harding to the chairman of the inaugural committee very gently and politely deprecating the lavish preparations that are being made for elaborate inaugural ceremonies, and asking modestly that all this unnecessary expense be done away with. In view of the fact that we, in common with all the world, are still in numerous difficulties resulting from the World War; that the world's financial embarrassment is very great; that the cost of even the necessaries of life are still inordinately high; that throughout all the world many people are starving and in this winter weather are most miserably clad, it is the opinion of the editors of the NEW AGE that the above suggestions are most excellent and timely, and we heartily endorse the request that, in these strenuous times, no public money may be spent in extravagant show or in any other way unnecessarily.

STILL POPE RIDDEN

According to a dispatch from Rome dated January 10 an official announcement has been made that King Alfonso will visit Italy and be the guest of King Victor Emmanuel. This comes about—according to the same dispatch—by reason of the pope having given his consent to Alfonso to make this visit. Inasmuch as the Romanists in this country claim that the pope has control only over spiritual affairs of the communicants of that church we presume that there will be at least some little spirituality in evidence on the occasion of this visit and, no doubt, if the Spanish King proves to be a good little boy the pope will allow him to make another visit some day. But seriously, isn't it a rather curious thing that the ruler of a nation—once perhaps the greatest in the world—should now be obliged to obtain the consent of the pope to visit a brother ruler? Truly it would seem so—but let it be remembered that, even at the time when it was accounted the greatest nation, it was also pope-ridden; which probably accounts for the fact that it is no longer the greatest nation. It seems to us that some time ago we saw something about a desire on the part of Alfonso to visit the United States. If he must obtain the consent of the pope for such a visit it is no wonder that the project has never materialized. What?

THE NEW AGE

Ignorance, ignorance, there is no sin but you!
  Your helpless victims seek in vain,
Alas, you offer crime and shame!
  With death you pay your due.

Educate! the Master said:
  Teach them in My Name—
And all His universe shall praise,
  And memorize our fame.

—Patria Hall

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THE VITAL PARTS OF MAN (MIND)

By N. E. A. McDonald, 32°

1. Darkness. 2. Life. 3. Law. 4. Light.

DARKNESS, says Webster, is "Destitute of light; obscure; clouded; gloomy, black," etc.

Life: "State of living or being alive."

Law: "A rule of action laid down or prescribed by authority."

Light: "That agent or force by the action of which upon the organs of sight, objects from which it proceeds are rendered visible (understandable)."

Law (understood) is Light and Life and Liberty; and is a rule, a guide, a basis, an immutable principle.

1. Mental darkness is synonomous with a tropical mist, a nursery or manger (mental status) out of which is born cognition, vision or conception—a witness of the Light. To come into recognition of law the novitiate passes through this lesser light, out of which he is compelled to work so as to cause development of his latent character; and in proportion thereto, much seeming error and trial is usually experienced. This mystic school of instruction the apprentice invariably interprets as a personal devil or the would-be assassin and destroyer of his Temple. Thus the preparation continues until the body is duly and truly clothed with Truth; for "Now is the time" and "This is the Place" of beginning for the "Word made flesh."

2. Being "raised" as a child of Light, one comes to see clearly, out of the cradled obscurity, the Spiritual Light, and all being appears sublime as the power of love divine animates every man—"lighteth every one" that is born of the Spirit, the life of which unfolds to the Master Mind the original and perfect pattern, regardless of its form upon or below the earth's surface; for "Before Abram was, I am."

3. Nature, therefore (the offspring of divinity), is to the initiated an inadvertent spiritual objective of the superior law of Light at work in the vineyard of this world, and with which man comes in contact, causing him to grapple more and more in further wonderment as he progresses along the path that causes him to grow to find the sublime truth as a child of God, as the ladder of science (demonstration) is sealed, and out of deep meditation beholds the law sublime governing the universe, the reflection of which is ever in tune with the Infinite, the All-wise Giver of all good gifts and graces.

4. Being taught of the spirit, man is given reason with which to understand the word and symbol, and his body is thus brought (raised) step by step closer to the Great Light as unto a growing tree, ever rising and casting its branches heavenward. Thus the rubbish of mother earth is continually hewn away allowing the cognition of that which is Truth, the super-man, or Christ, to appear, reflecting the Meridian Brilliancy of High Twelve in further preparation of the Temple "on earth as it is in heaven."

Strange, is it not? that of the myriads who
Before us passed the door of Darkness through,
Not one returns to tell us of the road,
Which to discover we must travel too.

—*Omar Khayyam* (*Trans. Fitzgerald*).

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A CORNER OF THE LIBRARY

By Mysticus

THE ROMANCE OF THE GAME OF CHESS

CHESS is the game of kings! The word is derived from the Persian *Shah*, a king. The game is of ancient Oriental origin. "The Egyptians," says a writer in the "Universal Cyclopedia," "played two or more games on checquered boards with pieces of different powers, but they were not strictly chess. In the funeral pageants of Queen Isy em Kheb (a contemporary of Solomon) and of Queen Taiti (consort of Amanoph, 1430 B. C.) the squares of the ornamentation are alternately pink and green. Similar relics that might be brought into connection with the invention of the game are referred to in Wilkinson's "Ancient Egyptians," and in H. Villiers Stewart's "The Tent of an Egyptian Queen" (London, 1882)." It is thought by some writers on the subject that the Byzantines received the game of chess from the Persians about the beginning of the seventh century of the Christian era, and that it migrated to some parts of central Europe from Constantinople and from Spain in the eighth century. In the year 1300 A. D. Jacobus de Cessolis wrote his *Liber de moribus hominum et officiis nobilium super ludo Scacorum,* which was translated into English from a French version of Jehan de Vignay by William Caxton, and brought out in type in 1479 at Cologne, under the title of "The Game and Playe of Chess." In the year 1479, in London, a second edition of the above work was published by Caxton, the father of English printing, and this is said to be the first book issued in Merrie England printed from metal type.

Chess is a game of skill. Says W. Steinitz, the chess expert: "The results of chess are obtained by purely logical processes of reasoning, which engage to an enormous extent simultaneously the memory, creative imagination, and concrete calculation." It is preeminently a scientific pastime, and a test of the logical faculties of the mind. Some of the most famous men in history have been devotees of the game, among whom may be mentioned Sir Walter Raleigh, Prince Eugene of Savoy, Frederick the Great, Diderot, Napoleon I, Benjamin Franklin, J. J. Rousseau, Goethe, General von Moltke, Prince Bismarck, Leibnitz, Lessing, Mendelssohn, Voltaire, Alfred de Musset, Lord Bulwer-Lytton, Buckle, Tennyson, and Ruskin. Goethe described chess as "the touchstone of the human brain"; and our good Benjamin Franklin praised it highly as an intellectual exercise. Public trials of strength and skill between great experts of the game have, in recent years, been many. The earliest on record was that between the Italian Leonardo, called "El Puttino," who defeated the Spanish champion, Ruy Lopez, at the court of Philip II. Renewed interest in chess has been created in the United States by the wonderful playing of a little Polish-Jewish child of nine, named Samuel Rzezewski, of Lodz, Poland. Samuel plays super-chess, and has defeated some of the greatest champions in Bulgaria, Roumania, Vienna, Berlin, Constantinople, and Paris. In a number of tournaments the boy has played as many as twenty games simultaneously, defeating all opponents with only two or three exceptions. His recent tour of the United States has been a triumph. At West Point Military Academy he won nineteen out of twenty simultaneous games, the twentieth resulting in a draw. In this notable game he contended against many grizzled officers, who were most expert players. What is the secret of young Rzezewski's astounding powers as a chess player? Scientists are puzzled. Professor Shaw, of New York University, believes that the boy plays chess so well because he is a good *visualizer*. Says the professor:

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When the psychologist is called upon to explain, if he can, the mental operations of a chess or checker board marvel, he can do no better than contrast these weird operations of the brain with the normal workings of the mind. Before this contrast is taken up it is well to note that among the three great types of mind in the form of memory there is the visualizing type, whereby the possessor thereof can exercise a kind of second sight which, in some cases, may appear uncanny. It is quite likely that this prodigy is a visualizer to a high degree of intensity. By means of such visualizing, which most of us employ when we try to recall a telephone number by viewing it in a sort of mental space, the child player is able to see the state of affairs upon the board as it is, as it will appear after the next move of the piece, as it must appear after a certain number of likely moves have been made.

To this art of visualizing there may be added the general function of attention, a mental faculty, so to speak, which proceeds by subjective and objective, social and historical, causes. One who has played an offhand game of checkers realizes that he is attentive to certain common situations which arise in, say, the double or single corners. As his play improves, his attention is able to embrace still others of these possible arrangements among the pieces on the board. In contrast with this simple situation in a simple game we have the attentional power of a child who is able to "size up" the totality of a complicated situation, as this is experienced in chess. Such a vital form of attention must be possessed by this youth who is performing marvels of mentality along the simple lines of vision and attention.

Still another psychological condition may operate in the special case before us. It may be stated openly by noting that defectives are often marvels at lightning calculation, piano-playing, chess, and checkers. Psychology would seek an explanation of these phenomena by citing the general case of inhibitions, as they are called. This amounts to saying that the average person, as the business man, the professional man, has many of these inhibitions—that is, ideas, problems, cares, and the like which step in and tend to destroy the special workings of the mind. In the case of the defective or the child, there are few of these inhibitions, few of these extra cares peculiar to practical life in a busy world. Thus the person with the simplified mind, as we may call it, may easily give himself up to a set of mental operations, such as seeing, paying attention, and remembering, which are all simple enough, but which are interferred with by the common inhibitions of a mind which has many things to think about.

It is not my purpose in this paper to discuss the intricacies of the noble game of chess, or to record the feats of foreign and American experts, but rather to note some of the romantic incidents in the history of chess that are not known to the average reader, among them being the story of the chess-playing automaton of the Baron de Kempelen. Baron Wolfgang de Kempelen was a Hungarian gentleman who devoted himself to the study of mechanics. In 1769, while on a visit to Vienna on business connected with his office of Aulic, Counsellor to the Royal Chamber of the domains of the Emperor of Germany in Hungary, he received an invitation from the Empress Maria Theresa to be present at certain magnetical experiments of a French gentleman named Pelletier. During the exhibition, while conversing with the Empress, M. de Kempelen asserted that he felt himself competent to construct a piece of mechanism far more surprising than those which they were witnessing. The Empress took him at his word, and bound him to keep, or endeavor to keep, his promise. In six months, the ingenious baron produced his famous Automaton Chess Player, which, when exhibited in social circles in Vienna, created great excitement and admiration. The inventor, in spite of its success, refused to show it in public. He put it aside, and even took it to pieces, and for several years it was not used. Finally, during a visit of the Grand Duke Paul of Russia to the court of Vienna, the Chess-Player was again brought to light, and exhibited by the wish of the Empress. Subsequently Kempelen presented the automaton in public, and it was shown throughout Germany. In 1783, it was brought to Paris, and exhibited at the Café de la Régence, and afterwards taken to London. On March 26, 1804, Kempelen died, whereupon his son sold the figure to J. N. Maelzel, inventor of the metronome, and various pieces of automata. Maelzel, who was born at

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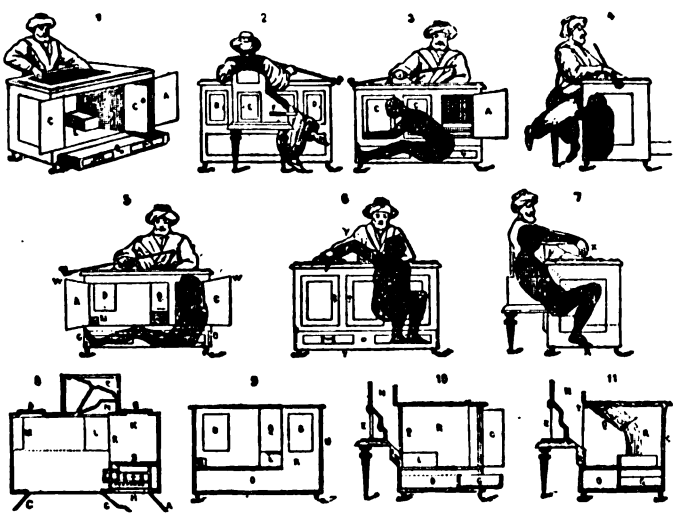
Ratisbon, Bavaria, in 1772, took the Chess Player to America. Maelzel died in 1838, while en route from Cuba to the United States, and was buried at sea. The Chess Player was sold at public auction in Philadelphia, and was purchased by Dr. J. K. Mitchell, who eventually deposited it in the Chinese Museum. In 1854, the museum was burned to the ground and the Chess Player was reduced to ashes.

A good description of the automaton was written by Arprey Vere, an English author, as follows:

The Chess Player, a figure of a Turk of the natural size, sat behind a chest 3½ feet 2 inches in breadth, and 2½ feet in height. To this was attached the wooden shelf on which the figure sat. The chest was movable on casters, and could be moved to any part of the room. On its top, in the center of the chest, was an immovable chessboard, upon which the eyes of the figure were always fixed. Its right hand and arm were extended on the chest, while the left, slightly raised, held a long pipe. Two doors in front and two doors in the back of the chest were opened, and a drawer in the bottom of it, contained the chessmen and a cushion whereon to place the arm of the automaton, was pulled out. Two smaller doors were also opened in the body of the figure, and a lighted candle was held within the openings thus displayed. This was repeated at the conclusion of the game, if the spectators so wished. The chest appeared divided by a partition into two unequal



THE AUTOMATIC CHESS PLAYER—THE SECRET REVEALED

From Sir David Brewster's Natural Magic

chambers, that on the right being the narrowest and occupying one-third of the whole. It was full of small wheels, and cylinders and levers. That to the left contained wheels, barrels with springs, and two quadrants placed horizontally. The door and drawer having been closed, the exhibitor wound up the works with a key inserted in a small opening in the side of the chest, placed a cushion beneath the arm of the figure, and then challenged any one of the company present to play a game with it. It was observed that in playing the automaton always selected the white pieces, and had the first move. Owing to a curious mistake of the inventor, the figure moved the men with his left hand. The error, when found out could not afterward be rectified. Its hand and fingers opened, and then grasped a piece, which it conveyed to the proper square. In taking a piece, the same motion was made by the arm and hand as before; it, however, conveyed the piece off the board, and then placed its own piece upon the vacant square. While and after his opponent made a move, the figure paused for a few moments as though contemplating its own. It intimated with a nod of the head when it gave check to the king. During the time the arm was in motion, a low sound of clockwork running down was distinctly heard. The works were wound up at intervals by the exhibitor, who otherwise did nothing but walk up and down the

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room. As we find that the automaton both lost and won—in Kempelen's time it very seldom lost—and that each game was different to the others, it necessarily follows that these phenomena are inconsistent with the sole effects of mechanism. Various conjectures have been offered as to the mode of communication between the figure and the intelligence which directed. A plausible and probable explanation was given in 1821 in a pamphlet called, *An Attempt to Analyze the Automaton Chess Player.* In this brochure it is shown that in spite of the apparent display of the interior of the chest and the figure, there yet was ample space left unopened for the concealment of a person of ordinary size behind a false back to the narrowest division only.

The basis for this elucidation of what was a profound mystery to the many was as follows:

The machinery was ostentatiously displayed when at rest; but carefully secluded from view while in motion. By this means the spectator could not form any judgment as to whether the machinery was in any way connected with the automaton. There never was any variation in the method of opening the several doors. When winding up the clockwork, the key always made a certain number of revolutions, whether the motions of the figure, owing to the exigencies of the game, were more varied or protracted than usual. It was noticed that sixty-three moves were at one time made without the machinery being wound up, while at another time the machinery was wound up with the intervention of a single move.

We have it on the authority of Signor Blitz, the conjurer, who was intimate with Maelzel, and gave exhibitions in conjunction with him, that a human being directed the movements of the Chess Player. It could not be otherwise, as previously explained. In his memoirs "Fifty Years in the Magic Circle, 1871," he writes as follows: "The Chess Player was ingeniously constructed—a perfect counterpart of a magician's trick-table with a variety of partitions and doors, which while they removed every possible appearance of deception, only produced greater mystery, and provided more security to the invisible player. The drawers and closets were so arranged as to enable him to change his position according to circumstances; at one moment he would be in this compartment; the next in that; then in the body of the Turk."

He actually gives us the name of Maelzel's confederate, a man named William Schlumberger, a broken-down chess expert, whom the exhibitor picked up in Paris at the Café de la Régence, the rendezvous of Parisian chess players. Schlumberger, a native of Alsace, was a splendid linguist, and acted as Maelzel's secretary and clerk. Professor Allen, who was also intimate with Maelzel, verifies the fact about Schlumberger's being the motive power of the Turk.[1] Occasionally, Schlumberger would over-indulge in wine, and as a result would be beaten, while acting as the motive power of the Turk. "On one occasion," says Professor Allen, "just as Maelzel was bringing the Turk out from behind the curtain, a strange noise was heard to proceed from his interior organization, something between a rattle, a cough, and a sneeze. Maelzel pushed back his ally in evident alarm, but presently brought him forward again, and went on with the exhibition as if nothing had happened." Schlumberger died of yellow fever in Havana, in 1838.

The Chess Player played a game with Napoleon I at the Palace of Schönbrunn, in the year 1809. The concealed assistant on this occasion was a man named Allgaier.

Edgar Allan Poe, the apostle of mystery, wrote an exposé of the so-called automaton when it was exhibited in Richmond, Va. His account of the Chess Player is published in his works. Robert Houdin, the celebrated French conjurer, wrote an interesting story of the automaton in his autobiography, but the accuracy of this romantic tale is seriously doubted.

It seems strange to the psychologist that any one should imagine that an automaton could be constructed that would play a game that deals with the

[1] Fiske's book of the First American Chess Congress, New York, 1859, pp. 480-484.

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indeterminate, like chess or cards. This is impossible. In all such cases there must be a human agency in the background, either concealed in the mechanism itself or operating it at a distance by means of compressed air, electricity, wires or strings. No machine could possibly be constructed to imitate the human mind when engaged in playing chess, or any other mental operation where the indeterminate enters and which requires knowledge and reflection. But the *hoi polloi* that saw the automaton did not realize this psychological fact, and pronounced it to be a *pure machine*.

OTHER BOOKS RECEIVED

DUBNOW, S. M. History of the Jews in Russia and Poland from the earliest times until the present day. Translated from the Russian by I. Friedlaender. Vol. 3. Philadelphia: The Jewish Publication Society of America, 1920. 411 pp. 8vo.

This book concludes Dubnow's notable history of the Jews in Russia-Poland, and contains an account of the Jews from the accession of Nicholas II until the present time. The translator, Professor Friedlaender, met a tragic death in Poland, and American Jewry mourns his untimely end. The present volume, which gives a most graphic account of the sufferings and oppression of the Jews under the reactionary régime of Nicholas II, stops at the year 1911, the termination of the first decade of the Thirty Years' War waged by Russian Tzardom against Jewry since 1881. The book is provided with an extensive bibliography and index to the three volumes. It is a valuable and most interesting history.

LARSEN, LUDWIG B. Key to the Bible and Heaven: The mystery of the ages revealed. Portland, Ore.: Published by the author, 1919. 280 pp. 8vo.

The writer contends that the Bible is an astronomical, astrological and geographical book, which sums up the wisdom of the ancient world. He says that the Bible proves positively that the ancient sages knew that the world was globular and that the law of evolution was the fundamental principle of creation. "The Bible," he says, "illustrates the principle of creation and the philosophy of life in the three planets Uranus, Neptune, and Saturn; in the movement of these planets in the heavens the law of God is expressed. . . . The patriarchs as described represent a cycle of time; figured from the planet Uranus, when it makes a complete circuit of the twelve houses of the heaven in 1,000 years. The travels of the patriarchs are described as an age and are the description of the earth as countries and nations." To sum up: "The contents of the Bible, so far as they refer to the material or earthly conditions, are a simple study of the planets and houses of the Zodiac." That there is a great deal of astrology in the Bible no one will deny. The exploits of Samson, for example, like the labors of Hercules, may be said to constitute a solar myth. But we cannot agree with many of the conclusions of the author. It seems to me that he has let his imagination run riot in developing his theme. Concerning the New Testament, he does not regard Christ as a historical personage, but as a solar myth. But many eminent philosophers disagree with him here. The internal evidence of the Gospels is too strong to admit of the author's conclusion that the life history of the great Nazarene was a mere astrological allegory. It is true, however, that a mythos has grown up about the Master that has certain astrological bearings, but the same may be said of other famous religious teachers and reformers, in India and Persia. The time may come, in the dim, distant future, when some ingenious writer will declare that Mary Baker Eddy, the founder of Christian

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Science, and Mme. Blavatsky, the establisher of Theosophy, are astrological concepts. To illustrate the absurdity of such ideas, a clever French abbé, in the nineteenth century, wrote an amusing brochure to prove that Napoleon never existed; that he was a solar myth. When it comes to the prophecies of the Bible, Mr. Larsen stretches his imagination to the nth degree. He declares that the second chapter of Isaiah deals with the recent World War. "Read," he says, "in full the first two chapters of Isaiah; they deal with Alsace-Lorraine and Switzerland." The Book of Ezekiel represents the present time, and so does Revelations. But, wonder of wonders, he actually believes in the authenticity of the Mormon Bible, and its astrological significance. He declares, on page 165, that Joseph Smith actually found the brass plates containing the revelation of the Latter Day Saints, and hid them again after he had translated them, according to instructions given to him by the spirits. He declares that the Book of Mormon and the Hebrew Talmud come from the same class of writers, and that the Mormon church proves that the Garden of Eden described in the Bible was in the United States. Mr. Larsen's book is a curious example of how a man can read his own peculiar ideas into an ancient work, and bring things out of it that the original writers never so much as dreamed of. His linking up the Bible prophecies with modern events in Europe and the United States out-Herods Herod, and would put the late Jules Verne to the blush.

RARE DONATION TO THE LIBRARY

Brother Willis R. Whichard, 32°, K. C. C. H., of Norfolk, Virginia, has recently donated to the library a volume of *The National Observer,* published at Albany, New York, in 1827 and 1828. This paper was published weekly and its Masonic interest arises from the fact that it was issued at the height of the anti-Masonic excitement period. Its editor was Solomon Southwick, a very strong and vindictive anti-Mason, and its columns are full of his anti-Masonic effusions. In fact, there is very little else in the paper, and it looks as though it was originated for this sole purpose of fanning the flames of anti-Masonry. He and his paper are long since defunct, but Masonry has since that time grown to vast proportions.

WHAT THINGS ARE MINE

What things are mine shall come to me,
Somewhere from out the dark Unknown—
In storm or calm, by land or sea—
Through desert wilds, or fruitful sown.

What things are mine shall come to me,
Though hearts may ache and eyes may weep;
What things are mine, these I shall have,
And having, shall forever keep.

I envy not my fellow man—
However full his joys may be;
For this I know—by land or sea—
What things are mine shall come to me.

—*J. H. Rockwell, M. M.*

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In Chowan county, on the 31st ultimo, the Rev. Job Pettijohn, of the Baptist Church; and, on the 9th instant, Mrs. Sarah Newbern, consort of Mr. John Newbern.

At South Washington, on the 11th inst. Mr. James Usher, Jr. aged 21 years

Ten Dollars Reward.

RAN AWAY from the Subscriber, on the night of the 15th instant, two apprentice boys, legally bound, named WILLIAM and ANDREW JOHNSON The former is of a dark complexion, black hair, eyes, and habits. They are much of a height, about 5 feet 4 or 5 inches The latter is very fleshy freckled face, light hair, and fair complexion. They went off with two other apprentices, advertised by Messrs Wm. & Chas. Fowler When they went away, they were well clad—blue cloth coats, light colored homespun coats, and new hats, the maker's name in the crown of the hats, is Theodore Clark. I will pay the above Reward to any person who will deliver said apprentices to me in Raleigh, or I will give the above Reward for Andrew Johnson alone.

All persons are cautioned against harboring or employing said apprentices, on pain of being prosecuted.

JAMES J. SELBY, Tailor.

Raleigh, N. C. June 24, 1824 26 3t

Louisburg Female Academy.

THE second Session will commence on Mon-

FROM THE RALEIGH (N. C.) "STAR GAZETTE" OF JUNE 24, 1824.

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CORRESPONDENCE

CONCERNING JEAN PAUL MARAT

EDITOR NEW AGE MAGAZINE,
DEAR SIR:

I was very much interested in your recent article on Jean Paul Marat; particularly so, since I have the parchment diploma issued when he was made a Mason in London in 1774. I acquired the diploma in connection with my autograph collections and bought it from Maggs Brothers, London, a few years ago.

Very truly yours,

J. H. GUNDLACH.

A SCOTTISH RITE MASON FOR PRESIDENT

In the *New York Times* of last week I noticed that President-elect Harding would receive the Scottish Rite Degrees in the Consistory at Columbus, Ohio.

By registered mail today I am sending you two photographic copies (enlarged) of the advertisement for President Andrew Jackson as a runaway tailor's apprentice, here in Raleigh, which appeared in the *Raleigh Star Gazette* of Friday, June 24, 1824. It also appeared in the issues of July 2, 9, 16, and 23. As you know, from the article which appeared some years ago in the NEW AGE MAGAZINE, President Andrew Johnson was the first President of the United States to receive the Scottish Rite degrees. The advertisement appearing 40 years before his election as President shows the chance there is for every boy in this American land of ours.

It is a striking thing that this advertisement should reach you about the time the newly elected President of the United States is receiving the Scottish Rite degrees.

Faithfully yours,

A. B. ANDREWS, P. G. M.

BEING

Suppose we be, not merely seem,
The men we ought to be.
Suppose we act, not merely dream,
While yet our hands are free.

What if we don't at first succeed,
Our failures make us strong.
What if misfortune takes the lead,
It cannot be for long.

For if we do the best we know,
And do it every day,
Our efforts and our works will show
We're started on the way.

The way that leads to brighter days,
That laggards never know.
The way that's marked by guiding rays
Of sunshine's brightest glow.

And when our race is finished,
And we're nearing life's last goal,
May this light not be diminished
By the longings of our soul.

E. LeRoy Howard, 32°.

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

MATTERS IRISH AND HYPHENATE

In our opinion the nerviest and most uncalled for "investigation" that has come to our attention is the "Committee of One Hundred" which has been meeting, or met, in Washington, and acting through a sub-committee of a much smaller number, for the purpose of telling the benighted people of the United States what the matter is with Ireland. Numerous invitations have been sent to various ones supposed to be familiar with the Irish situation, among them the widow of MacSwiney, former Lord Mayor of Cork, who accepted. Invitation was also sent to Sir Edward Carson, the Ulster leader, who replied to the committee as follows, and which we believe shows his good judgment and sense:

I have received your cablegram inviting me to attend some American commission in Washington and testify on conditions in Ireland. As far as I can ascertain such commission has no mandate or authority from the British government, which alone has the right to deal with the internal affairs of the United Kingdom. I feel certain that all true Americans who desire close friendship between their country and ours will resent such unwarranted interference with the affairs of a foreign, friendly state. I must, therefore, decline to accept your invitation.

There was some question as to whether passports would be permitted members of this committee to go to Ireland, but it seems that both the State Department and the English Government take the position that as this committee has no official standing any individual member of it would not be denied passports. We do not know who pays the expenses of this committee, which will no doubt be large; yet almost everyone knows that the trouble in Ireland is a religious one.

We have also noted with concern, first, the disturbance of a meeting in connection with the tercentenary of the landing of the Pilgrims and, next, the tearing down and burning of the British flag in one of the theaters of New York; again, a riot that occurred in New York and some damage to the Union Club which is situated near a Roman Catholic Church where mass for MacSwiney was being held. This club had floating over it on Thanksgiving Day flags of various nations and when the management refused to take down, and keep down, the British flag, the building was attacked. The incident had the effect of bringing forth the following article in the *New York Tribune:*

HYPHENISM BACK AGAIN

In his sermon on Thanksgiving Day Monsignor Lavelle, rector of St. Patrick's Cathedral, exhorted his hearers to pray for "wisdom to retain the confidence which the Irish race has won and holds today."

And while the words of the admonition still freighted the air came the noise of breaking glass and hurling brickbats. Ths wise had caught sight of a British flag across the way and were irritated. And the learned priest, following after to the place of disturbance, felt it appropriate to beg the attacked to comply with the demands of the mob.

It is the misfortune of Irish agitation to fall under the leadership of hysterical extremists. No sooner is some credence gained for claims that the English are monsters and the Irish are patient saints than is heard the sound of shillelaghs. The scene on Fifth Avenue was not calculated to persuade the wavering that the Irish majority can be trusted to be just and tolerant toward the Irish minority. Britain is surely well served in this country by those who are filled with frenzy when they look on the British emblem. To tear down the British flag in New York is scarcely a good way to induce our people to assist in elevating the Irish flag in Dublin.

Besides his inopportune remarks concerning wisdom, Monsignor Lavelle said another interesting thing. He referred to the American Republic as "Greater Ireland." Hyphenism was supposed to be dead, but here it is again grinning at us. We have been annexed by the mythical government of De Valera, and it is the privilege of this gentleman, who steadily

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refused to take the risks of the residence in the older part of his dominion, to impose his taste in flags on us.

It seems that some people in the great city of New York are beginning to lose their patience somewhat over these unpatriotic doings of the Irish. We clip the following from the *New York Tribune:*

OUR PRO-SINN FEIN GOVERNMENT

To the Editor of The Tribune:

Sir: How long must decent Americans put up with the outrages committed by Irish "hyphenates" in this city? For the second time in Armistice Week the flag of one of our Allies has been torn down from the Capitol Theater, and no official action is taken to prevent further like occurrences. Of course, with a pro-Sinn Féin Mayor, a pro-Sinn Féin Governor and a pro-Sinn Féin Secretary of State at Washington, we cannot hope for improvement, but, praise God, 1921 will see a general exodus of such undesirables. Meanwhile, let us commend the British Embassy and Consulate for their extreme tolerance and show of good breeding.

WILLIAM NEWMAN CHEW.

Brooklyn, Nov. 10, 1920.

THE ARCHBISHOP'S BOLSHEVISTS

Suppose that members of a Methodist congregation in New York City, after being harangued by a preacher along the lines of their Protestant prejudices, should issue from the church and proceed to break the windows of the Roman Catholic nunnery across the way. Suppose that sixty well-known Methodists should publicly address Bishop Wilson, protesting against this action and requesting him to rebuke and condemn the perpetrators. Suppose that instead of complying with their respectful and proper request he should give to the public a letter denying all responsibility, and saying, "I have neither apology to make nor regret to express," and should go on to brand the objectors as "ill bred," "ill advised," and "guilty of as nice a piece of church Bolshevism as I ever expect to look upon again."

What would the New York papers say about the Methodist bishop who failed to condemn the Methodist mob and held up to ridicule the Methodist friends of decency and order?

What really happened was the Thanksgiving Day outbreak, when the Irish Catholics, excited by Monsignor Lavelle's sermon at the mass for MacSwiney in the Archbishop's Cathedral, emerged to attack the Union Club house because it was flying the flag of Britain with those of France and America.

Sixty American Catholics showed their good citizenship by asking Archbishop Patrick J. Hayes to condemn the outrage and keep their beloved church out of politics. They had the foresight to give their letter to the press, so that the weight of their protest might not be suppressed. But the Archbishop, instead of rebuking his parishioners, turned the main torrent of his abuse upon the sixty good Americans who had done their duty. The "deplorable incident" of Thanksgiving Day he lightly dismissed as belonging to the "mysterious realm of the psychology of the crowd."

What did the New York newspapers say? It is true that they departed from their usual policy of audible silence touching matters unfavorably affecting the Church of Rome. They condemned the mob unanimously and in round terms. But did they comment on the strange letter of the Archbishop? Not so far as has come to our notice.

And so it seems that foreign priests will be protected by their Roman prelate if they pile fuel on the embers of racial hatred. If a conflagration breaks out it will be only "crowd psychology."

Evidently, in the opinion of the chief pastor of the Roman Catholic Church

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in New York, a prelate who claims to "have the loyalty and affection of over a million souls," it is less "bolshevistic" to riot in the public streets, to attack private buildings, and endanger human life, than to raise a respectful voice in criticism of such action. Archbishop Hayes may have every reason to know of the loyalty of his faithful million, but there are seven million others in New York whose confidence in him as an American citizen and as the keeper of the conscience of an important group in the community was rudely shaken by his course of action in relation to the Thanksgiving Day incident.—*Christian Advocate.*

DIPLOMATIC RELATIONS

The *Cincinnati Enquirer* of November 25, 1920, prints the following:

SENDING OF DIPLOMAT

To Represent the United States at Vatican Urged by Catholics

Special Dispatch to the *Enquirer.*

Washington, December 24.—A group of influential Catholics is urging that the new administration sanction establishment of diplomatic relations between the United States and the Vatican, according to a report received in Washington today. To bring this about it would not be neccessary for Congress to pass enabling legislation, at the request of President-elect Warren G. Harding, after he assumes office, and to provide funds for the maintenance of a legation in Rome.

The action of France in reestablishing diplomatic relations with the Pope and the decision of Great Britain to make its war-time mission to the Holy See a permanent body have been cited, according to the report, as reasons why the United States now should take similar action.

And yet the Roman Catholic leaders in this country declare that the Church is not in politics, and they have been able, in some way, to persuade many politicians, as well as others, that they are telling the truth!

AND THEY CLAIM TO BE AMERICANS!

In the *Louisville Courier-Journal,* November 11, the Associated Press dispatch at Washington stated that the British Embassy had taken steps to call to the attention of the State Department a message recently received by the British Chief Secretary to Ireland's threatened reprisals against Englishmen in the United States. The message read:

We hereby inform and warn you that if there are more reprisals in Ireland on or after November 14, 1920, the men of Irish blood in this country and their sympathizers will begin reprisals on Englishmen here who are not citizens of the United States. For every man, woman, or child who is murdered after the above date by cowardly English soldiers and police, three Englishmen in this country will pay the penalty.

Signed by J. V. O'Connor,
President of Amalgamated Irish Societies of America.

THE VATICAN MAKES EFFORT TO AVERT NEW CATASTROPHE

The *Chicago Tribune* announces that it has received the following information from a source of unquestionable integrity, supported by secret documents, which pledges of strict confidence prohibit it from revealing at this time. It is with some surprise that Americans will find beliefs in a war soon between the United States and Japan held by so careful and accurate an observer of the politics of the world as the Vatican:

Rome, Nov. 18.—From the highest sources in the papal court I have learned that for months his holiness, Pope Benedict, has feared an early outbreak of hostilities between the United States and Japan and has been making every effort to avert the catastrophe "if it can be done without danger to occidental civilization."

I have before me a confidential statement from a high official of the papal court which asserts the Vatican is in possession of certain facts which make it believe that a war between Japan and the United States is inevitable.

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ENGLAND DOUBTED

Every effort is being made by the Pope to postpone such an eventuality, however, if it can be done, without danger to occidental civilization.

The Vatican believes its efforts would meet with greater success if there was not some reason to doubt the sincerity of England's attitude toward the United States.

In fact from certain information transmitted to the Vatican, it seems that one or two South-America republics are working underhandedly, and encouraged by the English Government to follow a policy harmful to the United States in the Pacific.

CHILE JAPANESE ALLY

It is thought in the Vatican that above all it would be of the greatest value to the United States to create a national spirit in the Philippine islands contrary to Japan. To such an end the Catholic missions could very efficiently contribute by spreading the Catholic faith in the islands.

The information referred to is that recently Chile has become an ally of Japan and that the submarine bases which are being constructed on her coast are for the use of Japan in the event of a war with the United States. While their distance from the coasts of the United States make them of questionable value in operations concentrated against California, they are within easy striking distance of the Panama canal, and it is against the canal they would probably plan to use them.

FLEET ENLARGED

Chile has been adding extensively to her fleet of submarines since 1915. Practically all have been built in England, some even being delivered to the South-American republic during the war, when submarines were essential to the allies.

There can be no doubt where the influence and moral support of the Holy See will be in the event of hostilities. The Vatican's support will go to the nation or nations in which the holy faith is the strongest.

Wouldn't the above jar you! We do not believe that there is any possibility or probability of war between the United States and Japan. Not now, anyway. The people of both nations are sick and tired of war, and if the authorities wanted to go to war they could not enlist the active interest of either people. The fact of the matter is that the above looks like very shrewd propaganda. A new President will shortly be inaugurated and the Pope would like to make a good impression, no doubt, upon him, especially as he had endorsed the Wilson League of Nations and Cardinal Gibbons had come out and endorsed Cox. But there is always an "if" to what the Pope is going to do and this time it is "if it can be done without danger to occidental civilization." What about "if" without danger to civilization of the United States? And yet the last paragraph states that the Vatican's support will "go to the nation where the holy faith is the strongest." And notice, if you please, the sly sneer at our old ally, England. The Vatican "believes that its effort would meet with greater success if there were not some reason to doubt the sincerity of England's attitude toward the United States!" After all, the Vatican would be immensely pleased to see a death-struggle between the United States and England, the great Protestant countries of the world.

ARE NOT THE AMERICAN PEOPLE GETTING TIRED OF THIS?

Irish propagandists in this country have become so bold and their speeches so un-American that some of the trade papers are beginning to take notice of the fact. We publish the following article, headed "Reaping the Whirlwind," which was copied by "The American Metal Market and Daily Iron and Steel Report" of January 12, from the *Wall Street Journal:*

"In the presence of ex-Governor Smith, Judge Alfred J. Talley, United States Senator David I. Walsh of Masachusetts, the Rt. Rev. Mgr. John H. Dunn, representing and speaking for Archbishop Hayes, and other responsible citizens, and without protest from them, the following incitement to robbery, arson, and murder was made at Madison Square Gar-

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den on Thursday night. Harry Boland, calling himself 'secretary' to the president of a non-existing Irish 'republic,' said, according to the report in the *New York World*, confirmed in substance by the other newspapers:

"'I tell you again that I am speaking calmly and deliberately. If Britain does not stop her campaign of murder we will start a race vendetta, take an eye for an eye and a tooth for a tooth, and I tell you again that you should tear down everything English in America.'

"There was much more to the same purpose, variously reported in the accounts of the meeting. If the speaker had substituted the word 'Russian,' or even 'German' for 'English' he would now be under lock and key. The hysterical agitation fostered here by the Clanna-Gael is bearing its inevitable fruits. The incitement to violence is plain enough. What an inflammable mob, with half-hearted police opposition and a Mayor of New York in sympathy with their pretext, would do, or what it would be pleased to call 'British' in its work of destruction, is appalling to contemplate.

"And this sort of thing has expanded without effective protest, to say nothing of the stern enforcement of the law. It is true that a reputable committee of Catholic citizens protested against a wanton assault upon the Union Club by a congregation of St. Patrick's Cathedral, opposite, who had just listened to an inflammatory sermon. That committee only evoked a reply from the Archbishop about on a par with what a Tammany municipal judge might say in seeking reelection. Our newspapers seem to be muzzled. Our public can understand the terrorism which Sinn Fein exercises in Ireland when they see the terrorism it exercises here.

As a nation we are too old to be continually offering the childish plea of political exigency in those common decencies which should obtain between friendly nations. In these columns and elsewhere there has been plenty of severe criticism of the ineptness of British rule in Ireland. There has been criticism of the non-enforcement of the fourteenth and fifteenth amendments to the United States Constitution. But no negro speaker in Great Britain has been allowed to incite sympathizers there to the murder of American citizens in the British Isles and the destruction of their property.

"Is this country, this country, as the preacher of St. Patrick's Cathedral on the morning of the Union Club riot averred, 'a Greater Ireland'? Or is it still the United States of America?"

We hope that ere long some of the daily papers who are so afraid of a boycott will have backbone enough to speak out on this very vital subject to the American people.

LET THERE BE A DEPARTMENT OF EDUCATION!

The Supreme Council, at its special meeting at Colorado Springs, endorsed the Smith-Towner bill and pledged the support of its 200,000 members to the principles outlined therein. There is a movement which favors a Department of Public Welfare with the Department of Education subordinate thereto. We do not understand this movement unless there is some sinister influence behind it which is opposed to public schools and State education and, seeing that the trend of the people is favorable to the Smith-Towner bill, is using this method of offsetting it.

There would be no advantage in having a Department of Education under a Department of Public Welfare. The Department of Education is now under the Department of the Interior and it would just as well be there as under a Department of Public Welfare. The people of these United States, we believe, feel that the education of this country's future citizens is of greatest importance and deserves a Department to itself with a Secretary in the President's Cabinet at its head.

It might not be out of place for a Department of Public Welfare to be subject to the Department of Education.

We are pleased that the *Masonic Standard*, of New York, is strong in its advocacy of this measure as shown by the following article clipped from its issue of January 1, 1921:

The political atmosphere at the Nation's Capital, says *The Journal of the National Education Association*, is surcharged with expectancy and uncertainty. All want to know; some say they know; but nobody knows. The Sixty-sixth Congress is now in its closing session.

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What may be accomplished during this short session is purely conjectural. The leaders of both House and Senate have announced that no general legislation will be considered, only the necessary appropriation bills. The new President and the new Congress will not take office until the fourth of March. It is generally supposed that President Harding will call the Sixty-seventh Congress in special session in March or April.

Anticipating the enactment of legislation during the new administration for the reorganization of the Executive Departments, several bills on this subject have been introduced, although it is not expected that any of them will be passed during this session. It is too early to give a complete list of these bills and the provisions of each. One would abolish the Department of Interior and create a Department of Public Works; another would do the same, and also create a Department of Public Welfare; and still another would create a Department of Social Welfare. The first would transfer the Bureau of Education to the Department of Labor; the second would place it in the Department of Public Welfare, while the third would include it in the Department of Social Welfare.

While we would favor reorganization of the Departments in the interest of efficiency, and would not oppose the creation of other new departments, it is apparent that these bills do not meet the needs of education, for none of them would give any greater recognition of education than it now has nor make any more generous provisions for its promotion and support. Education would be left in a bureau on a par with fisheries, plants, and animals, but with much smaller appropriations than these. There are nearly ten times as many employees in the Bureau of Animal Industry as in the Bureau of Education, and the Government spends four times as much per head on the cattle, horses, mules, sheep, and hogs of the country through the Bureau of Animal Industry as it spends per capita on the school children of the country through the Bureau of Education, and the Bureau of Animal Industry is only one of the several similar bureaus in the Department of Agriculture. Even if one of these bills were passed the friends of education would have to keep right on working for a Department of Education. We ask no less for livestock but more for children.

The Smith-Towner bill would lift education out of the subordinate position in which it has been so long submerged and give it equal recognition with agriculture, commerce, and labor, with a Secretary in the President's Cabinet. President-elect Harding declared in his statement to the committee of the National Education Association, at Marion, on October first, that 'Education is so intimately related to every phase of human welfare and to the perpetuity of our free institutions that it must be considered of primary importance in every program for social betterment.' Is it not imperative that a matter of such 'primary importance' be given primary recognition? We do not object to a Department of Public Welfare, but we insist on a Department of Education.

There is abundant evidence that the movement for a Department of Education is gaining support. Of course there is opposition, and no doubt some of it is sincere, but the opposition which is most heard is based upon misapprehension and misrepresentation, and must break down when the truth is known and understood. It is absurd to state that under the provisions of the Smith-Towner bill control of the public schools would be centralized in Washington, when it specifically provides for State and local control. But every knock is proving a boost. *The friends of public education are becoming aroused. They are asking why those who have never demonstrated any particular love for the public schools should presume to be so concerned about their welfare, and they very logically conclude that public education is safest in the hands of its friends.* The American people have a way of finding out what is right and best and then bringing it to pass.

The time is critical. The friends of public education have an opportunity right now to show their devotion and loyalty by working for a Department of Education. Never mind the timid and the doubting. This is time for action. Congressmen and Senators are always pleased to hear from their constituents. A hundred telegrams and letters to each could not tell all the needs of education. Our friends will help too. We have some powerful allies in this cause. Six of the great national organizations of women are aggressively supporting the movement, and many national organizations of men are rising in support of the highest welfare of the public schools. The justice of the cause appeals to nearly all patriotic citizens.

The proper recognition and promotion of education by the Federal Government is so fair and reasonable and so clearly essential to the preservation and development of all that is best in our national life that it is sure to come. It may be delayed but it cannot be defeated. In spite of doubts and complications and opposition there will yet come to education the dawning of a brighter day.

EXCELLENT GOOD NEWS

The *Washington Post* of January 13 contains the following:

Manila, P. I., January 12. Deportation of the Rev. Demito Zambola, Spanish priest

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and curate of Corella, Island of Bohol, was ordered yesterday by Governor-General Francis Burton Harrison on charge of carrying on propaganda against the public schools.

A very excellent move! It ought to be adopted in the case of all aliens who carry on propaganda in this country against any of our institutions, particularly the public schools. Cannot something be done with the priests in this country who denounce and fight against our public schools? What an excellent thing it would be if we could deport them all! What?

SENATOR REED'S CHARGES

Senator Reed, in an address before the Senate of the United States, January 4, charged that $40,000,000 of the $150,000,000 appropriated by Congress for European relief was spent to keep the Polish army in the field. Poland borrowed from the United States $250,000,000 and received many millions of dollars in supplies of food and clothing with the idea that this was necessary in order for the new Polish Government to begin functioning. We all know that very quickly after Poland had her independence she put an army in the field and attacked Russia, a country suffering from the misfortune of Bolshevism and which seemed easy to overcome. No protest, so far as heard, was raised against this action of Poland until Russia drove the Polish army back in Warsaw and was about to capture it when Poland was informed that she had violated the League of Nations and that she must not do that kind of thing and must make peace. Poland called in some French officers and reorganized the army and then drove the Russians back and captured a great part of the territory. While this was being done notice to Poland that she was again violating the League of Nations, of which she was a member, ceased. Now Senator Reed makes these charges and we wonder if the $40,000,000 he refers to was all that Poland used for her grasping of more territory.

We must remember, too, that Poland also began immediately to persecute the Jews and that she prohibits Freemasonry from existing within her borders. In view of these facts, is not the following article pertinent and is it not about time for us to cease contributions to such peoples?

POLAND'S TREATMENT OF JEWS

As I listened to a few talking the other day about America joining in with the Allies in furnishing Poland with men and arms, my mind pictured for me the huge vessels that clipped out of our harbors under cover of darkness, bearing away the sons of mothers who never saw them return, because they had crossed over the border line of death; and my heart ached. I saw those mothers. They were not dim shadows. They were real, and I saw them. The old pride had departed from their eyes, their heads were bowed, and they had forgotten how to smile. A great blight had fallen upon them. They are like a field of wheat beaten into the earth by an unexpected storm.

The gladness of life has gone from them. And as this vision passed before me there arose the question: Is Poland worth the risk of the shipping of our boys across the sea to fight in its defense, and of increasing the number of our broken-hearted mothers? Would anything done by Poland since it was made free by the Allies justify such action? The answer is in the negative. Instead of the leaders and people using themselves and the borrowed millions obtained from the Allies and America for the building up of their home industries, in making a decent and useful nation, they gave themselves up to a savage land lust. They were not satisfied with the allotment made by the Allies. Forgetting that their freedom was a gift, that they never could in a thousand years have wrought out Poland's right to be termed a nation unaided, they laughed in the faces of the nations to whom they owed their political existence, and ignoring their commands, went on with their work of land robbery very lightly, and accused America of being the prime cause of its present precarious condition. Poland knows, just as the rest of the thinking parts of the world knows, that the prime cause of its present danger was its fool's notion that it was strong enough to do with Russia just as it pleased, and that the Allies and America would back it. It had more than one warning from the Allies that they could not and would not help it to carry on a war of aggression. But the Polish ambition laughed at all advice and went on

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burning and shedding blood until it bumped its head against the stone wall, then it threw up its hands and wailed it was being punished for fighting in defense of the world's freedom. Now if this was the only reason for not sending one of our brave boys across the sea to fight in Poland's defense, that, we think, is sufficient. If left to our decision, not a dollar should be spent for it, not a man should be sent to it. Poland has demonstrated its ignorance of world freedom. For at least twenty years to come it should be placed in charge of some country who can teach it what a free nation means.

It lacks the sense of right, it lacks a well-balanced judgment, and it is carried away from sanity by an uncalled-for pride. And in the second place, Poland is unworthy of American aid, in any shape, because the published report of Captain Peter Wright, an English officer, assistant commissioner, shows that the Jews of Poland and the Ukraine have undergone rape, massacre, regardless of age or sex, looting of shops and homes, desecration and destruction of synagogues; that there is not an outrage that can be imagined that the Poles did not inflict on their Jewish countrymen, even to the extent of torture and burning and burying alive.

We are deeply stirred at the Turks' treatment of the Armenians, yet every mistreatment of the Turks has been duplicated by the Poles. Such acts as these demonstrate that the Poles are unfit for self-government, and that they are on a level with savages. They are an insult to the name of Christian. The lower pit might as well call itself heaven. Yes, indeed, a mandate for its government should be given some civilized country. It's unfit to function alone. And we are fully convinced that as long as Poland remains in spirit as we now find it, self-destruction is its doom. It has the seed of death in it, and nothing but a complete conversion can save it from political, national extinction. The conscience of the world will not permit it to live. For it, no more American mothers' hearts shall be broken; no more widows made; no children left without fathers. Poland with the mark of the cross made on its forehead with fingers dipped in innocent Jewish blood we abhor, we detest; and if we thought that Poland's idea of Christianity is the true Christian idea, we would denounce it and get away from it as soon as possible. The Turkish gospel is the gospel of the sword, while we have been taught that the Christian gospel is the gospel of love, but Poland declares the Turk is right in his mode, but wrong in his language. With the Turk it's the book or death; with the Pole it's the church or death. Not much choice between them. Yet we have a few among us who advocate our sending aid to these Polish barbarians. Left to us, we would say, no, not one cent, not one man. To ask our American boys to fight alongside such brutes would be an insult, and an everlasting crime and stain against our American conception of liberty . . .

REV. JNO. O. GALVIN in *B'nai B'rith News.*

"BIGOTRY IN THE SOUTH"

We print the following article, which was addressed to the editor of *The Nation,* which we find in the *Columbian Sentinel,* of Thomson, Ga. We feel that it is very timely. The Peter W. Collins mentioned is no doubt the same Collins who was a member of the committee of five, appointed by the Knights of Columbus, whose purpose was to allay prejudice against the Roman Catholics in this country and who traveled through the country to this end. We have not heard of any activities of this committee for a few years now and perhaps this article will explain why the success (?) of the scheme was such a great failure!

To the Editor of *The Nation:*

Sir: I have just read with more than usual interest the article, "Bigotry in the South," in the current issue of *The Nation,* in which Mr. Sweeney sets forth the uses to which Southern politicians are putting the intense religious animosities animating a large number of people. Permit me to say that, as a Catholic, I am not at all surprised at the turn events are taking in this connection, and I find it impossible to give more than scant sympathy to those other members of the faith who are finding themselves victims of religious persecution. To my mind the Knights of Columbus are as much responsible for the conditions complained of as are the politicians and the unthinking mob.

For several years the Knights of Columbus have been sponsoring the lecture tours of one Peter W. Collins. Mr. Collins' special forte is calling for the heart's blood of those who disagree with him politically, especially the Bolshevists and Socialists of every shade of pink and red. His published interviews and speeches have uniformly been nothing more nor less than incitations to riot. Thus, witness the following from a published interview given out by Mr. Collins several months ago in a western North Dakota city where I

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happened to be editing a newspaper at the time: "Socialists," said Mr. Collins, "should be so handled that in a few minutes they will be scurrying into holes and corners to hide, or *seeking hospitals to have their wounds doctored.*"

What is this but inciting to violence and bloodshed? Thinking that possibly Mr. Collins had been misquoted by the paper publishing the interview, I called upon him editorially in my paper on the day of his arrival in our city to repudiate the interview in the rival paper, at least to the extent of denying that he advocated and urged violence.

In urging Mr. Collins to deny that he was a preacher of hate and an inciter of violence, I asked—editorially—what would he, and Catholics generally, think if our city should be visited by a speaker who urged that "*Catholics* should be so handled that in a few minutes they will be scurrying into holes to hide or *seeking hospitals to have their wounds doctored?*"

In my editorial I pointed out that if Catholics, sponsored by Knights of Columbus, stomp around the country advocating violence and mob law, they will have no just cause of complaint if later on they find these preachments practiced upon themselves by religious bigots of other creeds. However, Mr. Collins did not, as far as I was ever able to learn, deny that the violent utterances attributed to him were authentic and correct. And if the Catholic clergy and laity permit the Knights of Columbus to continue sending irresponsible notoriety seekers of this type about the country stirring up hatred and mobbery, then the Catholic clergy and laity must blame the Knights of Columbus when they themselves become victims, at the hands of religious bigots, of the violent animosities their leaders are preaching against the Socialists.

Another gentleman who spends a goodly portion of his time breeding hatred is Bishop Wherle of the North Dakota Diocese, whose extreme dislike, not only for Socialists but for any progressive-minded citizens, often leads him to indiscreet utterances. It is such men as Mr. Collins and Bishop Wherle, who, by their irresponsible utterances and actions, are laying the foundations upon which unscrupulous political demagogues are building the structure that we see arising in the South.

A contributing cause for the condition pointed out by Mr. Sweeney may possibly be the apparently close connection being established between the great Catholic secret society and the American Legion. The Knights of Columbus recently gave the Legion a large sum of money, according to press dispatches. The Legion has indulged in considerable mob violence during its brief career, which has convinced many persons all over the country that the Legion wants to run the country. Hence, when an unscrupulous politician points out to an audience that the huge gift of the Knights of Columbus to the Legion spells an alliance between the secret society and the ex-soldier organization, he has little difficulty in convincing hundreds of thousands that the ultimate purpose of this alliance is to give the country to the Pope.

G. J. KNAPP,
Salt Lake City, Utah, Nov. 25.

THE POPE AND THE Y. M. C. A.

According to the Associated Press, dated December 23, appearing in the *Washington Post* of Friday, December 24, the Pope issued a decree that it ask Catholic Bishops to watch an organization which, while professing absolute freedom of thought in religious matters, instilled indifferentism and apostasy of the Catholic religion in the minds of its adherents. The decree further says the organization corrupts the faith of youths. This terrible association is mentioned by name—the Young Men's Christian Association.

The *Post* reports that overseas officials of the Y. M. C. A. expressed astonishment that such a decree had been issued. Now we express astonishment that the overseas officials of the Y. M. C. A., or any one else for that matter, should be astonished at any action of the Vatican. Evidently there is great need of reading the history of the Vatican by the Y. M. C. A. officials.

If memory serves us rightly, one of the leaders of the Y. M. C. A. recommended and urged the admission of the Knights of Columbus in the welfare work of the Army and Navy, and was repaid by the unjust charges made against the work of the Y. M. C. A. overseas. Most of the Y. M. C. A. officials know of this. Then the question is: Why should they be astonished?

It is all right for all Roman Catholic organizations and efforts to get in and

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be prominently mentioned and do all the proselyting that they can in this Protestant country, but it is a terrible crime for a Protestant organization to do any work in any largely Roman Catholic country, even if no proselyting is done. Why is this thus? The Pope says the organization corrupts the faith of youths and instills indifferentism and apostasy in the minds of the adherents of the (Roman) Catholic Religion! O-h-h-h, do they so! More power to them! It must be their example that does it—they certainly make very little noise or talk.

PAT O'BRIEN, HERO AVIATOR

The *Louisville Courier-Journal* of December 29 contains the following:

MURDER IS SEEN IN HERO FLYER'S DEATH

Momence, Ill., Dec. 28 (Associated Press).—Believing that her brother, Lieut. Pat O'Brien, hero aviator, who was found dead in a Los Angeles hotel two weeks ago, was murdered, Mrs. Clara Clegg, sister of the dead man, said today that an investigation will be made.

Mrs. Clegg said her brother, Merwin O'Brien, and Virgil Moore, an associate of the dead man, had sufficient evidence to warrant an investigation. She believes O'Brien did not commit suicide.

Mrs. Clegg said she had been with her brother the afternoon of the day he was found dead and that he was in good spirits. She declared that when she saw his body there were no powder marks near the wound. She also said she believed the note which was believed to have been written by the aviator was written by someone else.

Los Angeles, Calif., Dec. 28.—Police officers and the County Coroner here today said they knew nothing of any further investigation of the circumstances surrounding the death of Lieut. Pat O'Brien. They said their information had shown it clearly a suicide and that the Coroner's certificate had so stated.

Lieut. Pat O'Brien was a Mason, and daring aviator who had many trying experiences during the great war and also made the most remarkable and thrilling escape from the Germans. We do not know what evidence Mrs. Clegg and her brother may have, but if it can be shown that Lieut. O'Brien was murdered, we hope his murderers can and will be brought to justice. At the same time it would not be at all remarkable or unusual if his mind were to some extent affected by the terrible experiences through which he passed.

MY CHARGE

I like to clasp a brother's hand,
I like to make him understand
That Brotherhood's true tenets three,
Are found in our fraternity.

I know that if I fail to prove
The genuineness of my love
For him, his faith in such as I
Diminishes—aye, it may die.

I know that should I let him grieve
Or suffer when I could relieve
His anguish deep, or soothe his pain,—
My vows of friendship all were vain.

This, then, my creed shall ever be,
Whether success or adversity
Shadows my door: Always extend
Comfort, companionship, and a willing hand.

—*Ernest E. Walker*, 32°.

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursdays of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The regular Winter Reunion of the Bodies of Wheeling, W. Va., will be held February 22 to 25 inclusive.

The Bodies of the Rite at Fargo, N. Dak., will hold a reunion March 14 to 17, inclusive.

The Scottish Rite Bodies of Birmingham, Ala., will hold a Spring Reunion March 14 to 18, inclusive.

The Bodies of the Rite in the Valley of Joplin, Mo., will hold their Fortieth Reunion March 21 to 24, inclusive.

The Bodies of the Rite in Omaha, Nebr., will hold a reunion March 21 to 24, inclusive.

The Spring Reunion of the Bodies of the Rite in San Antonio, Texas, will be held April 4 to 7, inclusive.

The Scottish Rite Bodies of Greensboro, N. C., will hold a Reunion April 18 to 19, 1921.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Spring Reunion April 27 to 29, inclusive.

The Bodies of the Rite in Spokane, Wash., will confer the degrees of the Rite every Thursday evening up to and including May 5. The Second Annual State Reunion will be held in Spokane May 11 to 14, inclusive.

OCTOBER REUNION AT EL PASO, TEX.

At the Thirtieth Reunion of the Bodies of the Rite in El Paso, Tex., held October 18 to 22, inclusive, the class of candidates numbered about 160, 147 of whom received the 32nd degree. The Class adopted the name of "The William Webster Milner Class," and elected as president, Geo. C. Webster of Dalhart, and as Secretary, H. G. Thompson of Fort Davis. During the reunion announcement was made that the Cathedral Fund Directors had submitted the plans and specifications for the new building to the contractors with requests for bids to be turned in by noon of January 17. It was also announced that letters temporary for the institution of a chapter of the De Molay Order for Boys to be known as the Ameth Chapter, had been asked and granted.

OCTOBER REUNION AT WHEELING, W. VA.

The October Reunion at Wheeling, W. Va., is reported to have been a most enjoyable one. The Class of Candidates numbered, for the Lodge of Perfection, 147; for the Chapter of Rose Croix, 133; for the Council of Kadosh, 180; and for the Consistory, 182. The Class formed the usual permanent organization, choosing as their name the "Ellsworth Francis Schofield Class," and elected Rev. L. H. Conn, of Blacksville as President and I. R. Spears of Wheeling as Secretary. It was announced that McDaniel Lodge of Perfection would make an initial gift of ten thousand dollars to the Scottish Rite Educational Association of West Virginia.

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OCTOBER REUNION AT ROANOKE, VA.

At the Fall Reunion of the Bodies of Roanoke, held October 26 to 29, inclusive, the degrees from the fourth to the thirty-second were conferred on a class of eighty-three candidates. At the banquet, held on the closing night of the reunion, Rev. Billy Sunday and his associates were present by invitation.

REUNION AT OMAHA, NEB.

At a delightful reunion held in November by the Bodies of the Rite in Omaha, Neb., there were 242 additions to the Lodge of Perfection, 251 to the Chapter of Rose Croix, 241 to the Council of Kadosh and 240 to the Consistory. At the close of the banquet which followed the reunion, a very substantial subscription was made for the Americanization Fund.

REUNION AT LINCOLN, NEB.

At the Thirty-third Reunion of the Bodies of Lincoln, Neb., held November 16 to 19, inclusive, there were, including the "slow class," which had previously received the degrees up to the seventeenth, 238 in the Lodge of Perfection, 195 in the Chapter of Rose Croix, 180 in the Council of Kadosh and 180 in the Consistory. The Class organized as the "Lafayette Class" and elected Warner L. Gregory of Lincoln as President and Clifford E. Butler of Weeping Water as Secretary.

REUNION AT LOS ANGELES, CALIF.

At a reunion held by the Bodies in Los Angeles, Calif., November 24 to 27, inclusive, the class to receive the degrees was the largest in the history of the Bodies. Four Hundred and Twenty-three Masters of the Royal Secret were added to the rolls, and no untoward event marred the course of class.

REUNION AT FARGO, N. DAK.

At the November Reunion held by the Bodies of the Rite at Fargo, N. Dak., sixty-five candidates received the degrees. Brethren were present from a great many portions of the state, and the reunion was a pronounced success. All the members of the class seemed to be more than usually interested in the program presented. The Fifteenth degree especially made a most desirable impression.

REUNION AT WICHITA, KANS.

On November 15 to 18, inclusive, the Bodies of the Rite in Wichita, Kans., held a very successful and delightful reunion whereat 457 candidates received the 32nd degree. The name adopted by this class was, "The Greater Temple Class," and its motto is, "Onward and Upward."

This class had the distinction of having as one of its members Dr. A. L. Shelton, the Medical Christian Missionary to China, who was captured by the brigands in Thibet and held for $50,000 ransom for several months.

THE GRAND LODGE OF FLORIDA ON RECORD

"Resolved, That the most Worshipful Grand Lodge of Masons, of Florida, in Annual Communication assembled, does hereby strongly endorse the Smith-Towner Bill, now pending before the Congress of the United States, and urges its enactment into law."

EARLY MASONIC HISTORY OF LAFAYETTE

At the Semi-Centennial celebration of Lafayette Lodge, No. 14, of Wilmington, Delaware, held January 18, 1875, Worshipful Brother Geo. W. Chaytor, P. D. G. M., delivered an address from which we quote the following:

"He (Lafayette) was not a Mason when he landed in America, nor was he a Mason at the battle of Brandywine. The army under Washington, in December, 1777, retired to Valley Forge, where they wintered. Connected with this army was a Lodge. It was at Valley Forge that he was made a Mason. On this point I think there should be no second opinion—for surely Lafayette knew best where he was made a Mason. We have this statement from himself—made at the time he was the guest of the Grand Lodge of Delaware, and to members of that Grand Body. The statement he made was as follows:

"He said, 'he had offered his services to this country from the purest motives, and he knew that in his heart he had no selfish impulses. He found a people struggling for liberty against tyranny, and he put his whole soul in the cause. That Washington received him in the kindest and warmest manner, and never in any direct way showed that he had not the fullest confidence in his *intentions* and *ability* as a soldier; but, yet, he could not divest his mind of a suspicion (that, at times, gave him great discomfort), that the General of the American Army was not altogether free from *doubt in his case*. This suspicion was engendered from the fact that he had never been entrusted with a *separate command*. This fact, he said, weighed upon him, and at times made him very unhappy. With this exception, he had not the least cause for discontent. During the winter the army lay at Valley Forge, he learned there was a Masonic Lodge working in the camp. Time

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hanging heavy, the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. He made his wish known to a friend, who at once said that he, himself, was a Mason, and he would take great pleasure in making his wish known to the Lodge. This was done—and he was there made a Mason. He also stated that Washington was present and acted as Master of the Lodge at the time of his initiation.'

"This statement was made to members of the Grand Lodge, from some of whom it was received. I have no doubt that he said what I have here given, for the parties making the statement were gentlemen as well as Masons, and their public lives show the estimate their fellow-citizens placed upon their honor and their characters. I know that much doubt and contradiction has been bandied about this important point of Lafayette's life. Various places have been stated as the points of his initiation—but an *army Lodge* was always the organization in which he secured light.

"I have not finished his statement—the latter part is evidence of the former. In the beginning he stated he felt rather hurt that Washington had not shown sufficient confidence to entrust him with a separate command. Now, listen to what he said later—'after I was made a Mason, Gen. Washington seemed to have received a new light—I never had from that moment any cause to doubt his entire confidence. It was not long before I had a *separate command* of great importance.' We find that, in May, 1778, Gen. Lafayette, with 2,000 men, defeated Gen. Grant, of the British army, whose force numbered 5,000.

"The minutes of the Grand Lodge of Delaware show that Lafayette was present at a special communication held July 25, 1825, on which occasion it was voted that a properly ornamented box, made of 'oak grown on the battle ground of Brandywine,' should be prepared to contain the certificate of membership that was also ordered to be prepared, and that this should be sent to their illustrious guest 'before his departure from the United States.'"

MASONIC RING FOUND

A 32nd degree ring has been found in front of the Vanderbilt Hotel, Park Avenue, New York City, by a gentleman residing in New York who handed it to a Scottish Rite Mason believing that his affiliation with the Rite would help in locating the loser.

The ring bears the double eagle, with one small diamond in the center; the figure 32 on one side, the Hebrew letters on the other, and inside engraved the letters "G. F. G." and the date 9.20.17.

Of course, the ring may belong to a member of the Northern Jurisdiction, and the Secretary General in New York has also been notified; but since the ring was found in front of an hotel, it may very well belong to a brother in transit, who will, no doubt, be delighted to receive back the token.

If the brother who lost the ring will communicate with Brother John H. Cowles, giving name, address and particulars, the holder of the ring will be notified and he will at once forward the same to the owner.

ILL. BRO. GRANT GETS A CHRISTMAS PRESENT

Bro. M. R. Grant, Sovereign Grand Inspector General in Mississippi, was presented on Christmas eve with a handsome Dodge Sedan automobile by the Scottish Rite Bodies of Meridian, Greenville, Hattiesburg, Jackson and Gulfport, Miss.

A MASTER OF TWO LODGES

The *Virginia Masonic Journal* of January gives a picture on its front page of the Rev. Frank T. McFaden who has the unique distinction—in this country—of having been elected and installed as Master of Dove Lodge No. 51, and Master of Meridian Lodge No. 284, both of Richmond, Va. It is doubtful if there is another instance of this kind in the United States, where the same brother is or has been the bona fide Master of two lodges at one and the same time. Quite an account is given of the installation ceremonies in each Lodge. One statement is made, however, that is doubtless a mistake; it is said that Meridian is the only daylight Masonic Organization south of the Potomac River. The Lodge gets its name from the fact that its communications are held at high twelve. There are a great many daylight Lodges in the United States; in fact, almost every city of large size has a daylight Lodge.

CHANGE OF ADDRESS

The address of *The Flame Press*, mentioned in the "Corner of the Library" in our January issue, has been changed and is now Box 240, City Hall Station, New York City.

EVERYBODY READ THIS!

For the twentieth time we again call attention to the importance of notifying us of changes of address for the NEW AGE MAGAZINE. Everyone who reads should know that the Post Office Department does not forward second class matter. Hence it is necessary to notify us promptly of changes of address and it is specially important that the OLD ADDRESS be given. Our mailing list is alphabetically arranged by addresses, not by names. Consequently, when we know the old address we can locate a name in a few seconds. If not, we may not be

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able to locate it at all, or if we do, it may be at the expense of several hours search. We endeavor to mail the NEW AGE from the 12th to the 20th of each month and it is, therefore, necessary that changes of address should reach us by the 1st of the month. All secretaries should send their lists of changes in time to reach us by the 1st of each month and these lists should contain the demissions, deaths, suspensions, etc., of 32° members as well as changes of address; and, in the last named case, DON'T FORGET THE OLD ADDRESS. We frequently get letters from brethren saying that they missed getting a certain number of the NEW AGE and to please send them another. We cannot undertake to do this. We have a few extra copies printed and we advertise on the back cover of the magazine the price at which they can be had and unless the money accompanies the order for extra copies we don't send them, nor do we attempt to answer all the letters with reference to changes of address, complaints of failure to get the magazine, etc. The brethren should remember that the NEW AGE is furnished them with the compliments of the Supreme Council and they should at least do their part towards getting it if they want it.

The picture shown on the outside of the front cover of this issue is that of the Masonic Temple at Hattiesburg, Miss.

"VOX DEI"

The above is the title of a work by A. O. Thorson, of which Part I, entitled, "Some Vital Questions," has been published. It is a work that every thinking American ought to read. It is now for sale by the Secretary General of the Supreme Council. (See advertisement on the inside of the back cover of this magazine.)

HELP US ONCE MORE!

Many times you have helped us out, Brethren; be good to us again, we beseech you! We have imperative calls for THE NEW AGE issues for December, 1920, and January, 1921, and we haven't a single copy left. Send us on these copies if you are not keeping a file of the Magazine. We are sure you will do it, so we thank you heartily in advance.

FUJI

Sacred mountain of Japan
Worshiped there by every man,
Perfect cone with snow-crowned crest,
Surely you're the country's best.
Japan may boast of temples old,
Idol-gods with eyes of gold,
Bronze and wooden saints galore,
Dancing geishas by the score,
Yet of these, it's really true
Nothing there compares with you.

—Earle Sloan Smith, 32°.

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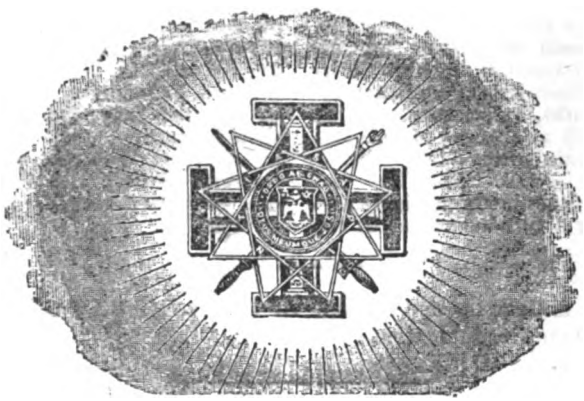

IN MEMORIAM.

ARTHUR J. CRAMPTON, 33° HON.·.

(Charlotte, N. C., Bodies)

Born February 21, 1862, at Cicero, N. Y.
Died September 19, 1920, at Charlotte, N. C.

RALPH JOSEPH M. DE CLAIRMONT, 33° HON.·.

(San Francisco, Calif., Bodies)

Born January 1, 1834, at Valence, France.
Died September 28, 1920, at San Francisco, Calif.

WILLIS DAVIS, 33° HON.·.

(Wichita, Kans., Bodies)

Born April 22, 1857, at Ontario, N. Y.
Died December 7, 1920, at Wichita, Kansas.

JAMES CLARK MAILER, 33° HON.·.

(San Francisco, Calif., Bodies)

Born February 1, 1845, at ———, Scotland.
Died December 27, 1920, at San Francisco, Calif.

VICTOR MONRO SMITH, 33° HON.·.

(Lewiston, Idaho, Bodies)

Born August 29, 1866, at Christchurch, N. Z.
Died January 11, 1921, at Tucson, Arizona.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 1–3°, $5.00; 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. The 4 volumes, $16.00. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau masons; A.A.S.R. or information for the masonic fraternity; An apology, so called; Beauties of Cerneauism, Nos. 1, 2, 4, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Gerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 24 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Ignobility of Cerneauism; Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 4 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents; bound, $1.00.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 14, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919), each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10, (bound), each $5.00. Index to Vols. 1-10, $5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

Red Cross of Constantine, Proceedings, 1880-1892, 25 cents; 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1870, 1878, 1884, 1886, 1886, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk. Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Address all orders and payments to JOHN H. COWLES, Secretary General, 16th and S Streets, N. W., Washington, D. C.

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LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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PUBLISHED AT SIXTEENTH AND S STREETS, N. W., WASHINGTON, D. C.

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ALBERT PIKE, IN THE REGALIA OF THE THIRTY-SECOND DEGREE. 1858-54.

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The New Age
MAGAZINE

VOLUME XXIX MARCH NUMBER 3

ECHOES OF MAUNDY THURSDAYS

BY DENMAN S. WAGSTAFF, 32° K. C. C. H.

MAUNDY Thursday to The Scottish Rite Mason is a day of days. In the wisdom of the almost superhuman conception of the founders of Scottish Rite Masonry, this day was selected as the time and a Chapter Room of The Rose Croix the place where Scottish Rite Masons could be obliged to meet once a year to break bread, one with the other—to feast body and soul, in commemoration of the blessed freedom Masonry vouchsafes her children. Here may we then join hearts and hands—we of every faith of every land, where the bright constellation of the Craft shines out—and aid in the most distinctive perpetuation of the *Brotherhood of Man*. We gather in this home of the Craft—this home of the Heart—this abode of the Soul of a great Brotherhood, that will yet save the world from the tyranny of superstition and the narrowness of creed, with the fixed intention and desire to be men. To cast hate from our hearts and with our willing hands assist the resolve to meet here upon the level and part upon the square.

We leave Scottish Rite assemblages, stronger in the faith, by reason of this renewed pledge one to the other. We have determined to carry the gospel of universal fraternity to the far corners of the globe—where ever we may chance to wander. So we go there for *hope* and *peace* and prayer—that the Great Architect of all worlds may bless us and our dear old Craft until time shall be no more.

To advance to the subject and be truthful—at least by deduction—I would say, as far as our observance of Maundy Thursday is concerned, that it has a purely Masonic reference, typical of the universality of Masonry. The day to some, who place creed above humanity, may be significant of two or three things, but to us its celebration offers an opportunity for the outpouring of the soul in hand clasps —in the quaff of the loving cup—in the sprinkling of the salt of human kindness and the breaking of the bread together as one great family—reunited at a common board, where in spirit we shall meet every day, to commemorate our everliving pledge of fealty to *God and humanity*. This day has nothing to do with a sectarian faith, Christian or Jewish, if that particular belief be not universal enough to meet a Scottish Mason's conception of universality. In its original status it was commemorative of our principal constitutional right of *Liberty*. It was first celebrated by the Jews in prayer and feasting, to keep forever green the memory of their deliverance from bondage in the land of the Egyptian. The pascal lamb represented as you know, the first born of every Jewish family that had

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been in Egypt, who escaped the scourge which carried off, in singular contrast, the first born of every Egyptian family.

It was as a Jew that Jesus partook of the last supper he is said to have had with his disciples upon the eve of *his supreme sacrifice.* This supper—this breaking of bread—this drinking of wine—was not a Christian celebration, nor was it indicative of a belief in, or a plan for the beginning of a new faith. It is unnecessary to say that Christ taught always a broader symbolism—a wider scope—a more consistent faith—in the possibility of a universal fraternalism. The participation in this Jewish Feast, indicative of the gratitude of his people for their liberation, might have had a renewed significance for him at the time, because of his knowledge that he was near the day of his personal sacrifice for the principles he advocated as a leader of advanced thought and practice. He had suffered so much, that in contrast to it all—even death was welcome as a surcease from both physical and mental torture.

Yet the Christian churches, following the lead of the first so-called Christian church, more rightly named "Roman Catholic," straining at a gnat as it were, have striven each to take from Christ himself, the ideals of his godliness in human shape, and build unto themselves a temple dedicated to personal conceptions and have named it something that would of necessity differentiate it from other conceptions, even to obliging Christ to eat *a last supper* as a *Christian,* in order to build about the act an improvement in godliness, not common to all. This supper in reincarnated form, wherein some unauthenticated portions of The New Testament are called as witnesses, forms the foundation theory for one of the principal doctrinal fallacies upon which Catholicism rests. *Transubstantiation. Real Body and Blood.* Credulity is the principal attribute or prerequisite rather, that best fits a man to embrace so "far fetched" a conglomerate mass of contradictory evidence, whereon to make out "a case," as Catholicism embraces.

Christ died a devout Jew and all of his disciples were orthodox Jews. The churches they afterward founded were properly Christian synagogues or synagogues where the broad conceptions, made possible by a belief in what Christ really taught, were expounded to all who entered there.

It seems most remarkable and somewhat in the nature of a fullfilment of prophesy, that Masonry should espouse a universal religion, above the narrowness of priestcraft, and that we as masons, should come to realize that the greater our faith may become in the principal tenets of both the teachings of Christ and his disciples, especially St. John, the more we turn our backs, as it were, upon all creeds or reservations, which is the proper word for "limitations" and merely seek converts to humanity itself. We as Masons, in looking upward toward the sun, have been pleased to call our religion, if it be a religion—*Brotherhood.* It was not until ten years after Christ's death, that his teachings formed the basis of a so-called Christian faith and the first church of such denomination as differentiated from Judaism was founded. This church took its first start at Antioch and prospered there by the help given it by non-Jewish converts of all classes, rich and poor. Antioch was then the most prosperous city of its time and as it grew in opulence and population, so the new church prospered, being augmented by both Jew and pagan, owing most likely to its nonritualistic common sense obligations.

Again—lest we forget to fix in our minds the real facts relative to the original Passover, let us be here reminded that Bible accounts, if sifted and separated from "orthodoxy" would appear to be very incomplete. The Seer of Patmos—St. John the historian, having lived after the Aramæan dialect was spoken to any extent, furnishes no record of the details of

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the Last Supper, other than its being the regular Jewish Passover. He does not even give the Aramæan dialect a proper interpretation, wherein Christ is made to say "This is my body, this is my blood," nor does this version occur in the *Hebrew* formula for "the breaking of bread" at the beginning of the supper.

The Aramæan dialect was spoken by Christ, even as acknowledged by both Roman and Jewish historians. Beckelt and Zeitsch, the noted German historians, both agree on this, and say that Christ spoke in parables even then, and compared only the bread and wine to the body and soul in a spiritual sense.

This is a complete refutation of the Romish attempt to trace an analogy between the Feast of the Passover and the Roman Catholic Mass. Christ, as before said, was an orthodox Jew. His only differings with Judaeism were not ceremonial—but a series of reproaches directed at the Sanhedrin or Supreme Governing Council of High Priests, for not leading the people to live up to the letter and spirit of Jewish tradition. In all His sermons He pleaded with His own people to be faithful to the ancient laws of the faith. His constant effort was directed toward obeying the anciently expounded gospel and no man can truthfully say that Christ was the author of a new theology. The theory of transubstantiation, as far as the words of Christ were concerned, was not in evidence at the Last Supper, and that fact is rather a bombshell in the camp of those extremists who claim for Christ more than He claimed for Himself.

There never would have been a dissenting voice from the common-sense teachings of Christ heard, nor a Church founded upon such dissension, had not the Roman Catholic Church in putting the *name of Christian church* upon its escutcheon under Constantine (Emperor and First Pope all in one) taken refuge in "mysterious" language fests, to cloak the monstrous bodypolitic of a "made to order" religion, that it might be (although loaded with incongruities to a man of intelligence) acceptable to the half-bred pagan population of the Roman empire. Following generations have risen in indignation against the continued insult to their intelligence and this accounts for the chaotic state of the religious world of today. The Roman Catholic version has been the foundation theory upon which all creeds and cults have grown into being. Many of these copyists swallowed "transubstantiation" to the hilt. This made Christ say another thing, that has been contorted. "When Pilate asked Him (upon the prompting of the Sanhedrin) if He were King of the Jews—He replied, *'Thou* sayest'—which means in our language *'That is what you say and not I.'* Christ then said His kingdom was a heavenly one," etc.

So the "original Church" in mysterious language again—made a Christ to suit themselves and fixed foundation incidents whereon to build their ceremonial "sessions." Popes, bishops, priests, saints, a Virgin Mary and all the rest—confessional, absolution and forgiveness, indulgences, and they still claim them all in the name of Christ—form a part of the galaxy of beautific "home made" deities worshiped at the altars of a persecuted "Christianity." The history of the first church has been full of "war incident," always militant.

This leads on to a subject which ought to be broached in every assemblage such as this, namely, the growing evils of "Church and State" propaganda. Late war history told us that the Pope was opposed to the Allies. He wanted to save Austria at the expense of the United States. France had been recalcitrant at least, and she should be silenced. England was Protestant and could go with the hide. What a chance he took. As for America, the gentleman did his best to break up our preparedness plans and postpone, through secretaries, cardinals and archbishops,

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any forward movement we might have in contemplation. Suppose now that The Pope of Rome had been the sovereign power in Italy. The alliance would have had a setback, and America, with her millions of domestic hybrids, would have cut a sorry figure under the methods of appointing "heads of departments." Ye gods! Brethren! is it not time we went to the ballot box loaded with a determination to vote *All American?* Is it not time that we looked at a man's social, religious and ancestral affiliations, before we hurry to trust him on the picket line?

Scottish Rite Masonry, I am glad to say, makes full use of her gifts as the mouthpiece of world progression, by discussing fully and fearlessly all national questions, as well as those of international moment, that tend to affect liberty of government, freedom of speech and that most necessary adjunct of freedom—religious liberty. Some Masons seem to fret at lodge convention or apparent restraint. They wish as Masons to have a hand in framing political matters. They would like to manufacture conditions that would eliminate religion from politics and politics from religion. To these I would say, "Be careful how you vote" and remember the example set by Scottish Rite Masonry. Scottish Rite Masonry is opposed to sacrificing U. S. Bonds, even for politics sake, for De Valera "Green Trading Stamps."

My message to seekers after more light on citizenship is this: Remember that Scottish Rite Masonry is American Masonry, having a clear title to her privileges. Remember she is opposed to popery and its parochial school system, because such things are entirely *Godless* and *Un-American.* In these so-called "schools" church has usurped the throne upon which the *Truth of the ages has placed God. That is Freedom's God.*

Let us upon every occasion, as we owe no man enmity, offer a prayer: O Thou God of our Fathers—The God of those men who framed *Our Constitution,* may Thy strength and power and grace show all churchridden, suffering children of a nether civilization the light of knowledge! May they come to know that the God of the Parsee—the God of Mohammed—the God of the Indian and the African—*the God of All Gods, is he who is one and the same to all men.* Let them come to realize that the secret of both living and dying is not hid in a cloud from the incense burning of humanized sanctification, but in the sweet perfume of good deeds, one man to another, without distinction as to his "blessed fitness" to receive, but rather on account of the necessity he may suffer from!

WASHINGTON

Where may the wearied eye repose
  When gazing on the great;
Where neither guilty glory glows,
  Nor despicable state?

Yes—one—the first—the last—the best—
The Cincinnatus of the West,
  Whom envy dared not hate,
Bequeathed the name of Washington,
To make man blush there was but one!

—*Lord Byron.*

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THE MISSION OF MASONRY

By Reynold E. Blight, 32° K. C. C. H.

PART VI

RELIGIOUS CONTROVERSY

TOLERATION has ever been a cardinal virtue of Freemasonry. Masonic tradition is consistent in demanding the fullest and freest right of the individual to worship God according to the dictates of his conscience. Religious liberty was obtained only after centuries of struggle and it constitutes a heritage that we cannot overvalue. In the warfare against ecclestiastical tyranny Masonry has been in the forefront of the battle.

The most hateful of all fanaticisms and the most unreasonable is religious intolerance. It has deluged the world with blood and agonized the centuries. One has only to read such books as Lecky's "History of Rationalism in Europe" and Draper's "Conflict Between Religion and Science" to understand the lengths to which priest craft will go in persecuting those who dare question the doctrines and authority of the church. Intolerance is hateful whether it be found in ancient Greece where, five hundred years before Christ, Anaxagoras was condemned to death because he insisted that the sun was a ball of fire, thereby contradicting th popular religious teaching that the sun was Apollo, or in Rome when Bruno was burned at the stake because he declared that the suns were flaming worlds, or in Geneva when Calvin burned Servetus because of a difference of opinion regarding the nature of Christ, or the Inquisition with its hundreds of thousands of victims, or the good Pilgrim ruthlessly proscribing, in the new world, the practice of any faith but his own; wherever found it is hateful and abhorrent.

Over the portal of a great fair runs the inscription: "Religious toleration is the great achievement of the last four hundred years." And true it is.

It is therefore with sad misgivings that we note indications of a revival in various parts of the country of the old, hateful spirit of intolerance showing itself in acrimonious religious controversy, the stirring up of ancient animosities, the impugning of motives, and, in some instances, vicious attacks upon worshippers.

If there is one thing we should have learned from our century and a half of national history it is that peace and concord can come only by mutual toleration and good feeling in religious matters. Alas, as Emerson says: "The only sin which we never forgive in each other is difference of opinion." We cannot revive the auto-da-fé or re-erect the Bastile, but by social ostracism, by mendacious rumor-mongering, and by a supercilious aloofness we may inflict wounds upon the heart deeper and more painful than lash or thumbscrew.

Nor can conscientiousness and sincerity excuse bitterness of spirit and censoriousness of speech. The most conscientious men who ever lived made up the Inquisition. The very conscientiousness of the zealots made them fanatics, cruel and relentless in hunting down error and punishing heretics. It is so easy under the pressure of personal conviction, to convince oneself of the righteousness of persecution. John Fiske wrote: "Cotton in his elaborate controversy with Roger Williams frankly asserted that persecution was not wrong in itself. It is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood." When Cromwell promulgated his edict of religious freedom in Ireland, he naively said: "I meddle not with any man's conscience; but if liberty of conscience means liberty to exercise the Mass, that will not be allowed of."

Far better and truer the words of Rupertus Meldenius, the German theolo-

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gian of the seventeenth century, who said: "In necessary things, unity; in unnecessary things, liberty; in all things, charity." This is the spirit of Masonry. It not only refrains from any interference with the religious convictions or practices of any man, asking of the candidate for its honors and privileges no question of religious doctrine save only his belief in Deity and the immortality of the soul, but it protects every man in the exercise of his right to worship God according to his reason and conscience.

Now, in these days, when misguided enthusiasts would revive ancient antagonisms, Masonry may well lift its voice in declaration of those fundamental principles of toleration without which our country would be turned in a battlefield of warring sects and religions. Certainly the social, political, and industrial problems that now confront us are so bewildering that they will require the combined wisdom and earnest cooperation of all the citizenship to sucessfully cope with them. We cannot permit our communities to be torn asunder with religious controversies. The significant words of the Persian sage, Abdul Baha, may well be pondered: "Beware of prejudice! Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or the West."

While emphasizing the need of tolerance we must not let ourselves be misled into the belief that Masonry can ever cease its warfare on ignorance and superstition. One of the reasons Masonry is the foe of fanaticism is because intolerance thrives on ignorance and superstition. Enlightenment is the great emancipator. Masonry opposes no man's religion as such, but it is forever opposed to that darkness of mind and heart from which springs superstition. Victor Hugo said a deep thing when he declared: "All sanitary purification begins by opening the windows wide. Let us open wide all intellects; let us supply souls with air." That is the work of Freemasonry. That is the reason why Masonry is the staunch defender of the public school. Education and enlightenment throw open the windows of the mind that the sun may shine in and the purifying winds of truth may blow through the soul.

Nor must our love of toleration blind us to the sinister fact that there are ecclesiastical organizations that are not satisfied to devote their attention to spiritual things but seek by political methods to obtain special privileges and peculiar advantages for their churches and church members. The separation of church and State is a fundamental principle to our American commonwealth, and we will never surrender that principle, which we recognize as lying at the very root of our liberties; but let us be vigilant lest these religious interests that in other lands and at other times have possessed themselves of political and civil power that they might amass to themselves wealth and gather to themselves power may by insidious means obtain by subterfuge and chicanery what is forbidden by the Constitution and the genius of our institutions. This vigilance has nothing to do with religious tolerance. All special privilege is abhorrent to a true democracy, and especially so when the privileged class is a religious order or institution. Therein lies grave menace to all our liberties. With frankest sympathy in our hearts for all the religious aspirations of men, and with the widest tolerance for their religious beliefs, let us be ever watchful lest zealots, eager for place and power, reestablish under new names, and with strange disguise, the ancient despotisms.

In life, as in a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard.—*Theodore Roosevelt.*

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THE MASONIC LODGE

ARE ITS INSPIRATION, ITS FOUNDATION, AND THE BASIS OF ITS SYMBOLIC DEGREES ASTROLOGICAL?

By Frank C. Higgins, 32°

(*Continued*)

II

WE NOW HAVE the Zodiacal Circle to deal with, and we find that to be divided into twelve signs of thirty degrees each. Employing the ancient estimate of the length of the Solar Year—365 d. 6 h., if we will divide these digits, in turn, through each of the Zodiacal signs of 30°, we will achieve the numbers, 10, 5, 6, 5,—10, 5, 6, 5,—10, 5, 6, 5, which, in Hebrew letters are JHVH—JHVH—JHVH (amounting to 78—the sum of the addition of the numbers from 1 to 12). Permuting these into HJH, HVVH, VJHJH, we have the phrase in Hebrew, "He that Was, that Is, and that Will Be," expressed in a geometrical symbol of "three," "four," and "five" letters, the terms of the Forty-Seventh Problem of Euclid. If we are dreaming, let us pinch ourselves.

We will not here dilate upon the application of this sacred formula JHVH (Jehovah) to the geometry of our Universe, but let us note in passing that it is of stupendous importance and the basis of a vast volume of ancient symbolism.

Architecture is "the Exaltation of Matter," whether it be that manifested by the Great Architect of the Universe or humbly imitated by Man, made in the Divine Image.

The significance of the numbers 18+72=90 and 36+54=90, in connection with the two Squarings of the Circle, one for equal Area and the other for equal Circumference or Perimeter, and of the consequent influence of these problems in manifesting the geometrical revelation of JHVH as "Builder" of our Universe, are entitled to separate consideration, but let us, nevertheless, note that they exist. Now, let us turn to the manner in which our ancient brethren of Vedic India expressed the spiritual and physical constitution Man, by means of the same identical system.

We all know that the original first month of the year was March, once coincident with the Zodiacal Sign of Aries, the Ram or Lamb, whom the Hindoos called *Agni*, God of Fire. The Vedas describe the ancient ceremony of invoking *Agni*, as the sacred Fire, by rubbing together two sticks of Acacia wood, which then became the symbol of Spirit latent in Matter. Counting *Aries* as the first Zodiacal "House," therefore, we achieve the following sequence, to which I add the names of the Planets, which the ancient Astrologers deemed to be "domiciled" therein, and the relation of each of the four Elements recognized by the Ancients: Fire, Earth, Air and Water, and the so-called "Exaltations" or signs in which the planets display their greatest potencies:

1. *Aries,*	Night House of Mars, Fire, Exaltation of the Sun.
2. *Taurus,*	Night House of Venus, Earth, Exaltation of the Moon.
3. *Gemini,*	Night House of Mercury, Air.
4. *Cancer,*	House of the Moon, Water, Exaltation of Jupiter.
5. *Leo,*	House of the Sun, Fire.
6. *Virgo,*	Day House of Mercury, Earth, Exaltation of Mercury.
7. *Libra,*	Day House of Venus, Air, Exaltation of Saturn.
8. *Scorpio,*	Day House of Mars, Water.
9. *Sagitarius,*	Day House of Jupiter, Fire.
10. *Capricornus,*	Day House of Saturn, Earth, Exaltation of Mars.
11. *Aquarius,*	Night House of Saturn, Air.
12. *Pisces,*	Night House of Jupiter, Water, Exaltation of Venus.

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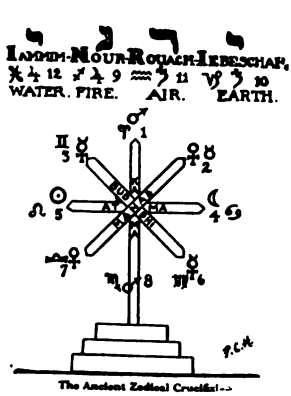
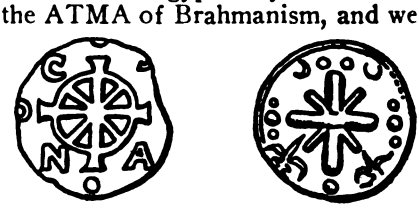
The foregoing consecutive Numbers were adopted as significant, not only of these Zodiacal "Houses," but of the planets domiciled therein, so that the Cabalistic triad, "SUN," "MOON" and "MERCURY," became closely related to the Pythagorean triangle 3 — 4 — 5 and *vice versa*. The Number "Six," the Cube of which contains those of 3, 4, and 5, brought in the association of the Virgin Mother and countless other cabalisms, which have also astronomical coincidences. (See Kubele, Cybele, etc.) The Vedic belief in the constitution of spiritual and physical Man, was expressed in the following terms, representative of a Divine nucleus and a graduated series of external envelopes:

PURUSHA	*The Celestial Causes*	*PRAKRITI*	
♌ ☉ 5	ATMA The Divine Spark.	4 ☾ ♋	IMMORTAL SOUL AND SPIRIT (M. M.)
♍ ☿ 6	BUDDHI The Spiritual Soul.	3 ☿ ♊	
♎ ♀ 7	MANAS The Human Soul.	2 ♀ ♉	
♏ ♂ 8	KAMA The Animal Nature.	1 ♂ ♈	
♐ ♃ 9	LINGA SHARIRA The Astral Body.	12 ♃ ♓	MORTAL BODY (E. A. and F. C.)
♍ ♄ 10	STHULA The Physical Body (dense)	11 ♄ ♒	
PRANA	*The Terrestrial Effects*	*PRITHIVI*	

Ven. Bro. Pike has vaguely alluded to the foregoing on pages 672-673 of Morals and Dogma.



We do not find reference to this doctrine outside of the Sacred Scriptures of India, but we find much symbolism in all the ancient civilizations which can emanate from nothing else. For instance, the conjoined Sun and Moon found everywhere in India, China, Babylon, Phœnicia and Egypt as symbol of the Supreme Being, is the ATMA of Brahmanism, and we almost always find the sun represented as *an eight-pointed star*, with this added significance, that from the earliest Babylonian days, down to the reign of early Christianity, among the Greeks and Romans, we find this same eight-rayed figure adored as a Crucifix; that, in fact, it was the original form of the crucifix before a human figure was displayed thereupon.



Byzantine coins showing the original Gnostic form of the Crucifix.

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Adapting to this the first eight digits, and their Zodiacal attributes we find that the upright cross is composed of the Upward drawing ATMA and the Downward pulling KAMA, upon which are racked the Spiritual and Human souls BUDDHI and MANAS,

Babylonian Priest adoring a Crucifix, from a Cylinder Seal, five thousand years old.

If we are at a loss to know what becomes of the other four signs, let us take their significance as Elements—WATER, FIRE, AIR, EARTH; and remember that these are, in Hebrew, *Iammin, Nour, Rouach, Iebeschah,* the initials of which are I. N. R. I. (10 + 50 + 200 + 10 = 270), symbol of physical Man, composed of the four elements.

Byzantine Coin with Ilu Crucifix

Reducing the *Vedic* symbolism further, to get the full benefit of the Numerical symbolism, we have

Purusha		*Prakriti*
5	ATMA	4
6	BUDDHI	3
7	MANAS	2
8	KAMA	1
26		10
JHVH,		TETRACTYS,
The Macrocosmos,		The Microcosmos

or still further,

PURUSHA--PRAKRITI

54
63
72
81

270

PRANA ..... MAN ..... PRITHIVI

The Life Breath — The Physical Constituents

Another important Cabalistic Number associated with Man was the Number One hundred and eight, derived from the Hindoo belief in a normal human life period of that number of years, divided into *Navamshas,* or *twelve* periods of *Nine* years each, in the course of which the individual fell under the influence of each Zodiacal Sign, for shorter or longer periods, till the whole was accomplished. The sub-divisions being in quantities of three, five and seven, again attest the whole scheme as being influenced by the same school of thought we are now exposing. The numbers 270+108 equal 378, or 300+20+50+8 (ShKNH) and as St. Chrysostom has said, "The true Shekinah is MAN."

This has been, at best, but a faint outline of a mighty doctrine, pieced together by means of symbolic clues from a dozen different streams of continuity, but which, the candid student will admit, holds together with unbreakable tenacity.

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We have now traveled far enough along the road of development of the hypothesis of a *Macrocosmic Logos* (JHVH) reflected in a *Microcosmic* image (MAN), to take into consideration a familiar figure of the Cosmic Man which, illustrative of the *Macrocosmos* of the old Cabalistic and Alchemical *grimoires*, has descended to vulgarism in the Patent Medicine Almanacs, given away as advertising in country drug stores.

This figure originally represented the Divine prototypic Man, with all of his human parts corresponding to a Zodiacal influence, as follows:

1.—*Aries*, The Head

3. *Gemini* The Arms

2. *Taurus* The Neck

5. *Leo* The Heart

4. *Cancer* The Breast

7. *Libra* The Reins

6. *Virgo* The Bowels

9. *Sagittarius* The Thighs

8. *Scorpio* The Secrets

11. *Aquarius* The Legs

10. *Capricorn* The Knees

12.—Pisces, The Feet.

It will be noticed that, like the *Ilu* Cross of "One to Eight," this figure is divided so that the odd numbers are on one side and the even numbers on the other. The bowels have been torn open and are exposed. The vital parts are all within the numbers one to eight, while 9, 10, 11, and 12 are the "Pillars" or supports. Therefore we have Thirty-six, and we must remember that the numbers one to thirty-six, taken consecutively and added together, are 666, ("the Number of a Man") as the numerical symbol of human vitality, physical as well as spiritual.

All of the foregoing elements which we have assembled are as old as human thought. They are certainly no longer subjects of daily speculation, but are not meaningless chimeras to the student as they are to "the man in the street." All are capable of minute verification. It is at this point that we are able to introduce the newer considerations, all of which depend upon that which has gone before.

(*To be concluded*)

On parent knees, a naked new-born child,
Weeping thou sat'st while all around thee smiled;
So live, that, sinking in thy last long sleep,
Thou then mayst smile, while all around thee weep.
—*Calidasa, Tr. Sir William Jones.*

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"THERE IS NO DEATH"

By H. A. Milburn

MY BROTHER and reader, think for just one moment on the meaning of this phrase. What thought does it arouse in your mind, your consciousness, your very soul itself? We may comprehend some of its meaning through intuition, and by the power of the Light within each and every one of us, but to endeavor to describe the thoughts of it fully and clearly in words originating from a purely physical source seems impossible. To some degree it means life, growth, development, unfoldment, evolution unending. It is the antithesis of what we term "death" which is but another name for decay, dissolution, disintegration, destruction, which in reality, is but a chemical changing of matter from one form to another, or life evolving through forms from lower to higher spheres of activity by that very changing. "Death" is but a shadow of the valley through which all earth life must pass in traveling from one condition of existence to another.

Since as we sow, so shall we reap, and as there is no death, so, also, will and does intuition, conscience and reason impress upon us from within that, in preparing to pass through the Valley of the Shadow from death to life, we should strive to ever more and more "Live the Life" and "Learn the Law." "The ignorant obey the law through fear; the wise keep the law through knowledge of it." The wise learn of the Great Law of Life through the actual living in harmony with it, and by that living they learn the truth of the teaching of all Masters of this law: "There is no death."

On Easter morn Christians may truly feel a joy of elation surge through their inmost being as they listen to the old, old story of the resurrection from "death to life." Yet they should realize that they hold no monopoly over the teaching of so great and good a truth as this.

Inability to limit these teachings to any one time or place seems to be—in part, at least—the cause of this truth being believed by millions upon millions of souls of earth in all times, among all nations and of all religions.

This great truth of continued life has been dramatized, symbolized and told in so many ways and for so long a time that, at first, one would think that all men should by now have embodied it so strongly, each in his own individual character, that they all would indeed be brothers in one common bond of sympathetic understanding and knowledge of it. But such seems to be the makeup of men that they would rather merely believe than strive to know.

Blind belief has been and ever is a curse instead of a blessing. It leaves the door wide open for "cowans and eavesdroppers" to enter into the consciousness of man and tell him what he must and must not believe, and by controlling him thus prevent his living the life and proving that great law of life, "there is no death."

One of the greatest—*many believe him the greatest*—of all the Masters is recorded as saying, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Surely diligent obedience of this injunction will give to mankind added strength, proof and reason for the belief, "there is no death," even if he only ask himself and seek historically, because it will then convince him, like a blow from an instrument of "death," that this truth has come down to him from out the ages, from such remote antiquity, that he cannot find its beginning.

Egypt's *Book of the Dead* contains the story of the journey of the soul through the Valley of the Shadow called *Amenti,* and of its encounters with the demons and powers of darkness of its own earthly ignorance; and

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if that soul successfully completes the journey by the aid of its own signs and passwords of good deeds performed from right motives in this life, it emerges from the darkness of the Valley of the Shadow into the light of absolute knowledge that to have lived the life of life in accordance with the admonitions and directions of its own inner guide (uncoerced by those who would dominate), there is no death for it, but rather an unending unfoldment of joyous living.

The *Erebus* of Orpheus of old Greece was but the *Amenti* of Egypt. As it is known that Orpheus was initiated in Egypt it is not difficult to surmise whence came his knowledge.

The sacrifice of *Sarvameda* performed each morning by the Brahmin priests is but another symbolic way of setting forth the fact that in death there is life; that is, "there is no death."

And this fact of nature has not only been taught to souls of earth by Masters of the Law, but the Masters have proven it by the living of the life themselves. Thus the sons of man have become veritable Sons of God and, by proving, while yet in this life, that "there is no death," they have preserved this great truth for man to use as his rule and guide.

At the period of the vernal equinox, when nature awakens from her sleep of winter (for sleep it only is), the nations and religions of earth have ever celebrated and continue to celebrate in honor of rebirth, resurrection and life.

This is the meaning of the celebrations at this time of the year in the past and in the present in honor of Osiris and Horus of Egypt, Tammuz of Babylon, Christna of India, Ra of the Chaldeans, Attis of Phrygia, Adonis of Greece, Mithra of Persia, the Pasch of the Jews, the Christ of the Christians; and these are but a few from the records of the past and present.

In the story of the life of the Christian founder we again see the efforts made to assist mankind in removing the rubbish which had accumulated around and about the Temple of Truth. And again were the incredulous (probably as much in error as the credulous) masses so bound down by their dogmas as to be only convinced by the Master making the supreme sacrifice in order to demonstrate the truth that in "death" there is life. This eternal raising of the body of truth (buried, and yet not dead) by the word of life, should so powerfully impress the members of the Masonic Brotherhood that henceforth they will strive to build into their earth lives those virtues that bring about the building of that house not made with hands, eternal in the heavens; a house against which the storms and winds of this life may blow in vain because it is built on a squared rock foundation.

By this life the brotherhood of man is made apparent to man, and to be perfectly *at-one* with all mankind is the *at-one-ment* of man with the G. A. O. T. U.

HOLY WEEK

By Ed Towse, P. M., 32°

IN the gatherings of the Scottish Rite Lodges we quit the painted scenery of the theater to listen to uplifting lessons and contemplate mankind as it is. In the sanctity of our retreats we bend the knee, lift the voice, bow the head and stretch forth the hand in the worship of the Author of all and in the acknowledgment of the primacy of Him who was and is the exemplar of Mankind.

Maundy Thursday is a day of obligation in our Rite. "Mandatum Novem"—"A new commandment"—"I give unto you; that you love one another." Humbleness or humility and submission and service were illustrated by the ceremony of the washing of the

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feet. Another rite proper to the observance of Maundy Thursday, now passed into disuse, was the reconciliation of penitents. This was dwelt upon by ancient moral leaders and was the motif of one of two of the original trio of services now abandoned. Maundy Thursday has been coupled also, but in error, with the Feast of the Holy Innocents, horribly associated with Herod's slaughter of 14,000 children.

In old London there was specially made a small silver coin to be given to the poor on Maundy Thursday. This trifle was called "Maundy," and its use showed the tenacity of a feast observance, the form remaining, but the spirit reduced to a perfunctory act. The scientific definers of words say that Maundy Thursday commemorates the Last Supper and the washing of the feet of the Disciples.

Tenebrae was a name given to the prayers and songs of Maundy Thursday because of the darkness approaching the taking of Christ—Light of the World. The lesson was from the Lamentations of Jeremiah. Of the thirteen candles displayed all were extinguished save one. This one was the sign and symbol that even death could not obtain dominion over Christ. The stripping of the altar was to remind men of the stripping of the Master of his garments.

Palm Sunday—The triumphant and confident entry into Jerusalem.

Monday—The day of authority and declaration, the cleasning of the Temple as communities should be reformed in these days.

Tuesday—The day of controversy, with the lesson of respect for organized and properly constituted authority.

Wednesday—The day of retirement, prayer, fasting, contemplation, introspection. Have not that "zeal for thine own house which eats you up!"

Thursday—The day of fellowship, of equality, of love made manifest of human experience. The day of the Last Supper.

Friday—The day of supreme sacrifice and suffering; the day of betrayal, the day of mob rule, the day of the absence of friends.

Saturday—The day of silence and oblivion. The body is in the tomb. Persecution, ignorance, malice, and intolerance have triumphed. Charity has also been crucified, has died and has been burned.

Sunday—The day of Resurrection, culmination, and fruition. "Now is the Son of Man Glorified!" Now is mankind redeemed. The dominion of God and of nature are asserted and established. This is properly the feast of feasts. It is the chief festival of the Christian year and by it all movable feasts are calculated. The office is brief because in olden times the somber observance of Holy Saturday was prolonged far into the night.

Before the Christian era Easter Sunday marked the dawn of a new year, the end of the reign of winter; the advent of increasing light and heat and of the vivifying influences of spring. It was synchronized with the Passover of the Old Testament and the earth was made glad.

Man should have his Easters. He must have his trials and tribulations and sufferings as depicted in the events of Holy Week. How necessary it is, then, that Brethren should in full faith and with renewed devotion observe not only the days of obligation of Holy Week, but as well enter into participation of the undying spirit of all the days of the significant season, to the end that he may become better than himself.

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

—*Lowell.*

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A Maundy Thursday Toast[1]

By Garrett B. Hunt, 32°

AMONG the teachings of our Chapters is that one which sets forth the proposition that, in our next sphere of existence, there is continuity of life and responsible labor; that our structure is a vestibule from which we are advanced according to a law the exact terms of which are not vouchsafed to us. Our brethren are living and laboring.

With this in mind, on these memorial occasions we place no pall-draped-chair before our altar nor do we fix black tablets on the wall of our sanctum. We prefer, rather, to think of our absent brethren as living and performing advanced labor in a larger Chapter House yonder, just around the bend of the River of Time. And if we pause for a moment in our activities, the noise of our building, of the making of chips and the driving of nails, we may almost catch a cheery hail from those up the River. An Adept has caught one of these messages and translated it:

He that died at Azum sends
This to comfort all his friends,
Kind friends, Faithful friends,
What you lifted on the bier
Was not worth a wistful tear.
'Twas but an empty sea-shell, one
Out of which the pearl was gone.
The shell is broken. It lies there;
The pearl, the all, the soul, is here.
.....And Death,
Now we know, is that first breath
Which our souls draw when we enter Life.

Brethren, pledge with me! "To the memory of the Brethren of the Rite whose labors here below have ceased during the year."

[1]Spokane Chapter of Rose Croix No. 7, Maundy Thursday, 1920.

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The New Age Magazine

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NOTES AND COMMENTS

"LET PATIENCE HAVE HER PERFECT WORK"

The fact that we have a President of these United States who is not only a Mason but a Scottish Rite Mason—who has, in fact, taken all the Masonic degrees—may perhaps encourage many brethren of extreme views to expect a violent exercise of the so-called "new broom" in the coming distribution of public offices; and it is morally certain that some of these brethren are bound to be disappointed by the results, for nothing is more certain than that it will be impossible for the President to please everybody by his appointments. Let all remember that he is a Mason, and that we, his brethren, are in duty bound to support him in all ways in all his carefully planned undertakings; remembering also that he is a genuine, all-round American, and that as President and Chief Executive of all the American people he may be depended upon, as far as in him lies, to put *Americans* on guard, and that he must do so regardless of religious faith or church affiliation—unless he would violate his oath to support the Constitution of the United States. And if he succeeds in putting real Americans in the offices of public trust, in spite of all the obstacles that we know he is sure to encounter, no one is entitled to entertain a grouch or make a kick. It is within the possibilities that he may make some mistakes, but who is there who does not do and has not done the same thing many times over; therefore, let him that is without sin among you in this direction, cast the first stone. Brethren, let us all have *faith* in our Brother, the President! And then, calling to mind the words of Peter the Apostle: "Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The *seven* great Masonic characteristics! Cultivate and practice them, brethren, for "he that lacketh these things is blind, and cannot see afar off."

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THE PRESIDENT AND THE PUBLIC SCHOOLS

The *Washington Post* prints the following, giving credit therefor to the *Baltimore Sun*:

> President-elect Harding is theoretically correct in urging that well-to-do parents should send their children to the public schools, for the public schools give a training in democracy which but few private schools can furnish. But his advice will not result in the elimination of the private schools from our educational system until the standard of the public schools has been raised to a satisfactory point. At present it is a question in the minds of many parents whether the democratic spirit of the public schools is sufficient to offset the fact that these schools do not educate their pupils as thoroughly and as rapidly as do the private schools. Further, the specialized entrance requirements of the colleges are hard for the public schools to meet, for such schools are primarily for the children who will not go to college. The United States has a long road to travel before it overtakes democratic Switzerland, where children of school age all attend public schools.

President Harding is most assuredly on the right side in this matter. If all the parents who are able to send, and do now send, their children to the private schools, and for this reason have very little interest in the public schools, were *required to send their children to the public schools*, they would all interest themselves in those schools to the extent of seeing that they were at least the equals, if not the superiors, of the private schools. Mind, if you please, we say *private schools*—the public schools are already the superiors of the *parochial* schools for any purpose whatever, except, perhaps, for the making of Roman Catholics. What we require is that the schools shall make *Americans*, without any sort of hyphen.

ON BECOMING AN AMERICAN[1]

What is it to be an American? We may well ask ourselves this vital question, for we are such a composite population in these United States of America. Is it to be of Anglo-Saxon origin alone, with the ideals and traditions of the Anglo-Saxon race; or is it to be of some other heritage, with ideals quite distinct from those of the Anglo-Saxons? It is quite true that our great basic, fundamental principles of government are derived from the English people; we speak the English tongue; and our literary classics are of English origin. But, on the other hand, we have been tremendously influenced by French ideals, especially by the political and economic principles of the French Revolution. Again, our graded-school system and our universities have been largely influenced by German educational theories.

There was a time when American students flocked to the German universities to sit at the feet of the great masters of chemical and biological sciences, to say nothing of medical science. The thousands of Italians who have flocked to our shores, lovers of art and music, have mightily influenced our culture. We are indeed a mixed race. So let us ask ourselves again: "What is it to be an American?" There is only one answer to this question: *It is to be imbued with the American spirit—the spirit of liberty, equality, and fraternity!* Here we have no State church imposed upon us. Religion is free; the schools of the people are secular. No man, however humble be his origin, is debarred from holding the highest office in the gift of the people. The people have it in their power to make or unmake their rulers for the time being; to legislate abuses out of existence; to pursue life, liberty, and happiness without hindrance, provided they do not conflict with law. All power

[1] "On Becoming an American." By Horace J. Bridges. Boston, Marshall Jones Co., 1919. $1.25.

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is really in the hands of the people, although at times it seems to be obscured. We on this continent are making the greatest political and social experiment that the world has ever witnessed. So long as we have vision and depart not from our ideals of government by and for the people, the ship of state will have plain sailing. But it will be otherwise when we surrender constitutional government to the wild theories of fanatics, such as we find in Russia and some other countries. Much has been written about America by natives of the soil, but the most interesting things that have been said about us is by the immigrant and the alien—men and women who have been bred under other flags, but who have finally adopted this country as their own. We call the attention of the reader to the "Making of an American," by Jacob Riis; "The Promised Land," by Mary Antin; "The Americanization of Edward Bok," by Mr. Bok; and the comparatively recent book, "On Becoming an Americnn," by Horace J. Bridges. Mr. Bridges is an Englishman, who has thrown in his destiny with ours. His book is free from all cant; it is searching and true. Bitterly does he condemn the man who comes here simply to take advantage of the many opportunities afforded him, and then holds allegiance to a foreign government. "Where," he exclaims, "would be my honor if I came here like a parasite, to suck my sustenance from this soil and then return to enjoy it to the land whence I came?" While giving due credit to the influence of Anglo-Saxondom on our life, he contends that "the value of the American experiment would be lost if this nation became conformed exclusively to the type of any one of the nationalities which have entered into its composition. The business of America is to produce a new type of national character and civilization, by the cross-fertilization of the many culture-types which the Republic has absorbed and is absorbing."

"The American experiment," he further says, "demonstrates how, by means of a new socio-political invention, men of all races and nationalities can weld themselves into a voluntary unity, and how all the differences of culture-type, religious creed, and racial or national aspiration, which have hitherto constituted impassable barriers to such unification, can be turned into fraternal bonds and made to contribute to the enrichment of the whole."

Mr. Bridges recognizes, as all of us do, the dangers of racial herding in our great cities; of citizens speaking foreign tongues and living apart from the community life and aspirations; of foreign-born people crowding together, and "transforming the areas in which they live into mere detached fragments of the lands from which they came. They render themselves as impervious as possible to the seeping in of American influences. In this they are sometimes abetted by that Papalistic policy which . . . would deliberately prefer utter illiteracy to the kind of Americanization our public schools seek to effect." The writer would not suppress all the foreign-language newspapers as a *sin quo non* of Americanization, for even if this were possible, it would not destroy, but would rather intensify, racial prejudicies and animosities. "But," he says, "there is occasion to see that those newspapers become organs of the American spirit, centers for the propagation of American ideals, and instruments for the education of their readers in the high privileges and responsibilities of American citizenship." In conclusion he says: "The heterogeneity of our population, which so many people deplore, is in my judgment not at all a thing to be regretted, but is rather the very fact which enables us to entertain a rational hope that America will take rank among the foremost, if not as the foremost, of the nations of the world, in elaborating the mental, esthetic, and material civilization of the next few centuries." History and science prove the truth of this proposition. In heterogeneity is life; in homogeneity is stagnation and spiritual death.

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THE AMERICAN OF TOMORROW

Every nation has some one problem, some sphinx riddle in economics, social polity, or religion, peculiar to itself that demands solution. In England there is the Irish problem; in Russia the Bolshevist problem; in France the problem of rebuilding and reparation; in Italy the Socialist problem, etc. In the United States we have the immigration problem. Dr. Walter E. Clark, president of the University of Nevada, declares immigration to be the most important of the greater public problems of the nation because the immigrant is "a fundamental factor in the producion of the American of tomorrow." "Americans of tomorrow!"—that is indeed a thought that bids us pause. How are we going to Americanize the aliens in our midst, to say nothing of the hordes that are daily pouring into our great ports of entry? The overwhelming mass of immigration into the United States in recent years is imperiling the Republic. Our cities are congested with foreign-born; a perfect babel of tongues ascends to the skies; a confusion of cultures bid fair to disintegrate our standards of education. Says President Clark, in an address delivered before the National Education Association, July 6, 1920:

> Aliens have come to us not only in huge and indigestible masses but they have, on arrival, congested themselves. Throughout the past generation, over eighty out of every hundred of our immigrants have located in the North Atlantic and North Central States. As a second degree of their congestion, more than three-quarters of this eighty out of every hundred have located in eight of our greatest industrial States. As a third degree of this congestion, these immigrants in the more congested States have thronged to the great industrial centers. In the fourth degree of their congestion, they have so crowded the tenement district of these industrial cities as to make urban tenement life the plague spot of our day. Every phase of our democracy's struggle is made more difficult by this persistent congestion of the new immigrants. Time permits but an illustration.
>
> No city in the world's history has been more royal in its total expenditures for free public education than imperial New York. Great school building after school building has risen like magic throughout that city, each housing its thousands of children a year, yet for a score of years prior to the World War, New York City had chronically from forty to seventy thousand half-sittings in its schoolhouses. Build with what haste and liberality it might, it was quite impossible for it to catch up with the increasing stream of alien children.
>
> If, when walking down Broadway, you were to meet a racially representative one hundred New Yorkers, you would meet forty who had been born on foreign soil and eighty-three who had either been born on foreign soil or whose fathers and mothers were born abroad. Only *seventeen* out of every one hundred in that which we call our greatest American city are real Americans even in the limited sense that only one generation back of them is American-born.
>
> Granting that the most promising factor in the development of a real American culture is our public school, with its great army of self-sacrificing teachers, what chance has even this great school system in our industrial cities so congested with recent aliens that it is difficult for the school children to acquire American speech?
>
> Just as this mere passing of the huge numbers of our recent alien incomers in our greater industrial centers greatly increases the difficulties of our great school system, so all the problems of housing, of sanitation, of city health, of defectives and delinquents, the whole range of the modern urban social problems, are terribly complicated by the fact that our greater American industrial cities are not great *American* cities but rather are confused groupings of alien masses.

Let us presume, for the sake of the argument, that Congress, in its wisdom, will put some kind of check on this wholesale importation of aliens into our country, thereby enabling us to assimilate those of foreign birth that we have among us, how are we going to accomplish the tremendous task of Americanization? The answer, of course, is through Education—the public school. But the public schools of the land have fallen upon parlous times; there is a teacher crisis, and a building crisis. The cities and States are unable to cope with the problem without Federal aid. The necessity for the passage of the Smith-Towner bill becomes acute. This bill, as the reader knows, apportions $7,500,000 for Americanization —a sum less than seven cents per capita for the population of the United States.

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Surely this is not too great an amount of money to invest in a work of such paramount importance to the nation-at-large.

Educate! Educate!! Educate!!! This is the solution of the problem that confronts us. Help people to help themselves; enable them to have a broader vision of life; help them to understand our Government; to become better citizens; and, above all, to grow more moral and spiritual. Ignorance breeds unrest. The ignorant man falls a victim to every long-brained fanatic who ascends a soap-box and preaches the destruction of the social order.

"For every soul denied the right to grow
Beneath the flag, shall be its secret foe."

Brethren, put your shoulders to the wheel and lift the Smith-Towner bill out of the rut. Push it along! It has only one avowed, formidable enemy; and that is the Roman Catholic Church, that has persistently sought to defeat it, despite the qualifying amendments which the bill now bears to meet the charge that it gives too much power to the Federal Government, etc. One amendment provides, "That courses of study, plans, and methods for carrying out the purposes and provisions of this act within a State shall be determined by the State and local educational authorities of said State." This, in addition to other provisions of the bill, should satisfy any reasonable person that there is no possibility under this act of centralization of educational authority or of Federal control of education in the States.

THE AMERICAN LEGION

The Executive Committee of the American Legion was in session in the City of Washington February 7 and 8, and among the questions that came up was that of the proposed gift of the Knights of Columbus of $5,000,000 to the American Legion for the purpose of erecting a memorial building in memory of the soldiers of the Great War.

Since last October the papers have given much publicity to this offer of the Knights of Columbus and have stressed the statement that there were "no strings" tied to this gift, but was a generous and noble act upon the part of the Knights of Columbus. It developed at the meeting that there were all kinds of "strings" tied to the proposed offer. One of them was that the architects had already been selected to erect the building. Another was that the building was to be erected, furnished, and equipped by a committee composed of three recommended by the Knights of Columbus, three by the American Legion, and the Secretary of War or some other public official. Another was that the endowment fund was to be managed by a committee consisting of the head of the Knights of Columbus, head of the American Legion, and the Secretary of the Treasury or some other public official. In other words, as far as the above conditions are concerned, the Knights of Columbus and the American Legion were to have a fifty-fifty partnership, with the decision in case of controversy in the hands of a public official. Another was that the Knights of Columbus was to have a room in the building for its headquarters. Further, the heading of the proposal was: "Terms of Knights of Columbus Memorial."

We imagine there was considerable astonishment on the part of many of the executive committeemen when this offer with "no strings attached to it" was presented to them. Suffice it to say the American Legion performed true to its name and declined the proposition. A suggestion was made that the Legion accept the money and erect the building if it were turned over to the Legion exclusively. This suggestion did not meet with much support, and the final conclusion was that the Legion would accept the money if it were turned over to them unconditionally, just as the Y. M. C. A. had turned over unconditionally what it had left from the great war drive.

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This is as it should be. There are thousands and thousands of soldiers who have been shell-shocked, gassed, and crippled in various ways, who, it developed at this meeting, were not receiving the attention and care at the hands of the Government necessary to their comfort and restoration to health.

The Washington *Post* of February 12 spoke of the deplorable conditions existing among some of the service men who are in the National Capital, and of their endeavor to get proper medical treatment, a place to stay, and of their endeavors to earn a livelihood by doing any and everything that came their way. It mentioned two, each with a leg gone, doing acrobatic stunts on the street corners for a few pennies that come to them from the passers-by.

It must not be forgotten that these millions which the Knights of Columbus proposed so generously to give away for a building were given by the people of the United States in one great drive for welfare work among the soldiers. Seven organizations were the recipients of the money contributed in this drive. Through an error (and it is charity to call it an error) the Knights of Columbus were given far more than the amount of work they were doing justified. Since the war is over, reports show something over seven per cent of the welfare work was done by the Knights of Columbus, and over ninety per cent by the Y. M. C. A., and yet the Knights of Columbus were apportioned nearly one-third as much as the Y. M. C. A. The result is they have some ten or twelve millions left. Five millions they proposed to give to the American Legion in a partnership proposition—not for the welfare work of the soldiers for which the money was given, but each one can judge for himself what the object was.

There are rumors and statements in the papers contemplating some millions to be sent to Europe for the benefit of the starving children over there. Another rumor was that five millions were to be given for the purpose of fighting radicalism in Mexico. This, however, is strongly denied by the Secretary of the Knights of Columbus.

The disposition of this money should be simple. It was given by the people of the United States for the soldiers' benefit, and they should receive it without any ifs and ands or wherefores. The Government has taken over the welfare work in the Army, and relieved the Y. M. C. A., Knights of Columbus, and other organizations of their part in it. Now this money should be turned over to the American Legion or to the War Department and be used for the purposes for which it was intended. It is the only proper thing to do. The Y. M. C. A. recognized immediately when it was relieved of its work in the Army by the War Department and turned over the balance on hand to the American Legion to be used for the purpose for which it was intended, and the soldiers who are suffering from the effects of the war ought to have it and they ought to have it now.

AN EXCELLENT EXAMPLE TO FOLLOW

The Australian Parliament took drastic action in the case of one of its Irish-Catholic members—a Mr. Mahon—who indulged in a traitorous speech against the British Empire. The Australian Premier made a motion for his expulsion and it was adopted. In his motion the Premier stated that it might be natural for Mahon to sympathize with Ireland, but that he must not use foul language to shock the outraged feelings of the Australian people; and while remembering the sobs of MacSwiney's widow, he must not forget the sobs of relatives of 60,000 Australians who died in the Great War for a united empire.

THEY SHOULD PROFIT BY THE EXPERIENCE

The Evening Star, Washington, D. C., of February 4, under the headline, "Rome Ban Covers Protestant Work," tells of a decree by the Pope against the Y. M. C. A. especially, and others in general, in which it is presumed the Pope thought he was giving a solar plexus blow to the Y. M. C. A., and which we have

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not discussed to any great extent because the full text of the decree had not been received, and we desired, and were willing, to wait until a copy of the decree reached this country and was published in the papers. Some time has passed and we have not seen a complete copy of the decree in any paper; in fact, very little has been said about it. It is quite within the range of possibilities that the Catholics feel that the less said about it the better it will be. But even with the meager information that was published, is there any fair, unbiased mind which is not now satisfied that the propaganda, this trying to discredit the Y. M. C. A. during the war and immediately afterward, did not have its origin in the Vatican?

Rumors are poor things to publish, and they prove not anything; yet most of us remember very well that the talk was general that the Knights of Columbus had been invited by the heads of the Y. M. C. A. to come into the welfare work among the soldiers and sailors, at least they had the approval of the Y. M. C. A. in their application to the Secretary of War for such service.

We recall very distinctly one gentleman telling us that an official of the Y. M. C. A. sat at one end of a big table in the Welfare Department of the Army and an official of the Knights of Columbus sat at the other end; and between the two they were able to restrain the bigots on both sides.

And now, after calm consideration and reflection, would it not appear that both the Red Cross and the Y. M. C. A. have probably learned lessons that should be of inestimable benefit to them in the future? In all ages it has been an axiom that oil and water will not mix.

WE ARE ENCOURAGED

We have received a letter from a gentleman in North Dakota which cheers us up considerably. The writer says he is not a Mason, but he wants the NEW AGE MAGAZINE because he considers it high-class reading, and truthful in all things, especially so in the matter of the Irish question. He encloses a check for a year's subscription and says that the magazine ought to be in 50,000 more homes, and he believes the world would be better if it were more generally and carefully read. We thank him heartily for his good words concerning us, and we have to say that the last issue of the NEW AGE—that for February—although it had to satisfy a mailing list of over 137,000, is not so great that an addition of 50,000 more would give us an attack of heart failure.

THE HIBERNIAN MERRY-GO-ROUND

Everyone has heard the story of the farmer who wanted more money to buy more land, to raise more corn, to feed more hogs, to sell for money to buy more land, to raise more corn, to feed more hogs—and so on, *ad infinitum et nauseam*. It somehow seems to us that the said farmer must have been an Irishman, since he betrays a very pronounced Irish characteristic which is very noticeable in the present unrest (!) in Ireland. Note, if you please, there was a rebellion in Ireland in 1916; troops were sent there to put it down, and put it down they did; and, there being still some *unrest*, it was said that it was the presence of the troops that caused it by their persecutions of the people and their overbearing demeanor. Then the troops were withdrawn, and presently again began in the "heaven-favored Isle" numerous cold-blooded murders of policemen and constables —all of them Irish, do ye mind, because they represent the Law. Presently it became apparent that the troops would have to be sent to Ireland again to restore order. Troops were sent, and at once there begins again the loud complaints of the persecutions, the murders and burnings of the "black-and-tan" police, the Irish Constabulary and others, all of which are said to be in reprisal for murders committed by the Sinn Fein; and again we hear the cry that it is the soldiers who are to blame for all the trouble.

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To the man of average intelligence and habit of thought and inquiry it now becomes clear that the Sinn Fein not only commit the murders and outrages of and against the police and the constabulary, but in the uniform of the said police and constabulary they commit more than half of the alleged reprisals, and spread abroad reports of these reprisals(?) in order to create in the world a sentiment against the English and their doings in Ireland. It is also clear that no arrangement of any kind would satisfy the Sinn Fein Irish. They do not want to be satisfied, for then they would have nothing to fight about and would be reduced to fighting among themselves.

Let us suppose that England, in spite of the threatened foreign complications so close to her own borders, and the danger of bandit raids upon and across those borders, should give to Ireland the absolute freedom she now demands; or suppose the Irish in this country should finally succeed in stirring up a war between this country and England, involving also other countries, and supposing this war to be successfully carried on to the point where England, overwhelmed and eliminated, were to disappear from among the powerful nations of the earth—we say, *supposing* this were to happen—the merry-go-round would still go careering wildly on; there would be again, as of old, internecine war in Ireland that would make the "blessed ould sod" a thorn in the side of her neighbors and of all the world; and presently the Pope would be making overtures to the most powerful nation still extant offering the sovereignty of the Island to that country if it would restore and maintain order there—and pay one penny for each household to Peter! tra-la-la-la!

THE ROMAN CATHOLIC IRISH IN THE UNITED STATES AND GREAT BRITAIN

By Hereje Obstinado

II. THE ROMAN CATHOLIC IRISH IN GREAT BRITAIN[1]

The laws and liberties of England were the best inheritance to which Ireland could attain; the Sovereignty of the English Crown, her only shield against native or foreign tyranny. It was her calamity that these advantages were long withheld: but the blame can never fall upon the government of this Island.—*Henry Hallam. The Constitutional History of England, Vol. III, Ch. XVIII, p.* 361. *London, John Murray,* 1897.

The Catholic Church is essentially a State within a State, with its frontiers, its policy, and its leaders entirely distinct from those of the nation. . . . It claims to be a higher authority than the State: to exercise a Divine, and therefore a supreme, authority over belief, morals and education, and to possess the right of defining its own authority. It also demands obedience even where it does not claim infallibility.—*Lecky, W. E. H., Democracy and Liberty, Vol. II, Chap. VI, p.* 27. *London, Longmans, Green and Co.,* 1913.

IRELAND[2] never was a nation—only a turbulent collection of tribes, septs and clans, in a constant state of warfare,[3] and always and everywhere under the influence of the Roman Catholic priesthood. In the reign of Henry II, when others were struggling for more light, the Irish, including the hierarchy of the dominant Roman Catholic Church among them, were in a complete state of anarchy and totally destitute of any effective organization. Perpetual fighting among themselves and inter-tribal feuds with all other Sons of Erin was their chief occupation, and among their principal diversions was that of infesting the English coasts and of kidnapping Englishmen to be sold into slavery,[4] in spite of Royal prohibitions and spiritual menace

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of the English (then Roman Catholic) Church. These persistent lawless activities of the Irish afforded Henry II a legitimate cause for the conquest of Ireland, and in the year 1156 Pope Adrian IV issued a Bull in favor of Henry II, greatly commending so pious and laudable a design as the subjugation of Ireland, to extirpate vice and wickedness in the natives and oblige them to pay yearly from every house a penny to the See of Rome, etc.[5] Adrian, we are thus informed, sanctioned the plan of Henry II for the conquest of Ireland because of the heterodoxy of the Irish, and also because of the papal claim founded upon the donation—real or supposititious—of the Emperor Constantine to lordship of all the islands of the Western Seas; for this grant from Adrian IV to Great Britain we have therefore the best of evidence—Adrian's Bull *Laudabiliter*, and of which the celebrated John of Salisbury, the intimate friend of Adrian, is a witness of unimpeachable honesty; and, if this be not sufficient testimony, we have the confirmation of said grant by Adrian's successor, Pope Alexander III. "The authenticity therefore of Adrian's letter, or privilege, as Geraldus calls it, cannot be disputed." This is the conclusion of one of the best authorities on the history of the popes,[6]—all claims of the Sinn Fein patriots and apologists to the contrary notwithstanding.

It is not necessary for us to enter here into the details whereby Henry II restored order in 1172, received the submission of the Irish chiefs, and thus created for the first time real unity among the turbulent tribes in Ireland, that strange Land of Storms, Europe's veritable Tierra del Fuego. Nor is it necessary to dwell upon the reaffirmation by the Irish chiefs of their submission about two centuries later—in 1395, in the reign of Richard II, or on the confirmation by the Parliament which met in Dublin on June 12, 1541, of the allegiance of Ireland to England and its formal recognition of Henry VIII as King of Ireland. Nor need we refer to the Roman Catholic Confederation which met at Kilkenny on October 24, 1642, and decreed that "All the inhabitants of Ireland and each of them shall be most faithful to our Sovereign Lord the King (Charles I) and his heirs and lawful successors." Nor is it necessary to enter here into the details, causes and effects which made it possible for the Irish to carry on their system of most ferocious barbarism and murder during the thirteenth, fourteenth and fifteenth centuries: to evoke the spectres of the past, in this case at least, will not help to dissolve the animosities of the present. Nor would the Irish derive much comfort or consolation from a review of centuries of such lawlessness. Neither during those or subsequent centuries was there any reasonable prospect of independence for that Land of Perpetual Turmoil; nor could that independence have been anything but a most brutal servitude for themselves and a constant menace to the safety of Britain. Nor is there any logic in judging of the actions of the past—of centuries ago—by the moral standards of our own age. It was more than useless—it was dangerous to employ the Irish Nobles, and it was still more dangerous to trust them.[7] But bad as things were during those centuries, the situation grew much worse in the 16th century from the day (Feb., 1542) when the first two Jesuits —Salmoron and Brouet—were first sent to Ireland, when the old animosities had become exasperated by the advent of the Reformation, and when of all nothern nations the Irish alone adhered to the Church of Rome. This of course was largely promoted in Ireland by the Roman Catholic hierarchy, who saw in Irish loyalty to Roman Catholicism an effective instrument for overthrowing the English Reformation, and for the successful recovery of the very numerous large estates—"there were on an average more than twenty of those (monastic) establishments to a county"[8] —which the government of England

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had restored to the people of England.

With the triumph of the Reformation in England it became necessary to curb the power of the Papal hierarchy not only in Britain but also in Ireland, where the priests were busily engaged in all sorts of conspiracies. Adopting at an early date the jesuitical maxim, "England's difficulty is Ireland's opportunity," they have turned every such difficulty into an opportunity for endangering the very existence of Britain from intrigues abroad and from rebellion and massacres at home. To this end they have, by their constant pressure on the Pope, managed to bring about the active assistance from Catholic Spain, as when a Spanish force descended on the shores of Kerry which finally culminated in the fight with the Armada in the days of the "heretic" Queen Elizabeth. Likewise, when all England came to the support of the Commonwealth, the Irish of course made common cause with the royalists against the people of England. Thus the terrible rebellion of 1649-52, when the Irish Catholic landlords, under the papal Nuncio Rinuccini, the Irish Nationalists under Owen Roe O'Neill with the assistance of the English Royalists under the Earl of Ormonde, brought about a sort of Walpurgis dance of religio-political witches and assassins. Under the military leadership of their prelates they transferred their allegiance to Rinuccini, an able and ambitious ultramontante, who was entirely devoted to the interests of his church all over the world and at heart bent upon erecting a papal Ireland under the protection of some foreign Catholic sovereign.[9] Here again we find outside Papal assistance—and this time it was with the cooperation of French troops —that made it possible for the Irish to maintain a resistance for two years following the Revolution in England, when the matchless genius of Cromwell by his great victories restored the Protestant cause and reduced Ireland once more, and thereby firmly secured the achievements of the English Revolution —the greatest event in Europe.

In this rebellion of 1649-52, like in that of 1641 under the leadership of Roger More and Sir Phelim O'Neil, when the "Confederate Catholics" formed in Ulster massacred about fifty thousand English and Scots, the contest was strictly between Catholic and Protestant. The same might be said, whatever be the pretext, of the rebellions of 1565 under the leadership of Shan O'Neil, of 1594 under Hugh O'Neil, Earl of Tyrone, and of 1608 under O'Dogherty in Ulster; and in all of these Irish rebellions, crimes and disorders, priests everywhere appeared at the head of their people. Hence Ireland was in no sense singled out for any particular mark of attention—but as a result, all of the papal hierarchy throughout the Islands were stripped of their dignities and emoluments they had so long enjoyed and so uniformly abused in a most high-handed manner. If in the course of these proceedings the government of England found it necessary that certain restraints be placed on the Roman Catholic Irish, it must not be forgotten that these restrictions were nothing at all when compared with the brutal, cowardly and criminal persecutions—tortures, murders and secret assassinations — of Protestants and others which prevailed whenever and wheresoever the Holy Mother was in full power, and which so successfully destroyed Protestants, Jews and Moors in Spain, and in her colonies and dependencies in almost every part of the then known world.

That English Protestants of the sixteenth and seventeenth centuries should, in common with the whole Christian World, have acted under the influence of that most poisonous venom of religious Intolerance, Hypocrisy and Superstition—the triune foundation of which triple crown of Roman Catholicism, the Holy Mother, is the symbol—is certainly a source of very much regret and unspeakable sorrow. But if it be the moving cause that gives quality to

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the act, there is surely a great difference between an unavoidable inheritance of a transitory ignorance which no longer exists, and a wilful, malicious and never-ending wickedness which to this day is the same as yesterday—a most active source of arson, murder, riot, and every other crime.

Be it remembered, however, that the English-speaking peoples (Ireland alone excepted) were always far in advance of all the Christian nations in ideas of religious toleration, and finally of complete religious liberty; and it is certainly in full accord with this noble spirit that the men of England began an unprecedented line of parliamentary reforms which in religion resulted in the complete emancipation of all non-conformists, Roman Catholics included, from all religious disabilities; and in the domain of civil government resulted in a most democratic system at home and in orderly and prosperous self-governing colonies and dependencies in every part of the world. And to this very date, *no Roman Catholic country anywhere can make a valid claim to anything of the kind.* "The most certain test," observes the late Lord Acton, himself a Roman Catholic and a professor of history in the most protestant University of Cambridge, "by which we judge whether a country is really free is the amount of security enjoyed by minorities."[10] There was never any of it for anyone in Ireland, now or at any time during her whole turbulent existence, nor will there ever be any security for minorities just so long as Roman Catholicism continues the true rule and guide of their faith. For such is the evil genius of that Church of Rome against which—as their legend runs—"the gates of hell shall not prevail."

Now let us turn our attention to the state of things in Ireland, especially since the days when England made every possible effort through parliamentary reform to remove the many religious disabilities which sprang into existence during the conflicts caused by the introduction and final triumph of the Reformation. Things were apparently moving along quite hopefully, and all indications pointed to a satisfactory settlement had it not been for the outbreak of the Revolution in France. On that memorable occasion Ireland seems to have lost all interest in the steady improvements that were everywhere evident, and proceeds about her usual business. Following the very heels of the Great Rebellion of 1789, caused by the organization of numerous Irish Societies, especially the "United Irishmen," who sought to bring about a separation from England and the establishment of an Irish Republic, came the treasonable plots in the secret alliance with the French Directory in 1796-7. It was then when the Irish hosts, under the sanctified black banners upon which were the initials, M. W. S. (Murder Without Sin), that the smouldering elements turned once more to anarchy, murder and every other crime. In 1798 three provinces were organized to assist that great prodigy, Napoleon I, in his prospective invasion of the British Isles. The French did not arrive, and at the last moment the whole thing fell through, though by the fine manipulation of the Roman Catholic priests it turned into a religious war with all of its dire consequences, and "it left Ireland torn by fiercer religious animosities than at any period since the Restoration."[11]

After the suppression of the rebellion of 1796, the Union of Great Britain and Ireland had come to be recognized as a necessary measure. The consent of the Irish Parliament was finally obtained and Ireland was to be represented in the British Parliament by four spiritual lords, twenty-eight temporal peers elected for life by the Irish peerage, and by one hundred members of the House of Commons; and we are informed that since then the Irish have had no opportunity of offering "their crown" either to France or Spain. Other measures of great parliamentary reform followed, and step by step the whole system of religious disqualifica-

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tion and commercial disability had entirely passed away from every part of the United Kingdom of Great Britain and Ireland. Then began a series of land reforms in Ireland such as were never dreamt of anywhere, the British government actually setting aside millions of pounds sterling to enable every Irish peasant to buy his holdings with money lent him by the government at a nominal rate of interest—2½ per cent—payable in fifty annual installments. The effect of this on the Irish was such that the leading religio-political mountebanks actually began to obstruct this policy for no other reason than that they concluded that their occupation, like that of Othello, would be gone. Finally came the Home Rule Bill which owes its origin and force to the patronage of the late Mr. Gladstone who, as Lecky so well observes, "with uplifted eyes and saintly aspect and modulated intonation,"[12] managed by all possible means to promote its successful passage, which was after some repeated efforts secured shortly before the great World War broke out.

These are only the chief and greatest reform measures which the British Parliament passed in the interests of Ireland. But what was Roman Catholic Ireland doing while all this was under way? All these measures rather increased the fierce anarchy in Ireland than diminished it,[13] and Irish proficiency in the work of murder, secret assassination, etc., was in full operation in those days as in our own days of Sinn Feinism under the sanctified leadership of the priests, bishops and cardinals: Ireland thus again proved her wonderful genius for conspiracies and rebellion. Hence we have to record the Rebellion of 1848, under the leadership of William Smith O'Brien and his lieutenants, Meagher and M'Manus; also the Rebellion of 1870, the Home Rule eruption, with its unspeakable crimes against life and property, law and order; and, finally, under the very sanctified management of the triune leadership of Sir Roger Casement (now dead), Eamonn de Valera and Arthur Griffith, the Sinn Fein Rebellion of 1916 to date, in alliance with the Prussian Kulturkampf. Thus, whether it was Philip II, King of Spain, with his "invincible Armada" in 1588; Bonaparte with his conquering hosts in 1789-1815, or Wilhelm II (and last), with his Kultur-inocculated armies in 1914-18—in these, as in so many other incidents of this and similar kind, Ireland was duly and truly prepared to render these powers in arms every possible facility and cooperation for invasion and conquest of Britain. These worthy and well qualified disciples of their holy doctrine of M. W. S. (Murder Without Sin), originally adopted and inscribed on their sanctified black banners in 1798, have never failed to avail themselves of the trials and troubles between King and Parliament, of the changes in succession, of Revolution, etc., in order to prove to the hated Englishmen and Scotsmen how solemnly and sincerely their Irish hearts yearn for British affection.[14]

It is, therefore, safe to presume that there never will be rest in Roman Catholic Ireland so long as Great Britain remains Protestant, and Irish political agitators, especially in foreign countries, find in their plausible and persistent demands for so-called "Reforms" in Ireland so lucrative a trade—to recognize facts is better than to ignore them. Hence the plausible cry for Catholic Emancipation, Irish Tenant Rights, Irish Home Rule, Irish Freedom, etc., always has been, and now is, but a demand of pope, cardinals, bishops, priests, friars and nuns for emoluments and honours for the papistical army of Jesuitical politicians and sanctified beggars for more power from the government and more money from the people.[15] Anyone who can read history will find this to be the case; and it is certainly most remarkable that the views of administrators, statesmen and historians of the past so well describe Ireland of today. Like the organization representing their re-

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ligious creed, it is *semper idem*. Thus Goulburn, chief secretary for Ireland, writing to Sir Robert Peel about one hundred years ago: "It is impossible to detail in a letter the various modes in which the Roman Catholic priesthood interfere in every transaction of every description; how they rule the mob, the gentry, and the magistracy; and how they impede the administration of justice." Their power is greater than any other in the State, "and they love to display it, and omit no opportunity of taunting their adversaries. . . . The state of society is so disorganized, and the government has so inferior an authority to other powers that the opinion formed today may be quite changed tomorrow."[16]

Today, the leopard hath not changed his spots: this same terrible priestly power dominates Irish politics—"the whole body of the priesthood have turned into electioneering agents and are employing for political purposes all the engines and powers of their profession."[17] With such a condition of affairs, the Irish, awed by superstition, seduced by hereditary prejudices, and menaced by priests, implicitly obey those clerical firebrands; and those among them who have no fear of eternal damnation—for them there is any amount of intimidation, burning of their houses, threats of assassination, and violence in every conceivable form. Such is the sacrilegious conflict, and it is this state of things that the persistent, well-organized and secretly financed propaganda is asking the world for active assistance.

The writer, at the risk of appearing presumptious, cannot agree with those well-meaning Englishmen who are inclined to the idea that England might have settled all of the past difficulties with Roman Catholic Ireland had not the British government on some former occasions been indifferent or somewhat slow to come to a final understanding with the chief leaders of Roman Catholic Irish opinion. There may have been times when something might have been said for and on behalf of Ireland; the great, outstanding fact, however, is that the Roman Catholic Irish never agreed, either among themselves or with any others, on any reasonable proposition affecting the peace and tranquillity of Ireland, especially when such propositions ceased to be speculative or debatable, and were about to be actually realized by final settlement through competent authority. It is thus that Ireland's policy—if it be a policy—has always been to fight for some particular claim or special privilege or concession, especially such as was claimed or possessed by no other subdivision of the British Empire, or in any other part of the civilized world. Likewise, after every decisive defeat, during these past centuries of turmoil, they would accept a settlement from victorious England, whose high-minded spirit of conciliation would prompt them to grant the fallen enemy most generous terms, but, of course, with the usual result: instead of appeasing the Irish, it only emboldened them to renewed crimes against every principle of common sense and justice, and under the "exclusive" management of the Roman Catholic hierarchy would avail themselves of these very liberal concessions only the better to prepare for another rebellion which could only end in a new conflict with the usual defeat, and a new settlement with new concessions, only to be used by them in due time for renewed massacres and rebellions—a veritable illustration of the idea of perpetual motion.

But why dwell further upon the story of Roman Catholic Ireland? If high treason is a crime at all, and if it be treason to instigate any foreigner and, on more than one occasion, to invade any part of the territory of a duly organized and universally recognized government; to invite foreign armies into the realm and to force upon the country other rulers; Ireland is certainly most guilty and as such she stands convicted before the bar of the world's opinion and should be treated accordingly. Hence, there is but one path for

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Britain to take: To protect the Empire from these periodical massacres and devastations by any and all means—peaceably if possible, forcibly if necessary; and in the due course of events to take good care of those who, under the cloak of piety and religion, make it their business to preach hatred for everything that is British, contempt for contracts, defiance for law and order, and assassination of constituted authorities; to maintain the supremacy of the whole state and the use of that supremacy for the purpose of securing to each and every citizen, rich or poor, humble or powerful, the blessings of liberty and the rights of property; to provide full protection for those who have been loyal citizens, whether it be in Ulster or in whatsoever part of priest-ridden Ireland; and never to forget that "In all ages of the world priests have been the enemies of liberty, and it is certain that this steady conduct of theirs must have been founded on fixed reasons of interest and ambition."[18] With this as a guiding principle, England, so fertile in heroes, statesmen and great thinkers, may be depended upon to deal most effectively with the patron of ignorance and ally of despotism—"the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."

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[1]It is quite possible that in this second and concluding part of this contribution, briefly reciting Ireland's conduct in Great Britain and the United States, the writer may have erred in some of the historic facts as well as in his conclusions. In either case, if these be submitted to the NEW AGE, he will gladly accept such corrections and make the necessary amends, should there be any reasonable justification therefor.

[2]Scotia was the name of the Emerald Isle until the eleventh century and Albania was the name for country north of England. From the eleventh century we read of Irish-Scots and Albanian-Scots. Indeed, it was not until Henry II. invaded that island that the inhabitants thereof began to be called Irish, or that the strange but appropriate *Ire* became a part of the name for the land—the Island whereon the Scythian ancestors of the Scots first settled some twenty-five hundred years or more ago.

[3]Lecky, W. E. H. Historical and Political Essays, Ireland in the Light of History, p. 69, London, Longmans, Green and Co., 1908.

[4]Green, J. R., A Short History of the English People, Chap. VII. Section VIII. pp. 439-442, Harper & Brothers, New York, 1881.

[5]Hume, D., History of England, Vol. 1, p. 395-6. Harper & Brothers, New York, 1879.

[6]Archibald Bower (1685-1765), The History of the Popes from the Foundation of the See of Rome to 1758, in Three Volumes, Chapter on Adrian IV., Vol. II. p. 501 Philadelphia, Griffith & Simon, 1845. The Author was professor of Rhetoric, History and Philosophy in the Universities of Rome, Permo and Macerata, and in the latter place Councillor of the Inquisition. He supports his statement by references to well-known Roman Catholic authorities, such as Cod. Vatican. apud Bar. ad ann. 1159, tom. X. Council de Dicet in Imagin. Hist. p. 529, Matth. Paris ad ann. 1159. Gerald Cambrens, l. 2. c. 10, etc.

[7]Hallam, H. The Const. Hist. of England. Vol. III., Ch. XVIII., p. 362.

[8]Cobbett, William. History of the Protestant Reformation in England and Ireland, § 60. The work was written in 1824-27, chiefly for the purpose of promoting the restoration of the glory and power of Roman Catholicism.

[9]Morley, John. Oliver Cromwell, Bk. IV., Ch. 1, p. 283. New York, The Century Co., 1901.

[10]Lord Acton, History of Freedom and other Essays—Essay on the History of Freedom in Antiquity, p. 4, London, Macmillan & Co., 1907.

[11]Lecky, W. E. H. History and Political Essays—Essay on Ireland in the Light of History, p. 82-3.

[12]For a brief but excellent estimate of Mr. Gladstone's political career, of which his Irish policy had been its chief feature, the reader is referred to Lecky's very useful work on Democracy and Liberty, especially to the fine introduction.

[13]Lecky, W. E. H. Democracy and Liberty, Introduction, Vol. I. p. 51.

[14]"Ireland may get from her sister, England, everything but that for which her heart yearns—affection—that which alone 'can minister to a mind diseased, can pluck from the memory its rooted sorrow, and rase out the written troubles from the brain.' That is just what Ireland needs above all things." Thus spake a member and champion of the Irish Tenant League, one of those numerous Irish associations engaged in the business of keeping up the Irish Catholic fight against the British Empire, one

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James Godkin, author of a book—The Land War in Ireland. A History of the Times, on page 427. Published in London by Macmillan and Company in 1870.

[14]Lecky, W. E. H. Historical and Political Essays—Essays on Ireland in the Light of History, p. 83, and on Sir Robert Peel, p. 157.

[15]See The Private Correspondence of Sir Robert Peel, edited by C. S. Parker, M. P., pp. 416, 418, 419 and 422.

[16]Lecky, W. E. H. Democracy and History, Vol. II., Ch. VI. p. 15.

[17]Hume, David. Essays—Essay on The Parties in Great Britain.

BLIND WENT WE OUT

We two had roamed all the summer together
God's out-of-doors with its joy and surprise;
House-locked now, by the passionate weather,
To me come dreams of her days and her skies.

"Let us go far," you had said as we started,
"Far as that star in the west burning low—
From all we have known a season be parted;
Wanderers of summer. Come, let us go."

Life, like the birds, we lived all the summer—
Waking at dawn with its hush and surprise—
Braving the tempest, awed by its thunder,
Thrilled by the glory and glow of moonrise.

Ours the desire to drink deep of the sunlight—
Feel in our faces the wind on the wing;
Gypsy-like, follow the paths of the forests,
Eat by the roadside and drink from the spring.

Grew we away from the little—what matter
Some of the trifles that once held a sting?
Roses were blooming and yielding their attar;
Birds woke the day and taught us to sing.

Clean grew our hearts—once gardens of weeds,
What had been life, to ape one another;
Never the doers of some kindly deeds
Nor reaching a hand to a down-trodden brother.

"Let us go far," you had said as we started—
Far we had gone, and a new world was ours;
From the old life and the old days we'd parted—
Grown into new beauty and long hidden powers.

Blind went we out, and shallow of purpose;
Blind were we then, but now do we see;
We have dreamed dreams and with us is vision;
No longer bound to our past—we are free!

—*A. B. Leigh, 32°.*

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By Mysticus

MATERIALS FOR A LIFE OF GEN. ALBERT PIKE

"The life of an Order consists of what it does. It lives by doing good; and if it sends out no rays of beneficence on any side, its life is only the life of a fungus. . . . Somehow, too, it seems to me that the spirit of a writer is in his books, and that if they are not read, it is imprisoned there like the body of an old king of Egypt in its sarcophagus."—Albert Pike: *Official Bulletins*, IX, p. 22.

"Albert Pike wrote for the whole world and for all time."—Robert Freke Gould: "Masonic Celebrities."

I.

ALBERT PIKE—explorer, soldier, jurist, poet, philosopher, and Freemason! Like a magnificent gem, cut and polished by Destiny, he presented many facets to the world, and from each flowed a stream of light. He was indeed the many-sided Pike. Judge Hallum, in his "Biographical and Pictorial History of Arkansas," 1887, Vol. I, aptly calls him "Albertus Magnus"—Albert the Great—whose *magnum opus* was the rituals of the Scottish Rite. Many years before his death, General Pike uttered these significant words: "When I am dead, I wish my monument to be builded in the hearts and memories of my brethren of the Ancient and Accepted Scottish Rite." Albert Pike is indeed enshrined in the hearts and minds of the brethren. At every Scottish Rite banquet the participants arise and drink a silent toast to the memory of the great Sovereign Grand Commander, who was one of the Masters of Wisdom, "a king among men by the divine right of merit; a giant in body, in brain, in heart, and in soul . . . who climbed Fame's glittering ladder to its loftiest height, and stepped from its topmost round into the skies."

A number of sketches, brochures, and brief articles have been written about the career of Albert Pike, but no great authoritative biography of him has yet appeared that throws light on all phases of his remarkable character. A man should be well equipped to treat of Pike the philosopher; the student of the occult; the delver into the gematria of the Cabala; reader of "the iron-bound, melancholy volumes of the magi;" Pike the admirer and expounder of Plotinus, that "eagle soaring above the grave of Plato"; Pike the Hermeticist and Vedantist, the student of forgotten lore.

Alphonso C. Stewart, 33°, in his oration on "Albert Pike the Philosopher," delivered at the centennial celebration of the birth of General Pike, at the House of the Temple, Washington, D. C., January 6, 1910, said:

> Albert Pike preferred no claim to the title of philosopher; most probably never thought of himself as belonging to or being placed in that category. Yet he was one. His works are full of philosophy. He propounded no system of it, professedly as such, yet no one can read what he has written and fail to pronounce him one of the profoundest of philosophers. Especially that one of his books which is best and most widely known. While truths flowed from his pen, glittering with wisdom like garlands of diamonds garnished with all other precious gems, it cannot be truly said of him as Doctor McCosh wrote of another: "Emerson, while he opens interesting glimpses of truth, is not a philosopher; his thoughts are like strung pearls, without system and without connection."
>
> The wise thoughts and profound truths conceived by the brain and recorded by the diligent and facile pen of General Albert Pike . . . have both system and connection. He belonged to the school of moral and practical philosophers, and it was his theory that history, science, and art, as well as religion, mean the moral uplitf of humanity and that the logical result of true wisdom is to bring about the doing of all things, under all circumstances, that we should do and the abstention, under all circumstances, from doing anything that we should not do. To quote his own words exactly:
>
> "That the noblest purpose of life and the brightest duty of a man are to strive in-

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cessantly and vigorously to win the mastery in everything of that which in him is spiritual and divine, over that which is material and sensual."

This conclusion he reached from the deep-seated and unalterable conviction he entertained, that the Divine and Human are intermingled in man. That truest honor and most real success are won in that battle in which intellect, reason, moral sense, and spiritual nature fight against sensual appetites, evil passions, and the earthly and material or animal nature. That the human in man is to be subjugated by the Divine; the appetites and passions conquered by reason, and the moral sense through the continual effort, struggle, and warfare against the material and sensual by the spiritual.

Concerning the Absolute or Supreme Ideal—Real, he taught that it exists as an incontestible verity and that there is an infallible method of knowing it, by which knowledge those who accept its rule may give sovereign power to the will. That this Absolute is God, who is *Truth, Reality, Reason, Infinite Mind, and Supreme Intelligence,* in whom it is not folly to trust.

He also said, "God has made this great system of the Universe, and enacted general laws for its government. Those laws environ everything that lives with a mighty network of necessity. . . . To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all-controlling element of necessity, is the folly of a mere dreamer."

He exclaims of history and nature, "History is not—thank God, we *know* it is not—the fortuitous course of events, or Nature. that of atoms."

He did not agree that all knowledge comes only from phenomena, so it may be said his theory of the reality of knowledge, its limitations, humanly speaking, and the nature and guaranty of its certainty are partly from that which may be perceived by the sensories and partly from an apprehension of reality. He said, "But, fortunately, it does not follow that we may not *believe,* or even *know,* that which we cannot *explain* to ourselves or that which is beyond the reach of our comprehension. If we believed only that which our intellect can grasp, measure, comprehend, and have distinct and clear ideas of, we should believe scarce anything. The senses are not the witnesses that bear testimony to us of the loftiest truths. It is not only true that we may learn the moral law of justice, the law of right, by experience and observation; but God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it." And also, "Human wisdom must always be limited and incorrect; and even right opinion is only a something intermediate between ignorance and knowledge. The normal condition of man is that of progress. Philosophy is a kind of journey, ever learning, yet never arriving at the ideal perfection of truth."

General Pike was deeply versed in the philosophy of the Vedanta. With all his studies in the mysticism of the Orient, he ever maintained his mental equipoise; his fine analytic and discriminating powers. He did not yield to the dreamy narcotism of the East. All that he wrote was tempered with fine philosophical insight. He appreciated fully the spiritual profundities of the Vedas and Zend-Avesta, and sought to link the Orient with the Occident, discarding the chaff from the wheat. He was indeed an "Emperor of the East and West," whose true symbol was the double-headed eagle. He poured the full measure of his scholarship into the rituals of the Rite; and gave to them poetic beauty as well as philosophy. Our degrees have been well termed a study in comparative religions; a university course in Masonry; a symposium for the sages. Albert Pike sought to draw aside the dark vail of Isis; how well he succeeded in doing this his works, published and unpublished, bear witness. Alas, there is more of his material in manuscript than there is in print. His translations and commentaries of the Rig-Veda and Zend-Avesta, with many other notable manuscripts, still await publication. A few years ago, Brother George Fleming Moore, 33°, Sovereign Grand Commander, published in the NEW AGE some portions of Pike's extensive "Materials for the History of Freemasonry in France and Elsewhere on the Continent of Europe, from 1817 to 1859." Most of General Pike's manuscripts, written with a quill pen, in his own fine hand, are in the library of the Supreme Council. But a voluminous manuscript volume of miscellaneous essays is owned by General Hoxie, of Washington, D. C. They were presented by Albert Pike to the late Mrs. Vinnie Ream Hoxie, the famous sculptress. In addition to translations of the Rig-Veda, General Pike wrote the following Oriental studies: "Ancient Faith and Worship of the Aryans, as Embodied in the Vedic Hymns," 1872-73; "Commentaries on the

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Kabbala," 1873; Irano-Aryan Theosophy as Contained in the Zend-Avesta," 1874; Lectures on the Arya," 1873, and "Vocabularies of Sanscrit Words." Brother Marshall W. Wood, 33°, is at present engaged in editing and preparing for publication the "Irano-Aryan Theosophy," etc.

Thanks to Brother William L. Boyden, 33° Hon., librarian of the Supreme Council, we now have full access to the literary and Masonic endeavors of Albert Pike. For some years past Brother Boyden has been compiling a "Bibliography of the Writings of Albert Pike, a most comprehensive work, embracing every phase of General Pike's literary genius—poetical, philosophical, legal, Masonic, etc. Masonic librarians throughout the world will welcome the appearance of this scholarly bibliography. It was a labor of love on Brother Boyden's part, and will be published sometime this year by the Supreme Council, which ordered its printing at the last session of the Council in October, 1919.

An excellent résumé of the Masonic record of General Pike will be found in the NEW AGE MAGAZINE, vol. 28, pages 34-37, January, 1920, compiled by Brother Boyden.

The formidable list of General Pike's unpublished manuscripts, which are all handsomely bound and displayed in the Pike collection of the Supreme Council, will impress the readers of the bibliography with Pike's tremendous labors in the fields of literature, philosophy, Masonry, and comparative religions.

Pike, the philosopher, philologist, Orientalist, and poet, is known through his works. The biographer will find a wealth of material regarding this "True Master of the Veils" in the library of the Supreme Council. In his later years "he betook himself," as Brother Joseph Newton said, "more and more to 'that city of the mind built against outward distraction for inward consolation and shelter.' Then it was that he mastered many languages—Sanskrit, Hebrew, old Samaritan, Chaldean, and Persian—in quest of what each had to tell of beauty and of truth. By these he was led on to a study of Parsee and Hindoo beliefs and traditions, and he left, in the Temple library, his fifteen large manuscript volumes, translations of the Rig-Veda and the Zend-Avesta—a feat to rival Max Mueller."

Brother Boyden has fully annotated the entries in his bibliography. We congratulate him on the successful accomplishment of an arduous task, which meant not only the recording of the material in the library of the Supreme Council, but research work among the files of old newspapers and magazines, the sorting out and reading of hundreds of faded letters, etc.

II.

But what of Pike the man—self-revealed? In the year 1886, John Hallum, who was writing his "Biographical and Pictorial History of Arkansas," begged General Pike to give him some facts concerning his varied and picturesque career. Pike complied with the request, remarking: "I have often refused to write an autobiographical sketch for publication, not through delicacy or modesty, but because I could truly say, with the needy knife-grinder:

> Story? God bless you!
> I have none to tell, sir.

None, I know, that would be worth any one's reading. I am perfectly conscious that I have no aptitude for that kind of authorship, and that if I were to undertake it the result would be stale, flat, and unprofitable. But it requires no gift of authorship to give you the simple data you ask for, and I do it with pleasure." And then follows an all-too-brief sketch, which Hallum supplements with some very interesting material of his own regarding Pike. Fortunately for the Fraternity, General Pike, on April 26, 1886. when in a reminiscent mood, dictated to a stenographer a more extensive account of his remarkable career than the data sent to Judge Hallam, August 15, 1886. It covers eighty-six typewritten pages

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on legal-size paper, and contains a number of interesting thumb-nail sketches of eminent men with whom Pike came in contact.

Little or nothing of this material has found its way into print. The Autobiography, which is the prized possession of the Supreme Council, throws considerable light on General Pike's experiences in the Mexican War, and his opinions of some of the officers who participated in that conflict. He had a very high regard for General Zachary Taylor. I quote as follows:

> General Taylor was a good man, a very honest and upright man, and as brave as any man that ever lived. I don't think he knew what fear was. . . . If he had been defeated at Buena Vista Scott never would have got to Mexico. Santa Anna's army was demoralized at Buena Vista. General Taylor never lost a battle, and never made a mistake. He gained Resaca de la Palma, Buena Vista, and Palo Alto. . . . He did not want the presidency; his wife was very much opposed to his being President, and did not want him to take it even after he was elected.

General Pike introduced a resolution in Congress, after Taylor's death, to put up a statue to the soldier-statesman, but it was stifled in committee, notwithstanding the fact that there were two statutes erected to the memory of General Winfield Scott at the National Capital. And yet Taylor was "not only a renowned soldier but President of the United States," as Pike remarks. General Pike in this autobiography has interesting anecdotes to relate of Sam Houston, Prentiss, John J. Crittenden, David Crockett, Robert Toombs, and others.

On one occasion when David Crockett was visiting Washington he went to see a show. While gazing at a cage of Simians, Crockett remarked to a friend [I quote from Pike's manuscript]:

> "That monkey looks for all the world like my colleague, Campbell of Texas. Some one punched Crockett in the side, whereupon he turned around, and there was Campbell, himself, who had heard the remark. Crockett took off his hat with apparent embarrassment and said: "Campbell, I owe you an apology, sir; but whether to you or the monkey I do not know." Campbell laughed heartily. Of course they were friends.

Pike pronounced Toombs to be "a great man, and a good man." One day the famous southern statesman said to General Pike:

> "What is your reason for devoting yourself entirely to Masonry? Why don't you give it up, go into politics, come into the Senate, and make a reputation for yourself in the world?"
>
> "Well," I replied, I will tell you why. I think I can do more good to the world as a Mason than I could in the Senate as a politican. I think you Senators and the men in the House are doing your very best to break up this Union; and certainly Masons are not trying to do anything of the sort."

After the Civil War Toombs became a Master Mason and eventually a member of the Scottish Rite, rising to the dignity of an active member of the Supreme Council of the 33°.

One day he said to General Pike in Georgia:

"I remember we had a conversation about the Masons before the war. You were right and I was not. My opinion is now that if a politician does any good in the world, it is when the Almighty makes him an unwilling instrument to effect some good."

General Pike's brief account of some of the thrilling incidents in his early career is brought to a close with the above anecdote of Robert Toombs. Would there were more of it! It is tantalizing to have the curtain that hides the inner shrine of a man's life partly pulled aside and then closed again before we have a complete revelation of the god within. But we must be content with what we have. A very interesting study of General Pike is that of Horace Van Deventer, 32°, entitled: "Albert Pike, a Biographical Sketch read before the T. J. Barchus Society of Scottish Rite Masons of Knoxville, Tenn., on the Centennial Anniversary of the Birth of Albert Pike, December 29, 1909." This brochure is only eighty-three pages, but it is full of meat. It should be followed by the biographi-

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cal sketch of Albert Pike, by his daughter, Mrs. Lillian Pike Roome, published as a preface to the Allsopp edition of his poems, Little Rock, Ark., 1900; and "The Life Story of Albert Pike," by Fred W. Allsopp, Little Rock, Ark., 1920, 130 pp. Brother Allsopp gives a very creditable narrative of the leading incidents in Albert Pike's career, but he does not go into the Masonic life of Pike like Brother Van Deventer. Another brochure to be consulted is "Albert Pike: Centenary Souvenir of his Birth, 1809-1909," published by the Supreme Council, Washington, D. C. It contains orations on "The Centenary Idea," by James D. Richardson, 33°; "Albert Pike, the Mason," by George F. Moore, 33°; "Albert Pike, the Philosopher," by A. C. Stewart, 33°; "Albert Pike, the Poet," by Henry R. Evans, 33° Hon.; "Albert Pike, the Soldier and Explorer," by Admiral W. S. Schley, 33° Hon.; "Albert Pike, the Man," by Henry K. Simpson, Past Grand Master of the District of Columbia; and "Albert Pike, the Prophet of Masonry," by Rev. Dr. Abram Simon, 32°. Last but not least is the memorial address, by Brother Thomas E. Hatch, 33°, delivered before the Supreme Council of the Northern Jurisdiction, September 16, 1891, Vol. 10, *Bulletins of the Supreme Council.*

Albert Pike, the jurist, may be studied in Joshua W. Caldwell's essay on the "Influence of the Bench and Bar upon Southern Life and Culture," Chapter 17, Vol. 7, of "The South in the Building of the Nation;" and in the Supreme Court reports of Arkansas and Tennessee, and the reports of the United States Supreme Court, says James D. Richardson, 33°, speaking of General Pike's legal career:

> As a lawyer, he was admitted to the Bar of the Supreme Court of the United States in 1849, where later a high eulogy was passed upon him by Daniel Webster. He practiced before that court with much distinction and won many cases, including some for the Creek Indians, some for the Choctaws, and a few for the Cherokees. In all questions relative to the Roman law, he was regarded as excellent authority. He translated the Pandects into English, and after he came to Washington to reside, in 1868, he spent several years completing a work relative to all the maxims of the Roman and the French law, including in his researches the twenty-two volumes of Duranton, several of Pothier, the five volumes of Marcade, who ranks as the highest authority of all (not excepting the courts of France and the most admirable of all writers on the law), and other works. To this he added the comments upon them of the French Courts and text writers, and of the Pandects.

III.

We come now to Albert Pike, the Mason, whose great work in behalf of the Order has endeared him to the brethren. Sovereign Grand Commander George F. Moore, 33°, thus eulogizes him:

> It was Pike, the Mason, who, by the divine alchemy of the love of his fellow men, transmuted all his mental possessions into the pure gold of wisdom, poesy, patriotism, and law, and embodied them in our Scottish Rite Rituals as they were revised and spiritualized by him.
>
> This was his Great Work—his Magnus Opus—as he called it. In 1853, six years before he was elected Grand Commander, he began his work on the Rituals at his home in Little Rock. We have, in our archives, a letter from him to Dr. Albert G. Mackey, the famous Masonic Scholar, and Secretary-General of the Supreme Council, in which he said clearly, that he was then at work on the Rituals, and was trying to spiritualize them. And this continued to be one of the chief objects in Freemasonry throughout his life. In his "address," delivered to the Supreme Council at its session in 1860, he said that four years before that time, a Ritual Committee had been appointed; that although he was then only a thirty-second, he was appointed on it; that the committee had never met and that he had himself revised the Rituals from the Fourth to the Thirty-second degree, and had printed his work for the benefit of the Supreme Council at a cost to himself of $1,200.

One of the most scholarly dissertations on Albert Pike, with special emphasis on his Masonic labors, is Robert Freke Gould's "Masonic Celebrities: Albert Pike," reprinted from "Ars Quatuor Coronatorum," Margate, England, 1891. Brother

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Gould, as the brethren know, was the author of the most authoritative history of Freemansonry ever written, and which still remains the standard work on the subject. Brother Gould and General Pike were close correspondents for years. In a communication to Gould, January 28, 1888, Pike said:

> I have been for some time collecting the old Hermetic and Alchemical works, in order to find out what Masonry came into possession of from them. I have ascertained with certainty that the square and compasses, the triangle, the oblong square, *the three* Grand Masters, the idea embodied in the substitute words, the double-headed eagle of the Ancient and Accepted Scottish Rite, the sun, moon, and master of the lodge, and others [did].
>
> I cannot conceive of anything that could have induced Ashmole, Mainwaring, and other men of their class to unite themselves with a lodge of working Masons, except this—that as the Alchemists, Hermeticists, and Rosierucians had no association of [their] own in England or Scotland, they joined the Masonic lodges in order to meet one another without being suspected; and I am convinced that it was the men who inherited their doctrine who brought their symbols into Masonry, but kept the Hermetic meanings of them to themselves. To these men we owe, I believe, the Master's degree. The substitute word means "the Creative Energy from the Father"—the Demiourgos, and Hiram, I think, was made the hero, because his name resembled Hermes, "The Master of the Lodge;" the Divine Word (the Egyptian Thoth), the Mercury of the Alchemists.
>
> I do not think there can be much doubt about this, and I have written out in full my notions in regard to our symbolism, making a manuscript book of some 200 pages, and have deposited it where it will remain safe and secure; and believing that I have shown how Masonry became speculative, having at least satisfied myself, I rest content.

The manuscript book referred to above, which is the property of the Supreme Council, is entitled: "The Symbolism of the Blue Degrees of Freemasonry." Copied for the author by Edwin B. MacGrotty, 33°, Washington, 1888, 400 pp. "It is bound," says Brother Boyden, "in full blue morocco and lettered on the back, *Esoterika*. . . . Of the 400 numbered pages there are 133 blank pages." There are over thirty-eight Masonic manuscripts by Albert Pike in the library of the Supreme Council, under lock and key of course, and highly prized. Albert Pike's inquiry into the origins of Masonry is most interesting to the student of occultism, neoplatonism, the Cabala, and Rosicrucianism. There is in the possession of the Supreme Council some interesting correspondence between General Pike and the heads of the Rosicrucian movement in this country and England, which Brother Henry V. A. Parsell, 32°, will publish in his forthcoming book on "Rosicrucianism and Freemasonry."

OTHER BOOKS RECEIVED

ALLSOPP, FRED W. The Life Story of Albert Pike. Little Rock, Ark.: Published by Parke-Harper News Service, 1920. 130 pp. Price, cloth, $1.50; leather, $3.00.

Brother Allsopp deserves great credit for his life story of General Albert Pike. It is interesting, well written, and covers the main incidents in the life of the great Sovereign Grand Commander of the Scottish Rite, whose efforts to spiritualize and uplift Masonry were so potent for good. Arkansas is so identified with the name of Pike that it is fitting indeed that a native of that State should write an appreciation of the famous Mason we all love to honor.

As Brother Allsopp says: "One of the giants of the early days in the Southwest was General Albert Pike, who resided in Arkansas from 1832, intermittently, up to the close of the Civil War." His adventurous life reads like a romance. It belongs to the wild chivalry of the West of the old pioneer days of the Republic. Brother Allsopp, in his very entertaining chapter on General Pike's literary career, says: "Some years ago it was charged that Edgar Allan Poe had mistaken recollection for invention' in patterning 'the Raven' after Pike's 'Isadore,' which was first published in the *New York Evening Mirror*, while Poe was employed on that journal; and two years before the publication of 'the Raven' Poe is quoted

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as having pronounced Pike, who was born in the same year as himself, and in the same city, the most classic of American poets. A discussion of the question, 'Did Pike influence Poe?' by Prof. William F. O'Donnell, recently appeared in a little publication called *The Book News Monthly*."

Albert Pike was not only a master of poetry but also of prose, as his rituals of the Scottish Rite bear witness. The introduction to Brother Allsopp's brochure is written by Brother Charles E. Rosenbaum, 33°, Sovereign Grand Inspector General in Arkansas. The book is embellished with half-tone pictures that enhance its value.

JOHN THE UNAFRAID. The Raven Press, Findlay, Ohio. 128 pp. $1.00.

CORRESPONDENCE

"CARICATURING THE CLERGY"

In our issue for February, in an editorial under the above caption, we propounded a question which will be found at the end of said editorial.

The following communication, just received, comes promptly in answer to that question:

THE NEW AGE:

Your editorial entitled "Caricaturing the Clergy" is timely. If we ignore the sacred nature of their calling, it is a scandalous thing that evil and thoughtless persons should libel with their cartoons the splendid body of men who constitute our Protestant clergy—a body of men who, for character and ability, may be compared favorably with that of any profession or calling.

It is appalling to contemplate what would be the consequence to our national life and character if the standing and influence of the Protestant clergy should be destroyed. There is little room to doubt that this public caricaturing and cartooning of the clergy first became general and in a measure popular under the leadership of that most damnable influence known as the "liquor traffic." That they set out deliberately to destroy the power and influence of the pulpit there can be not the least doubt, because they were smart enough to recognize in the "preachers" their most dangerous enemy. And these same "preachers," whom the "liquorites" were so fond of depicting as silly weaklings, proved themselves, in the field of getting practical results, far superior to the distillers, brewers, and their highly-paid defenders and apologists.

Now that John Barleycorn has been laid in the cold, cold ground by this highly-trained body of experts, those who grieve over his departure, and a few would-be wits, continue a nauseating display of a lack of originality.

Fraternally yours,

OLIVER D. STREET.

INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

WHAT'S AT THE ROOT OF ALL THIS?

According to the *Washington Post* of January 22, Charles M. Schwab denies the charge of Colonel Abadie that a voucher for $260,000 was drawn in favor of said Schwab for his personal expenses in the month of October, 1918. Schwab was at that time Director General of the Emergency Fleet Corporation. Colonel Abadie was Comptroller General of the Shipping Board. Schwab admitted that there might have been a voucher for that amount paid to him, but it was not for the purpose claimed by Colonel Abadie. He further says that, although he was supposed to receive a dollar a year as salary, he didn't even collect that; and for his travels from shipyard to shipyard, while at the head of the Emergency Fleet Corporation, he asserts that he did not receive any compensation and did not want any.

Colonel Abadie says that he was forced to resign from the Shipping Board through the efforts of Martin J. Gillen (note the name) who was special assistant

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to the chairman. Gillen testified that the item $260,000, was charged to profit and loss by the Bethlehem Shipbuilding Corporation. He also denied that he forced the resignation of Colonel Abadie.

Recent information supplied by the Associated Press states that Schwab broke down and sobbed his denial of his misuse of any money while he was Director General of the Emergency Fleet Corporation.

The Congressional Committee—of which Walsh is chairman—investigating this matter, hastened to say that the committee was convinced by the testimony that Schwab had not received one dollar from the United States Shipping Board as compensation for his expenses while serving as Director General, and that, as such officer, he received no part of the $260,000 voucher mentioned by Colonel Abadie. And it has not as yet developed what was the object of this $260,000 voucher, or for what it was used, or what indeed has become of it.

Whatever may be the inside facts of this case, it develops from time to time that various departments of the Government that conducted many of the endeavors of the Great War have been under vigorous fire of charges.

The first was the Censorship Bureau, of which George Creel was chairman. Some investigation was started in this matter but, it is alleged, the accounts were so hopelessly tangled that it was abandoned.

Then there was the Aviation Service, of which Ryan was the head. Two billions or more were spent; or would it not be better to say wasted, because only a few airplanes were manufactured in this country as a result of the efforts of this branch of the service, and the American airmen had to depend largely upon foreign machines for the service they rendered in the Great War.

A branch railroad was built that cost several millions, which now seems to be the property of, or at least is being run by, one of the big railroad systems in the country of which it seems to us that we have heard that Ryan is, or was, a director.

In the *Washington Post* of January 25 an Associated Press dispatch states that the Alice Gold and Silver Mining Company of Montana has won its suit to have set aside the sale of that company's properties to the Anaconda Copper Mining Company. At the time of the sale John D. Ryan was president and director of the Alice Company and was also a director and general manager of the Anaconda Company. (The same John D. Ryan was at the head of the Aviation Department during the war.) The record shows beyond controversy that Ryan was the representative of the chief investors; that he dominated the conduct of the administrative affairs of the Amalgamated and Anaconda companies, and that very certainly he was in control of the boards of directors of the companies which were parties to the sale of the Alice properties. The court based its decision on the ground that the price was inadequate, that no bid had been received at a public offering. Consequently, by right of this decision, the smallest stockholders are protected in the value of their holdings.

And then there was the Shipping Board, and Emergency Fleet Corporation, with Hurley and Schwab and Benson looming up large in their affairs; and one thinks of the Hog Island scandal and of the inability of men like Goethals to remain in that service.

The present head of the Shipping Board is Admiral Benson, the man who was jumped over several others and made the chief of the Bureau of Naval Operations during the war; the man who, Admiral Sims tells us, was the one who told him that we had "just as soon fight England as Germany," the man who has been decorated and made a noble of some sort by the Pope—notwithstanding the fact that the law in this country prohibits the acceptance of decorations and titles by any of the offcials of our Government from foreign potentates. It is not stated what particular service he rendered the Pope. Might it not be well to know what it was? This same Admiral Benson is drawing pay as a retired Admiral of

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the United States Navy, and also a much larger salary as chairman of the Shipping Board. Judge Landis is being criticized for drawing pay as a judge, and also from organized baseball as chairman of that organization; but it can be said of him that he is drawing only one stipend from the people of the United States.

The *Washington Post* of Saturday, February 12, says the Churchward International Steel Company's suit against the Bethlehem Steel Company, for alleged infringement of patents and the manufacture of armor plate for warships, reached the Supreme Court yesterday. The company won its suit in the District Court, and it appeals from reversal decrees entered by the Federal Circuit Court.

"If the facts were as found in the courts below," says the petition filed yesterday with the Supreme Court, "then not only has the Bethlehem Company defrauded the Government by selling 4,000 tons of brittle steel at prices which average the surprising figure of $800 per ton, but the actual safety of the country, and its sailors and officers, has been and is menaced by the use of 19,000 tons of brittle deck and turret plate and 4,000 tons of brittle projectiles on the war vessels of the United States Navy."

Finally, and by the way, we should like to ask what connection—if any—Schwab has or had with the Bethlehem Steel Company, and whether it was mere accident or design that all the above-mentioned heads of departments are Roman Catholics?

A VOICE CRYING IN THE WILDERNESS

There is, in San Francisco, a paper called the *Argonaut* that does not fear to call a spade a spade. We rejoice to discover one paper that believes in telling the truth to the people of the United States. We clip from it the following, with reference to the attack of a Roman Catholic mob on the Union Club in New York:

> We must face the facts that the five thousand persons who attended the cathedral in New York were so little influenced by the solemnity of that occasion, so little touched by the Christian graces that should have been imparted, that they descended instantly to the level of wild beasts; that Monsigneur Lavelle appealed to them to disperse "for the love of Ireland" rather than for the love of America, and that he himself tried to secure the removal of the British flag. Nor can we in any way evade the conviction that the Church, if it would, might easily mitigate the murderous hostilities now being waged in Ireland, if only by a stern denunciation of the wanton murder of policemen and civilians, trapped like rats, unresisting and defenseless. We know nothing and wish to know nothing of the political policies of the church, nor of its temporal aspirations, nor of the diplomacies that it may exercise. But if those poiltical policies and those diplomacies are seeking to make use of the Irish influence in America in order to further aims and hopes that are not distinctly American, then it may be said that the Church is on a perilous path and one from which its best friends would guide it. The church ought not to associate itself with movements inimical to the policies of the American Government. It ought not to countenance the Sinn Fein contention that the Irish flag may be displayed upon all occasions, but that whoever displays another flag shall be stoned. It must be said—and it is now emphatically said—that the Government of the United States is not an appanage of the Sinn Fein; so, with equal emphasis, must it be said that it is not an appanage of the Vatican.

In line with the above, sixty Roman Catholics of New York addressed a letter to Archbishop Hayes decrying the action of the mob in its attack on the Union Club and asking the archbishop to set the church straight on the matter. We quote below from the archbishop's reply:

> I can forgive the discourtesy, but I cannot overlook the more serious breach of Catholic etiquette and discipline. These ill-advised people are guilty of as nice a piece of church Bolshevism as I ever expect to look on again. The disorder by the crowd on Thanksgiving Day before the Union Club was a serious breach of the law of the land; the protest to the head of the diocese, through the medium of the public press, on the part of a few Catholics, most of whom I, though Archbishop, never heard of before, is a serious breach of the law of the Church, which fixes in her canons the proper procedure for complaint or protest in Church matters.

Note the sneer contained in the archbishop's reply to those sixty who signed the letter asking the archbishop to set the Church aright on the matter. "Most of

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whom" he had never heard of before; yet two of the signers, "Adrian Iselin and Gerald Borden, have been knighted by the Pope for service to the Church and conspicuous fidelity to its interests.

One Thomas Walsh, in a letter to the *New York Times,* commenting on the action of these sixty, breaks out as follows:

Instead of speaking of an apology to the Union Club, which has suffered for its own stubbornness in refusing to recognize an extraordinary occasion, these "American and Catholic" ladies and gentlemen owe a public apology to the head of our Church in New York, whom they have publicly affronted at a difficult moment over matters quite beyond his control.

Notwithstanding this, other patriotic Roman Catholics in New York sent letters approving the action of the sixty who signed the first letter. Up to the present time no apology or expression of regret has come from the Roman Catholic Church authorities for this disgraceful act.

We quote again from *The Argonaut* with reference to the committee appointed by Villard, the editor of *The Nation,* a New York paper, to investigate conditions in Ireland:

A BOYCOTT AS IS A BOYCOTT!

A STORY TOLD BY OWEN WISTER

The British Government has naturally refused to participate in this ridiculous farce, although it willingly gives passports to such of its enemies as wish to offer their worthless testimony. The latest witness to reach America is Mrs. McSwiney, who emitted a farrago of nonsense in New York and who is now in Washington to edify a commission that is alike bogus and packed, and whose asserverations of impartiality are falsified by the record of its members. The object of the commission is not to heal the wound but to inflame it; not to induce peace but war; not to aid the American Government but to embarrass it. The spirit of this farcical commission is the same spirit that instigated the stoning of American sailors by Irish mobs in Irish towns, and that would gladly have compassed the sinking of every American warship in order that Great Britain might thereby be weakened in her struggle against Germany. We have lamentably learned to identify the American pro-German with the Bolshevik, and both of them with the Sinn Feiner. That the reports of this commission should be welcomed and displayed by American newspapers makes of them *particeps criminis* in an act that verges upon treason. It is a pitiful comment upon their intelligence and upon their patriotism. *The Argonaut* believes that the people at large are awakening to a situation that may easily pass beyond their control. If Great Britain had directed against us any one of the insults that we have allowed to be directed against her there would be war at this moment. There would probably be war if she permitted a hostile commission, masquerading as a government commission, to investigate our doings in Haiti or in the Philippines, and to summon witnesses from America. There would probably be war if the congregation of—let us say—Westminster Abbey had wrecked a building for the offense of displaying the American flag, or if the House of Lords had ventured to pass a resolution condemnatory of our control of Haiti. Great Britain has not uttered even a word of remonstrance against these wanton outrages. But they will have to be stopped. Our foreign relations and our domestic peace shall not be endangered by the Sinn Fein. It is significant of the pass to which things have come that *The Argonaut* should be nearly the only newspaper in California that does not truckle and fawn upon these ruffians, that dares to denounce them as traitors to America and enemies of the republic. It is a course that *The Argonaut* intends to pursue, even though it should become necessary pointedly to direct the public attention to state and municipal officials who seek to attain office through subservience to elements of the population that as Americans it is their peculiar duty to abash and to repudiate. They gain nothing by this subservience, and they have never gained anything. They are despised by the very elements they try to conciliate, but they are usually too stupid to know this. It may be possible to bring them to some sense of political decency.

"A lady, an acquaintance of mine in Philadelphia, was waited on by her cook, who asked her to subscribe to what is called the Irish Loan—the "Republic of Ireland" is floating bonds—and, on being refused, said she and the rest of the servants were not going to stay. Thereupon they did actually leave in a body.

THE HEALTH COUNCIL OF NINE

Nine public health agencies, including the American Red Cross, have joined hands in the National Health Council for the improvement of health conditions

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throughout the country. This council is the result of the efforts of the American Public Health Association, the American Medical Association, and other similar organizations, begun some years ago.

During the summer of 1920 a special health study was carried on under the direction of representatives of the National Tuberculosis Association, the Council on Health and Public Instruction, the American Medical Association, and the American Red Cross. And the Health Council was the direct result of this study.

The National Health Council is made up of one representative and one alternate appointed by each of the following organizations: American Public Health Association, American Red Cross, American Social Hygiene Association, Council of State and Provincial Health Authorities, Council on Health and Public Instruction of the American Medical Association, National Child Health Council, National Committee for Mental Hygiene, National Organization for Public Health Nursing, and the National Tuberculosis Association. The chairman is Dr. Livingston Farrand, chairman of the Central Committee of the American Red Cross; Vice-Chairman, Dr. Lee K. Frankel, of the American Public Health Association; Recording Secretary, Dr. C. St. Clair Drake, of the Council of State and Provincial Health Authorities. The Treasurer has not been elected as the question of finances is still pending. It is expected, however, that each organization will set aside certain sums which will enable the Council to open an office and maintain an office force.

Each health agency will continue its particular work independent of the organizations but the council will be used as a clearing house so that the work of one will not overlap or duplicate that of another.

WHAT IS MASONRY?

It's a work-together effort
To improve the human race—
To make the world about us bright—
Just a beautiful old place!

It's a work-together problem
That confronts us all today—
It's the "give and take" relation
That must rule in "work or play!"

It's "the brother—no relation,"
Whom we seek to help along—
Help him to his very effort—
Help him join our helpful throng!

Masonry is just that effort—
Ev'rything must have a name—
It's a "try" for righteous living,
Brotherhood it's only aim!

—*Denman S. Wagstaff, P. M., 32°, K. C. C. H.*

THE PICTURE ON THE OUTSIDE COVER

The picture on the outside of the front cover is that of the Masonic Temple at Devils Lake, North Dakota.

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold ther meetings every Monday evening.

The bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetngs every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Joplin, Mo., will hold their Fortieth Reunion March 21 to 24 inclusive.

The Bodies of the Rite in Omaha, Neb., will hold a reunion March 21 to 24 inclusive.

The Scottish Rite Bodies of Sioux City, Iowa, will hold their Spring Reunion March 22 to 25 inclusive.

The Scottish Rite Bodies of San Diego, Calif., will confer degrees every Wednesday evening from March 9 to May 25 inclusive.

The Bodies of the Rite in San Antonio, Texas, will hold their Spring Reunion April 4 to 7 inclusive.

The Scottish Rite Bodies of Topeka, Kans., will hold a reunion April 12 to 15 inclusive.

The Scottish Rite Bodies of Deadwood, S. Dak., will hold a reunion April 18 to 22 inclusive.

The Bodies of the Rite at Greensboro, N. C., will hold a Reunion April 18 and 19, 1921.

The Bodies of the Rite in Nashville, Tenn., will hold a Reunion April 19 to 22 inclusive.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Spring Reunion, April 27 to 29 inclusive.

The Bodies of the Rite in Spokane, Wash., will confer degrees every Thursday evening up to and including May 5. The Second Annual State Reunion will be held at Spokane May 11 to 14 inclusive.

The Reunion of the Bodies of the Rite in Charleston, W. Va., has been postponed and will be held May 12 and 13.

The Bodies of the Rite in Memphis, Tenn., will hold a Reunion May 17 to 19 inclusive.

The Scottish Rite Bodies of Grand Forks, N. Dak., will hold their next Reunion May 23 to 26 inclusive.

FROM HUNTINGTON, W. VA.

The Reunion of the Lodge and Chapter held at Huntington, W. Va., January 25 and 26, was one of the most successful in their history and was especially notable for the enthusiasm manifested by candidates, officers, and workers. It was the occasion for the first appearance of the newly organized Scottish Rite Guard which was on the job during the whole of the Reunion. The Class numbered sixty-eight in the Lodge of Perfection and sixty-six in the Chapter of Rose Croix. The Class organized under the name of the Charles Russell Wyatt Class and elected John Norman President and Stanley K. Coffman Secretary.

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RAPID GROWTH OF THE BODIES AT HATTIESBURG, MISS.

The Scottish Rite Brethren at Hattiesburg received Letters Temporary for a Lodge of Perfection October 1, and they held their first Initiatory Ceremony October 26. There were one hundred and four Master Masons who received the degrees of the Lodge of Perfection during this meeting, which proved to be the largest Initial Class in the history of Scottish Rite Masonry in Mississippi. The name adopted by the Class was "Hub City Alpha Class."

Letters Temporary for a Chapter of Rose Croix were received November 6, and the degrees of that Body were conferred December 8. There were fifty-four members of the "Hub City Alpha Class" who received these degrees on that date.

The Brethren now have Letters Temporary for the Council and the Consistory. The degrees from the 19th to the 32nd will be conferred some time in the spring. In the meantime, however, there will be a reunion held at Hattiesburg, when the degrees from the 4th to the 18th will be conferred. It is reported that the Class at this Reunion will exceed in number the Class held on October 26.

The Brethren in South Mississippi are highly elated over the progress being made at Hattiesburg, and are well pleased with the manner in which the degrees are being conferred. With the excellent start they have made there is every reason to believe that much good work will be done in that section, and that the future of the Hattiesburg Bodies will be very bright.

TREMENDOUS GROWTH IN MASONRY

The year 1920 was a great year for growth in Masonry throughout the whole world, but especially in the United States. We saw a statement recently concerning lodges in Detroit, Michigan, which indicates that many of these lodges must have had a great many meetings during the year and conferred the degrees upon a great many candidates at each meeting.

For instance, Zion Lodge made 390 Master Masons; Detroit Lodge, 249; Ashlar Lodge, 371; Palestine, 513; Friendship, 417; this last number happens to be the same as the number of the Lodge. There were several held over in this lodge because the Master announced that he would not raise any more than that number, that being the number of the lodge on the Grand Lodge register; and candidate number 417 happened to be the brother of the Master. City of the Straits Lodge had 224; Ionic, 440; Findlater, which had only 572 members, made 334 Master Masons; Acacia, with 803 members, made 400 Master Masons; Loyalty, with 411 members, made 375 Master Masons.

With this tremendous growth it is easy to see why the Masons of Detroit propose to build the greatest Masonic Temple in the world, if the lodges mentioned are merely *some of the lodges* in Detroit. Dispensations for seven new lodges in Detroit were granted by the Grand Master last year, and there are now three applications for additional dispensations in that city.

RESOLUTIONS ADOPTED BY THE GRAND LODGE OF TENNESSEE

NO. 1

"*Be it resolved* by the M. W. Grand Lodge of Tennessee, F. & A. M., that we recognize and proclaim our belief in the free and compulsory education of the children in our Nation in public primary schools supported in part by national taxation, upon which all children shall attend and be instructed in the English language only, without regard to race or creed, as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the Constitution of the United States; and we pledge the membership of this body to promote by all lawful means the organization, extension, and development to the highest power of such schools, and to oppose any and all efforts of any and all who seek to limit, curtail, hinder, or destroy the public school system of our land."

NO. 2

WHEREAS, The M. W. Grand Lodge of Tennessee, F. & A. M., is a member of the Masonic Service Association and subscribes to the program of that association which embraces Relief, Research, and Masonic Education, and

WHEREAS, Our institution is deeply concerned about the conditions of the public primary school system of our State and desires to promote the organization, extension, and development to the highest degree of such schools, and

WHEREAS, Practical ways and means should be provided enabling our membership to give expression to these ideals, therefore

Be it resolved by the M. W. Grand Lodge of Tennessee, F. & A. M., that a Central Committee on Education, composed of three members, one selected from each Grand Division, be appointed by the Grand Master to serve under his personal direction and supervision.

The duty of this Committee will be to make plans for the creation and functioning of an Educational Committee in each Subordinate Lodge, to serve as a guide and inspiration for such committees; to supervise the distribution of educational literature and information; to aid in the selection and assignment of speakers.

The purpose of the Lodge Committee

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is to cooperate in the study and research of the symbolism of Masonry and to disseminate such knowledge among the brethren. To arrange for educational speakers to appear before meetings and gatherings of Masons. To awaken an interest within the Lodge itself in behalf of the primary school system of the State and to promote, by all lawful means, the development of such schools.

Be it further resolved that the Committee on Education coordinate its efforts with all other Masonic movements seeking the same objects.

Be it further resolved that the sum of one thousand dollars, or such part of this amount as may be needed, be appropriated toward the realization of this cause. All expenditures to be authorized and approved by the Grand Master.

NO. 3

WHEREAS, A movement has been initiated has been initiated by the Grand Chapter, R. A. M., of Tennessee to establish high school scholarship for the benefit of the Widows' and Orphans' Home, and

WHEREAS our school at the Home is limited to Elementary Grades and the creation of such scholarship would stimulate among the children an added interest in education and enable certain of them to acquire additional training, therefore

Be it resolved by the M. W. Grand Lodge that the Educational Committee be instructed to cooperate with similar committees in other Bodies toward the establishing of such scholarships, and

Be it further resolved that the sum of $600 or such part of that amount as may be required, be appropriated annually by this Grand Lodge to defray the expense incident to such scholarship.

Resolved by the M. W. Grand Lodge that membership be continued in the Masonic Service Association and that a sum not to exceed three cents per capita be appropriated to defray the expense of such membership for this year.

THE STATE LEGISLATURE ALSO ACTS

The most progressive, up-to-date, and thoroughly American action taken by any of the State Legislatures in the interest of educational measures for the benefit of future generations of our citizens has been adopted by the Legislature of Tennessee. The Grand Jury of Davidson County, of which Nashville is the county seat, adopted a resolution approving the Smith-Towner Bill and urging its adoption. This resolution was taken up by the County Court which passed a resolution asking the Legislature of Tennessee to memorialize Congress to pass the Smith-Towner Bill. The State Legislature took cognizance of this action of the Grand Jury and County Court of Davidson County and, by unanimous vote in both the Senate and the House, adopted a ringing resolution requesting the Congress of the United States to pass the Smith-Towner Bill.

OVERSEAS LODGE

We are in receipt of a copy of the "History and Roster" of the Masonic Club of the Third American Army and Rhode Island Overseas Lodge. The book is attractively gotten up and well illustrated. This Club was formed in Coblenz, Germany, on January 7, 1919, by forty-five brethren who assembled in the office of the Provost Marshal. After some trouble and opposition, permission was secured to rent a suite of rooms for club purposes which, however, soon proved too small, and magnificent quarters were secured in the high school building. Officers were chosen and activities begun. The American Library Association furnished a couple of hundred excellent books, and many American and English papers were supplied to the Club. The fee at the beginning was $2. There were no dues. The Club furnished smokes and entertainment for the well, and delicacies and flowers for the sick, and provided writing rooms and other accommodations for the benefit of overseas Masons. Banquets and meetings were held at various times and we note the observance of Maundy Thursday on April 17. The Club grew and prospered and in a very short time attained a membership of 3,204, representing fifty-two jurisdictions. The fees of this large membership were sufficient to pay all expenses of the Club and, in addition, 1,000 marks were contributed for Masonic memorial windows to be placed in a chapel at Nevers, France, destroyed during the war. This chapel was originally built by the Hugenots and is a very old Masonic landmark. One thousand marks were also contrbiuted to the French Masonic Widows' and Orphans' Fund and the Club still had enough in hand to print its "History and Roster" in splendid style. The officers of the Club were as follows:

President, Lt.-Col. Winfield S. Solomon, Rhode Island.

Vice-President, Dr. Guy Potter Benton, Vermont.

Secretaries, Lieut. Robert P. Wildes, Massachusetts; Capt. Roy S. Ripley, Texas; Capt. Frank P. Stewart, Utah.

Treasurer, Lieut. A. A. Aldridge, New York.

Registrars, M. W. James C. Collins, Rhode Island; L. A. Patterson, Iowa.

Assistant Registrar, A. W. Wilkins, Arkansas.

Sentinel, Coy Brewer, Missouri.

Tyler, Francis P. Moitz, Pennsylvania.

Membership by jurisdiction was as follows:

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Rhode Island	538
New York	503
Ohio	273
Illinois	192
Pennsylvania	131
Indiana	127
Texas	121
Michigan	106
Iowa	100
Massachusetts	98
California	83
Minnesota	81
Missouri	78
Wisconsin	76
Kansas	71
Kentucky	65
Georgia	55
Oklahoma	49
Maine	42
New Jersey	41
Nebraska	40
West Virginia	39
Washington	35
Colorado	32
North Carolina	31
South Carolina	29
Vermont	27
Alabama	26
Connecticut	26
Tennessee	25
Mississippi	23
South Dakota	23
Louisiana	21
Virginia	21
Arkansas	20
District of Columbia	15
Maryland	15
North Dakota	14
Montana	13
Florida	12
New Mexico	12
Oregon	12
Idaho	10
Scotland	10
New Hampshire	8
Wyoming	7
Arizona	5
Philippine Islands	4
Nevada	3
Panama	3
Alaska	2
Canada	2
Cuba	2
Delaware	2
Utah	1
Hawaii	1
Mexico	1
Ireland	1

Out of the Masonic Club of the Third American Army was formed the Overseas Lodge. The Grand Master of the Grand Lodge of Rhode Island, upon the cabled request of thirty-seven Rhode Island brethren, granted a dispensation on April 24, 1919. The first meeting of the Lodge was held in the rooms of the Masonic Club. Later, through the cooperation of some Army officers, the German Masonic Temple of Munzplatz was secured where the meetings were held until the Lodge moved to Rhode Island. The German Lodge whose quarters were used by Overseas Lodge was organized in 1812 as an Army Lodge during the Napoleonic Wars by several German officers at that time stationed at Mitau. When Napoleon retreated, the Lodge was moved to Coblenz and later joined with a French Lodge which was working there. Here it remained as an Army Lodge until peace was declared, and it became a permanent Lodge at Coblenz where its existence has been continuous for over a hundred years.

The first meeting of Overseas Lodge for Work was held in this German Temple and five candidates received the Entered Apprentice degree. Candidates came thick and fast so that it was necessary to hold almost daily sessions and in the short space of a few months this Lodge conferred degrees upon 517 candidates, 498 as initiates of Overseas Lodge and nineteen by courtesy. Many of the leading officers of the Army and Marine Corps received their degrees in this Lodge. Upon the return of the officers and members to Rhode Island the Lodge was continued and is stationed in Providence where it continues to work, receiving petitions only from those who served in the Great War. One feature of its meetings is that the officers wear their uniforms which they wore in Germany.

The Lodge brought back with it several very interesting articles: A German Bible printed in 1729; a Tyler's sword, taken from a Spartacist in Coblenz; a Masonic diploma of a member of the French Lodge stationed at Coblenz during Napoleon's War, issued by the Grand Orient of France in 1810, bearing the signatures of Napoleon and of Marshal Ney. The Annual Communication of this Lodge will be held on Armistice Day.

A MASON "RAISES" HIS GRANDSON

The great influx into Masonry of the virile manhood of our country has given to many lodges opportunities of having fathers make Masons of their sons and sons make Masons of their fathers; also, there are several instances of families of Masons consisting of a father and sons sufficient in number to officer a lodge and confer the degrees. Other unique conditions are even more numerous.

According to *The Illinois Masonic Review* a very unique ceremony was one that occurred in Chatham, just south of the Capital of Illinois, not long ago. Jethro Bunker, eighty-eight years old—who, however, was not made a Mason until he was sixty, which was in 1893—became Master of the Lodge in 1902. So that, when his grandson, George E. Bunker, petitioned the

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Lodge, this good old brother had the privilege of making him a Master Mason.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

The meeting of the above Association, which was held February 21-22, was no doubt the largest attended and most enthusiastic of all the meetings held so far. The reports for the past year showed such an improvement over previous years that it inspired every representative person with an ambition to return home with renewed vigor and push the work.

The Treasurer's report showed that the amount of money on hand and available, together with the pledges which were being fast collected, had nearly reached the sum of $700,000. Three States reported an assessment of $1 per capita upon their membership, which would make them 100 per cent: New Hampshire, Rhode Island, and Connecticut. The District of Columbia reported that every lodge had pledged $1 per capita without any action on the part of the Grand Lodge. Massachusetts reported nearly $100,000, and the representatives pledged themselves to underwrite it to the full extent of $100,000. Pennsylvania, Illinois, New Jersey, Michigan, and Iowa were among the States that showed very favorable results.

It was decided to issue a 100 per cent certificate to go to every Masonic body, without regard to any other certificates which they have or may receive, which has contributed $1 for every member upon its rolls. A great many Masonic bodies are already entitled to this new certificate, and many more will be entitled to it.

A satisfactory agreement was arrived at between the George Washington Masonic National Memorial Association and Alexandria-Washington Lodge No. 22 regarding the occupancy of the building, the storing and care of the relics etc.

An additional plot of ground, containing about twenty acres, was purchased. This will protect the site upon which the building is to be erected on all sides from any enforcements in any way, at any time.

The success of the work is assured, and in due time will be erected a Masonic Memorial to George Washington the Mason.

HAMILTON, ONTARIO, CANADA

The Scottish Rite Bodies of Hamilton, Ontraio, have fixed their fees for the degrees in the four bodies of the Rite at $310. This, however, includes life membership.

A MASONIC RING FOUND

A 14th degree ring with the name John W. Moore engraved therein has been found in a mail sack at Washington, D. C. If the loser will apply to the Editor of THE NEW AGE, giving sufficient proof of his identity, he will be informed of the name and address of the person who has the ring in charge, and can recover his property.

OUR FRONTISPIECE

We print as our Frontispiece for this issue of THE NEW AGE an early picture of Illustrious Brother Albert Pike in the regalia of the thirty-second degree.

It was originally published in a Masonic paper called the *Masonic Mirror-Keystone*, it having been drawn and engraved for that paper. The original engraving is entitled, Albert Pike, 32°, M. E. G. H. P. of the Grand Chapter, R. A. M., of Arkansas. As Albert Pike was Grand High Priest of the Grand Chapter of Arkansas in 1853 and 1854, the date of the picture is thereby determined, and we, therefore, have a presumably good picture of our late Sovereign Grand Commander at that early period of his career. He received the 33rd degree at a special session in New Orleans, April 25, 1857; was made an Active Member of the Supreme Council March 20, 1858, and elected Sovereign Grand Commander in January, 1859.

MANY AND HEARTY THANKS!

We desire to acknowledge with many and most sincere thanks the prompt and thoroughly efficient answer to our latest appeal for back numbers of the NEW AGE MAGAZINE. We have several times had to appeal to the brethren for help in this matter since there have been occasionally large demands for back numbers that we were unable to meet. Our experience, however, has taught us that we may make any and all such appeals with perfect confidence; indeed it would seem that many of the brethren preserve their back copies for use in the event of a demand for them. All of which helps amazingly.

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IN MEMORIAM.

GEORGE MARTIN CURTIS, 33° HON.·.
(Clinton, Iowa, Bodies)

Born April 4, 1844, at Chenango, New York.
Died February 9, 1921, at Clinton, Iowa.

WILLIAM HUSTON PRIOLEAU, 33° HON.·.
(Charleston, S. C., Bodies)

Born January 25, 1835, at Charleston, S. C.
Died February 14, 1921, at Charleston, S. C.

CHARLES HENRY JACOBSON, 33° HON.·.
(Denver, Colorado, Bodies)

Born December 9, 1852, at Wilson, New York.
Died February 20, 1921, at Denver, Colorado.

JACOB LAMPERT, 33° HON.·.
(St. Louis, Mo., Bodies)

Born March 6, 1856, at London, England.
Died February 19, 1921, at St. Louis, Mo.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 1–3°, $5.00; 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. The 4 volumes, $16.00. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau masons; An apology, so called; Beauties of Cerneauism, Nos. 1, 2, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Cerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 24 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 4 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 14, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919), each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10, (bound), each $5.00. Index to Vols. 1-10, $5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

Red Cross of Constantine, Proceedings, 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1870, 1878, 1884, 1886, 1886, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk. Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Address all orders and payments to JOHN H. COWLES, Secretary General, 16th and S Streets, N. W., Washington, D. C.

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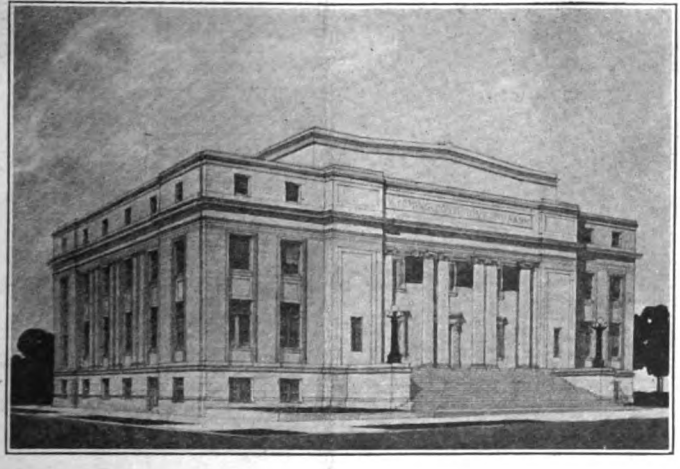
THE NEW AGE MAGAZINE



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THE NEW AGE MAGAZINE

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THE BIBLE UPON WHICH PRESIDENTS GEORGE WASHINGTON AND WARREN G. HARDING TOOK THE OATH OF OFFICE

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The New Age
MAGAZINE

VOLUME XXIX APRIL NUMBER 4

WOMANHOOD AND THE CRADLE OF DEMOCRACY

By WILLIAM H. THALER, PH.G., M.D., 32°

THESE are the days of rapid transitions. At no period in the history of our beloved country has there been an occasion so momentous in importance as the significant desire to establish more firmly the fundamental status upon which rests the idealism of our liberty-loving nation. It is not unusual for progressive innovations to come, often overnight; but such changes are usually concerned with the minor phases of our national activities. Manifestly it requires long periods of time, energy, and painstaking thoroughness to accomplish the really salient and essential matters concerning a nation's historical development. Woman's suffrage, for example, was not the outcome of any hastily contrived scheme, but rather the product of years of patient and deliberate constructive work on the part of noble-minded men and women who recognized the fallacy of the unjust correlation, which made of women a mere gewgaw in the scheme of "man's universe."

Woman, today, is admittedly a factor to be reckoned with, where matters of national importance are concerned; and so it seems quite natural that we should turn to the hands that guard the inception of our democracy—the cradle, when we seek to intensify the vigilance which is so essential at all times, in order to keep this cradle and its contents true to the plan of our forefathers who gave their all, in the process of rearing our infant nation.

Our national institution—America—may be regarded in much the same light as a bridge of superb construction, embodying the most durable requisites; but, obviously, it is not the span or upper portion of the structure which requires the most thorough watchfulness and guardianship, for any defects occurring in that section are soon observed and as quickly remedied. No; it is the foundation; the pier on which the main edifice rests, that should elicit from us our most zealous and scrutinizing attention; for mortal institutions, like material structures, respond very much to the same laws of decadence and retrogression through the influence of ubiquitous and ever-present undermining agencies.

The recent unpleasantness has taught us many lessons, but the most important one which was brought home to every true-blooded American, was the urgent necessity for the process of thorough Americanization. To the question: "Where does Americanization originate?" there can be but one answer logically contrived, and that is, of course, the common schools of our country; since Americanism goes hand-in-hand, and is part and parcel of all the common schools of our nation. Surely there is

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no more relevant place in which to instil the principles of honest and steadfast patriotism than in the public schools of our land. Time and again have we all felt the urgent necessity of emphasizing the inseparable link which obtains between true Americanism and the common schools, but the call at present is manifestly more pressing than at any time on account of the startling number of illiterates which have been revealed by recent investigations.

The question of higher education must needs remain always one of vital importance, but the most relevant deduction from our experiences in the past resolves itself into the recognition of the prime necessity for a common school education for all children in this country of proper age for the grades. These are the tender years in which psychology teaches us that the imprint of patriotism may be well imbedded into the malleable mind in connection with the traditional three R's. American women have always responded nobly to the call of all measures requiring the support of the home, and they will not fail to come forward now when America is urgently in need of their cooperation in this line of endeavor. There is no evading the issue, which, simply propounded, implies the giving or withholding of a square deal to the child of America as well as to the land which this future adult will inhabit and whose honor he will be called on to defend. We are not suggesting that a specialty be made of the study of patriotism, for the past has proven that where a common school education has been received, there has seldom, if ever, been any question as to the most genuine sort of patriotism being developed. It is only in the other places where children have been schooled and otherwise cultured that there has been a dearth of conception as to the real meaning of patriotism, and a paucity of information anent the significance of "Old Glory."

Experience in the past has taught the true American that unless the child has passed through the democratic atmosphere of a common school curriculum he is apt to accumulate garbled and distorted facts concerning American history that leave the adult's mind in a chaotic state when there comes the necessity for evaluating the price which has been paid for our liberty. And there is no denying that these moments do come particularly in times of danger to our national integrity, when much depends upon the appraisal which each individual American makes of the worth of his liberty in comparison to that which is enjoyed or rather tolerated by subjects of other flags.

Mothers give the best that is in them to afford a proper atmosphere for their little ones in the home; they make deliberate and heart rending sacrifices to keep these little ones free from diseases of the body. Is it not, therefore, of utmost importance to make certain that the little mind is permitted to develop in the healthy democratic environment which is the embodiment of all the aims and ideals of our national existence? Aside from the sentimental factor, there always remains the pertinent fact that, from the truly material and utilitarian viewpoint, there has yet to be found the alternative that will afford a fraction of the excellence and progressive value of the education offered by the common schools of the United States of America.

A soul immortal, spending all her fires,
Wasting her strength in strenuous idleness,
Thrown into tumult, raptured or alarmed
At aught this scene can threaten or indulge,
Resembles ocean into tempest wrought,
To waft a feather or to drown a fly.

—*Young, Night Thoughts.*

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THE "LOST WORD"

By Horace Parker McIntosh, 33° Hon.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."
—*Zechariah*, 4:6.

IN ALL AGES many earnest men and students have been concerned about, and occupied in, the search for a "Word" which it is agreed was lost at the time, and on account, of "man's first disobedience." In Masonic rituals there are occasional allusions to this "Lost Word"; indeed, it was a Word given to each Mason for purposes of identification—a Word whereby he might be known to all as a Mason. And since the loss of this Word, all real seekers, including Masons, have adopted "substitutes" to serve their need until the true word can be recovered. As an instance of this, let us, at the outset, briefly consider something that would seem to be a substitute for the said "Lost Word."

Years ago, the writer's father labored to teach him many things, and among them this, that men ought to value above all other earthly things the approval of good women. Aside from what he then said concerning this matter, my own studies and readings have led up to the conviction that, if the history of every great human failure or human success were probed to the bottom, there would be found there *a woman*—or perhaps two or more women.

Let us for a moment consider some of the recorded failures, and let us begin with the very first of them all. We find here that, if not wholly and altogether responsible for it, at least there was largely concerned in it a woman called Eve. Further along we read of one Samson who was called to be a judge, a leader and counsellor for the people of Israel; and we learn that he died a suicide, blind, and in slavish captivity to the enemies of God and of His people. Truly, a distinct failure! And at the bottom of it we find a woman called Delilah. Again, in the history of the Kings of Israel we read of one Ahab, the son of Omri, who did evil in the sight of the Lord above all who were before him, stirred up in his wickedness by Jezebel, his wife. And every one has read of the havoc and ruin wrought among men by Cleopatra, Herodias, Lucrezia Borgia, and others more recent.

In the line of successes, we read of one Samuel, the last of the Judges of Israel, who, when the people tired of the theocracy under which they had been living and desired a king to reign over them that they might be like their neighbors, by the command of God, selected and anointed one Saul, the son of Kish, to be king over Israel. Finally, calling together the people he showed them their king, gave an account of his leadership, and then, standing before them, he cried out: "Behold, here I am: witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" And in all Israel there was not found one who could accuse him of any wrong of any kind! A very pronounced success, and at the bottom of it we find a woman called Hannah, Samuel's mother, who dedicated him to the service of God before he was born, and reared and trained him for that service after he was born.

In the history of ancient Rome we read of two brothers called Tiberius and Gaius Gracchus, both of whom were beautiful and lovable in character, and who, at a very critical period, determined the course of the history of their country for their country's good. Another success; and at the bottom of it we find a woman—a widow, called Cornelia—their mother, who trained

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and educated them with painful and ceaseless care; and who, exhorting them to keep themselves pure and good, said to them, "My sons, each of you will one day desire to have a good and pure woman for a wife; and remember, if you would have a wife who shall be to you such as I have been to Gracchus, you must even be to her such as Gracchus was to me."

Coming down to modern times, there is in this country of ours a religious society called Methodists. This society is not more than about one hundred and fifty years old, and yet it has grown to great proportions and occupies a position of immense influence and usefulness; there is not a single intelligent man or woman in this country who has not heard of it and who does not know what it is. Is Methodism a success? Who will deny it?

Well, at the bottom of this success there will be found a woman called Susannah Wesley, the mother of John Wesley, the founder of so-called Methodism. Susannah Wesley was the wife of an English clergyman; she had a numerous family of children, to every one of whom she gave very careful attention and training. It was her custom to devote a certain day and hour of each week to each one of her children, on which occasion she called the child whose turn it was and, taking it away alone with her, she prayed with it and talked to it concerning its immortal soul. The turn of John Wesley always came upon Thursday in the evening. Later, when John had established his societies in England, it was believed to be necessary to hold meetings for prayer and praise and testimony and exhortation at some time in the week other than the usual meetings on Sunday, and John was called upon to set apart a day and hour for these meetings. And he appointed for them Thursday in the evening; and Methodist societies hold their prayer-meetings on Thursday evening to this day. Why Thursday? Well, you see John Wesley's mother had put a time-lock on him, so that *with him such a thing had to be on Thursday in the evening.*

Enough instances have been quoted to make our meaning clear and to make it appear that the admonition to value the approval of good women is and must be an excellent one, because, if a man really does value their approval, he will labor to deserve it; and naturally it must result in great benefit, not only to him, but also to all who have to associate with him. But, excellent though it may be, it is after all but a "substitute," and all substitutes, like the German food *ersatz*, may be filling, but they are not particularly nourishing. The Apostle Peter, in his first epistle, exhorts us all to "desire the sincere milk of the word, that ye may grow thereby."

Now, in some of the Masonic degrees, this word is said to be recovered, but it is set forth in symbols which every man is to interpret for himself; and to do this intelligently, he must think, and not only that—he must walk carefully and conscientiously in the light that he already has received and acquire a certain proficiency therein before he is or can be entitled to any further light. In other Masonic degrees we are exhorted to make the Holy Bible, that Great Light in Masonry, the rule and guide of our lives, conduct and conversation; and we are assured that if we do so, we cannot materially err. Then, Brethren, "Search the Scriptures, for in them ye think ye have eternal life." "To the Law and to the testimony!"

We soar to the stars of heaven and delve into the deeps of the earth in painful and wearying search for the "Lost Word," and all the while, if we will but consult the Law, we shall find Paul the Apostle saying (Romans, 10:8), quoting from Deuteronomy (30:14), "The word is nigh thee, even in thy mouth and in thy heart." Also, we shall find the Psalmist saying (Ps. 119:11), "Thy word have I hid in my heart, that I might not sin against Thee." And John, the Apostle, writes: "In the beginning was the WORD, and

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the WORD was with God, and the WORD was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

And now consider this scripture: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23).

Without doubt all of us have at some time seen a boy holding a small box; and perhaps the outside of the box was beautifully carved or painted or perhaps both; and as we were admiring these carvings and paintings, the boy pressed a spring, the lid of the box flew open, and up sprang a fierce, shaggy, horridly ugly little man; and seeing him, we forgot all about the beautiful outside of the box and remembered only the ugly *Jack*-in-the box.

In the heart of every unregenerate human being there dwells a Jack-in-the-box that may be styled the MaterialMan —the Animal Man—the Man of Passion and Prejudice and Selfishness—in short, the Man of Sin; and he is vastly fiercer and shaggier and more horridly repulsive than any other kind of Jack-in-the-box. Now, one may press down the Man of Sin, close and snap shut the spring lid, and decorate the outside with gentle courtesy and affable bearing and engaging manners and a careful observance of all the proprieties, until the world, beholding, is constrained to exclaim, "What a lovely Man!" But all the while the Man of Sin is within, and at some time when he least expects it the spring may be rudely struck or pressed, and then—up will spring the Man of Sin, as fierce and shaggy and horridly repulsive as ever! And then, people, forgetting all about the beautiful outside, will cry out, "Shocking! Take the horrid thing away!"

Brethren, the Man of Sin must come out! There is absolutely no safety, no freedom from exposure to the contempt and detestation of the world and to the displeasure of God so long as he remains within! More than this, of your own strength and volition you can not put him out! And so, realizing your hopeless condition, you may be led to exclaim with Paul the Apostle, "Wretched man that I am! Who shall deliver me from the body of this death?"

If you really desire to be delivered from the Man of Sin, hearken to the word of God by Malachi, His Prophet: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall come suddenly to His temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who shall abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap." And he will purge you as gold and silver and take the Man of Sin away!

And now remember that there can be in all Nature no such thing as a vacuum! Recall the parable of the man out of whom a devil was cast; and the devil, wandering to and fro, found no rest for the sole of his foot; and he returned to the place out of which he had been cast and found it swept and garnished, but uninhabited. "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first." Something better—some better tenant for the temple must be obtained and installed at once! Listen to the voice of the Spirit: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Open the door, then, and he will come in and take up his abode there, and thereafter your identification will be

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complete; for, no matter when, or how unexpectedly or rudely the spring may be pressed, instead of the Man of Sin, there will rise up the all-glorious manifestation of the Christ—the Spirit of Grace and Truth and Life—the "WORD" which was lost! And when this shall come to pass, you, the High Priest of the Temple, "may offer unto the Lord an offering in righteousness."

AN OLD ANTI-MASONIC STORY IN A NEW DRESS

By Joseph White Norwood

THERE is an ancient tale that has gone the rounds of Roman Catholic orders since modern Freemasonry agitated the Vatican, to the effect that Freemasonry was a great international secret society, the head of which was some devilish personage and the purpose of which was to overthrow all governments and destroy religion. It has caused only amusement among Freemasons even when given the seal of papal approval and when used to foment racial and religious hatreds helpful to the church that started it.

A recent version of it, entitled "The International Jew," has made its appearance in this country, and, what is most surprising, is being circulated and embroidered by the editor of the *Dearborn Independent*, a Michigan daily newspaper owned by Henry Ford, member of Palestine Lodge of Masons in Detroit. How Mr. Ford was induced to "stand for" this thing and back up his editor with his enormous fortune may be another story that will come to light some day.

What is interesting now is that any credence whatever can be placed in this obvious attempt to pursuade Americans into an anti-Semitic crusade such as Europe indulges in periodically. In this version, the American promulgators have eliminated references to Freemasonry to be found in the original Russian publication of 1905, but which the American Jewish Committee, which has issued an official reply to the absurd documents call attention to. The story as it appears in the *Dearborn Independent* and in book form issued by it, relates that the Jews of the world are now about to visit their vengence on all governments and on religion (Christian religion, of cousre) by means of their powerful international secret order, which has already overthrown the Czar and other potentates and now is sweeping Europe and is soon to sweep America with Bolshevism.

This diabolical plot is in the interest of the Zionist movement. Somewhere in French territory is the "headquarters" from which, in some mysterious manner, the "documents" were abstracted and in a roundabout way came into the possession of a woman who turned them over to one "Professor Serge Nilus," a Russian mystic, who incorporated them into his book, "The Jewish Peril," in 1905, from which come the the translations now amazing the universe.

From these translations it appears that the "documents" (without which it appears no well regulated plot can exist) consist of certain "protocols" secretly passed by "the Elders of Zion" in council assembled, telling how the Jews everywhere can turn the world and the hated Christian religion upside down. As above mentioned, for some reason best known to themselves, the parts of the "protocols" explaining the Freemasonic character of this great secret conspiracy and the role played therein by the "thirty-third degree" villains, has been expunged from American consumption.

It is barely possible the propagandists,

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one of whom is said to be one of the prosecutors of the Jew, Beilis, whose ecclesiastical trial for alleged "ritual murder" in Russia startled the world a few years back, thought Mr. Ford as a member of the Masonic fraternity, might smell a mouse. Otherwise the tale runs true to form. England is the object of hatred and Germany the loved champion of human rights in "Prof. Nilus's" opinion. The Jews are to leave England until the last for overthrowing the government because England has protected them.

All of which forcibly reminds us of another version of this fairy tale published by the *New World*, official organ of the Roman Catholic Church in Chicago, some eleven years ago. Therein Freemasonry was roundly denounced as "The Open Door To Damnation" and conclusively shown to consist not only of thirty-three degrees but of certain higher "black" degrees of the existence of which few persons, perhaps not more than half dozen in the world, knew anything at all. These were of course operated by Jews whose real master was the devil. Jews ran the Masonic Fraternity everywhere with the power of life and death over the other members and the fell purpose in mind of grabbing the world and destroying the true religion.

The author of this "Open Door To Damnation" article represented himself as "raised a Protestant" and as appealing to Protestants to be saved before it was too late. Copies were to be sent to all "ministers of the gospel," he said. In order to help along his pious intentions the Freemasons and Protestants saved him a world of trouble by reprinting and circulating the article by millions of copies. It was first called to public attention shortly after its publication in the Catholic magazine, by *Life and Action* owned and edited by a Freemason who saw that some 10,000 Knights Templar then meeting in Chicago got copies.

Recently one of these copies came to the attention of a Roman Catholic layman of national prominence and he referred it to the *New World*, unable to believe the thing really came from his own side of the ecclesiastical fence. In reply the eidtor of the *New World* wrote that the article had risen to plague them for over ten years; that it was written by a former editor and that he, the present editor had known it to be "a lie" and hoped his confession at this time would be taken as "atonement"—by his lay friend. It never seems to have occurred to this editor all these years to "atone" by "confession" to his dupes of fellow Catholics who have been allowed to read such rot. Much less does it seem any "atonement" or "confession" was ever to have been made by the *New World* to the Freemasons it slandered.

And this makes us wonder, why? Could it be possible that the *New World* was afraid of destroying the effect of one or two more versions of this same story which played some part in the Irish-American and German-American propaganda during the war and just prior thereto. Possibly it may have been mere coincidence that the "American Truth Society"—(not the Catholic Truth Society of course), founded in 1912 and presided over by Jeremiah O'Leary of Irish-American fame, came forth with an expurgated edition wherein "a great secret society" was to ruin religion and overthrow governments by British gold and craft. Instead of the Jews the bankers were the power behind the movement. In this case, a mysterious will of Cecil Rhodes, the South African millionaire, had been "discovered" which gave the details of the plot whereby America was to be bribed and bulldozed by the bankers into once more becoming a British possession, with J. P. Morgan and Andrew Carnegie as the leading villains.

The "American Truth Society" was organized to see that history was rewritten so as to tell the facts about British control of everything and everybody and to put the enemies of Britain, such as Germany and Ireland, into the proper light as saviors of humanity from

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this plot. The membership of the society wanted everybody a member, Catholic and Protestant (no mention of Jews) that would believe such rot.

While O'Leary was getting his German and Irish friends into his society and instructing them in the horrors of this British secret organization for their enslavement an individual by the name of Weinschenk organized an "International Information Bureau" in Washington, D. C., with this same old tale as the theme of weekly bulletins sent to German, Irish and some other papers and to various public officials, including President Wilson and congressmen.

Weinschenk said his initials were "F. X.," but it later developed he was the Frank H. Weinschenk who made nearly half a million dollars by colonizing a certain county in a western state with German emigrants. He admitted after his bureau was closed that he had studied his "bureau of information" methods abroad, was a good Roman Catholic and got much help from his religious connection.

The burden of Weinschenk's warnings was to beware of England as the home and head of a great secret society, namely, the Freemasons, who had designs on all governments and was working to overthrow religion. Weinschenk needed material, so he worked in the Jews, the bankers, Cecil Rhodes, Andrew Carnegie and others, demonstrated the fell intentions of the British and the purity and courage of Germany, the atheism and anti-religious fanaticism of France and the responsibility for all revolutions in the world (except the American revolution) by the Freemasons.

It would be tiresome, even did space permit, to recount the terrible details of what the British and Freemasons intended doing to "religion" and governments against which they nursed a secret grudge—according to Weinschenk, O'Leary, Nilus and his tribe. They can be found in full bloom in the encyclical "Humanum Genus," by Pope Leo XIII in 1885, where the devil is proven to be the Grand Master of Masons. Or they can be found with refreshing candor in the works of Robinson and Abbe Barruel in the eighteenth century—the one supposedly a Protestant and the other a Roman Catholic.

What the next version will be it is hard to imagine—it will take considerable inventive genius to concoct something fresh with which to clothe the old skeleton. Weinschenk was clever. When he found himself running out of material he was conveniently arrested and tried by Federal officials for lunacy—and proved to be perfectly sound in mind! O'Leary ran afoul of the sedition laws during the war and was arrested and tried, but not for lunacy. No one has ever discovered the whereabouts of "Professor Nilus," nor the mysterious lady who furnished him with the "protocols," nor the still more mysterious man from somewhere in or about Poland apparently, who furnished them to her, nor the man who furnished them to him and so on.

The German editor of the *New World* who wrote its version in 1910 has also disappeared. His successor, an Irishman, is the first to make a "confession" that it was known to be all a lie—and this confession was made to a fellow-religionist—not to the people who were slandered. This fellow-religionist having no hyphen in his American citizenship concluded to make the "confession" vicariously, so that his hands at least would be clean. It may also be significant that the American hierarchy has publicly denounced the Henry Ford articles against the Jews.

Verily, there seem to be some singular resemblances between anti-Semitic and anti-Masonic propaganda in the United States.

Every foul bird comes abroad and every dirty reptile rises up.
—*Abraham Lincoln, Letter to C. D. Drake.*

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AD CAPTANDUM VULGUS

By Herman Toasperm, 32°

IN THE February issue of the New Age, a paper to which the writer subscribes, being a member of the Northern Jurisdiction, the article, "Caricaturing the Clergy," struck me particularly forcibly. For some little time, within the confines of the industry, the writer has been waging a war against this particularly nasty and untrue method of securing laughs at the expense of Protestant ministers of God, and adding to the weight of influence of the Church of Rome. The writer holds no malice against the religion of the Catholic Church, the questions of dogma being perhaps just as logical as the faith in which my mother christened me, but against a grasping political system, that would prostitute all that the Protestant, Jew, Mohammadan, Buddhist or any other faith may hold most dear; to secure her own selfish ends.

"To catch the crowd" has ever been the motto of the motion picture industry. A remark that was attributed to one of the greatest motion picture magnates, when asked about certain very suggestive pictures, was, "We make pictures for the *masses* and not for the *classes*." One of the biggest female stars once remarked to me, in strict confidence, "We are the Woolworth of the show business."

The primary appeal of the motion picture is two-fold. In the city it is an appeal to the masses, the great preponderance of people who have just enough education to come within the scope of the compulsory education laws. The average educated man in the big cities, where good speaking dramas of merit are presented, rarely goes to a picture, unless of exceptional merit, such as "Passion," a marvelous drama of the life of Madame DuBarry, or "The Birth of a Nation." How can any man with real brains pass by a chance to see and hear such thespians as Forbes-Robertson, Ed. Sothern, Julia Marlowe in real dramas in favor of Theda Bara or Tom Mix?

But this great mass of people, with but ordinary education, with ideals fixed no higher than the satisfaction of food and clothing and a few dollars in the pocket, are fed what *they* want in cinema entertainment. And within these great cosmopolitan cities the Catholic element is in the majority either through sheer weight of numbers, or by virtue of a well-organized political system, as opposed to a broken organization of Protestants and Hebrews. To these people, to whom is *denied*, by Church edict, the privilege of reading many of the great literary masters, the movie makes a tremendous appeal. Particularly devoted is the class that formerly got its love scenes via Chauncey Olcott; and its blood-and-thunder through the Blaney melodramas.

To the smaller towns and rural districts the movie has come to supply the contact with big cities. Where the traveling company could not afford to present its plays, the movie house can show a picture that has just been shown in a big city for a rental perhaps of ten dollars; the equivalent—or better. The traveling company could not afford to show at less than a quarter minimum; the movie can profitably show for a dime. The cinema has come as a blessing to the small community; it affords relaxation, touch with the world and its customs, and eases the monotony of rural life. The screen is kept very clean in small communities due to the fact that the Protestant clergy and educators are leaders of thought. They are looked upon as leaders of thought, and are accorded the respect due to men of God and of education. As a rule the screen is quite free from "eat 'em alive" and sex plays, in these towns. The closing on the seventh day is ob-

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served to our knowledge in all but four towns in Delaware, Maryland, Virginia, North and South Carolina, Georgia, Florida, Alabama, Tennessee and Mississippi, all of which the writer has sold motion pictures in and is intimately acquainted with. We number many Masonic friends as theatre owners, and most of the theatre owners are men that command respect and liking of the community, and are church workers.

But the theater owner in the big cities is quite another personage. As a rule their word isn't worth a snap. Contracts disregarded and other evils put the honest man at a terrific disadvantage. The theater owner in the big town that is "too particular" about the cleanliness of what goes on his screen, is soon visited by the sheriff, and a neat notice tacked on his door. The people are demanding something a little off-color. The big city demands the wild west picture of murder and lust, drunkards and dance-hall scenes, blood and thunder serials, the triangle play, and the filthy propaganda picture, 99 per cent rottenness and 1 per cent moral.

We have our trade words the same as any other industry. One word is called "hokum." Briefly defined, "hokum" is a stock trick used for certain stock situations. "Pie-throwing" is hokum, because it never fails to draw laughs. "Uncovering of heads," "pulling up of sheet over head," "Doctor places ear against chest" are as necessary to indicate death as celluloid is to make film. The "hokum" to ease off the end of a picture is the "clinch fade-out" which is a way of indicating that the hero and the heroine will live happily ever after. Did you ever notice the "hokum" of reviving a dying person or one who has fainted with a glass of water? It immediately revives in *reel* life.

The backbone of the industry is the Jewish element. Let me not be misunderstood. Upon the ancient Hebrew faith my religion is founded. Many of their dietary laws, their commandments I try to follow. Not the particulary splendid Jewish people we have in the South, with two or more generations of freedom and culture. But the class of Jews who have abandoned their faith and who have placed themselves in contempt with their own people. The grasping, ignorant, uncouth class that have given up serving God and devote their entire time to Mammon. All races and faiths have their sore spots. They have evolved the "hokum" to please the *masses*.

The set "hokum" for religious incidents", is, for "suspense and dramatic action", use robed priest. Formal marriages, dramatic prison scenes, such as execution, attempts at expiation and other lofty themes demand the use of a fine looking manly character dressed as a priest. Heroines in distress usually cross themselves and pray to crucifixes. All dramatic scenes inside of churches must show robed priests and statuettes. In a current picture, "Earthbound," it is hard to distinguish whether the dramatic church scenes take place in a Catholic or an Episcopal church. If Catholic, it's all wrong, and if Episcopal, it varies from any church of that faith we have seen including the strict Anglican.

The "hokum" for marrying in haste, afternoon society affairs, and humorous themes, always calls for a Protestant minister. The writer has seen some particular vicious and unpleasant lampoons of Protestant clergy. A striking example may be found in the current picture, "The New York Idea." The heroine is about to be married to an old man, whom she dislikes. After keeping him waiting until 10 at night, she comes in to get married, and begins quarreling. A Bishop with robed choir boys, thinking the wedding about to begin, gives a signal for the choir boys to sing. They commence the line, "How sweet and peaceful, etc." The Bishop is pictured as an inane old man, in his dotage. This is hardly possible from any standpoint. In many other

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scenes he is posed as a pious hypocrite. We could give dozens of other cases One of the finest men we know in the industry deplored such things the other day, but admitted we were all helpless.

Ay, helpless! There is your answer.

If a few pie-throwing comedies were staged in Catholic churches, a few Catholic priests were made the butt of ridicule, and a Jesuit were pictured as an old man in dotage, the war would be on. The organized Church of Rome would rip the industry to pieces, forbid attendance, and force the producers to purchase absolution.

The better-class Hebrews soon stopped the characterization of the stupid Jewish comedian, through their efforts and control in the show business. Today you will find but few Hebrew comedians of the coarse type that was so frequently delineated on the stage. The last of the old school, "Ben" Welch, can hardly get a job. We have the Hebrew comedian today, but he isn't of the old school.

When the Masonic element of the country awakes from its lethargy and asserts itself, not only the picture producers, but the Church of Rome, will stand at attention.

By claiming that every person born of Catholic parents or of one Catholic parent, and the good, indifferent and bad Catholics counted, the religious census of the United States Government credits them with but sixteen million. There are over two million men, tried by their life and character, by men in the community in which they live that are good, Blue Lodge Masons. Against 36,000 Romanists accredited in Virginia, we have 28,000 Masons. And yet we stand like the craven that said, "Had I a sword of keener steel, but this —blunt thing!"—"And snapped and flung it from his hand."—But the king's son, sore distressed, picked up the broken sword and won the battle, by his rally.

Give them their ratio of ten Romanists to one Mason. Discount their "claimed" members, discount their terrific ignorant class, and look to the brains and leaders of thought that the Masonic fraternity can boast, Thomas R. Marshall, Judge Townsend Scudder, The President-Elect, Ex-President Taft, Theodore Roosevelt, who lives on, though his earthly home has crumbled, and then fling away the sword?

What Masonry wants, it can have! If we choose Ministers of the Gospel for high honors in our fraternity, let's honor and protect them. Not as suppliants pleading for favor, but as the mass of Protestants and Hebrews demanding fair play.

When Master Masons will stop laying most of their efforts upon parrot-like learning of a ritual, and bend their efforts toward the great lessons of Masonry; when we all learn that we must study Masonry, think Masonry, and live Masonry, then Masonry will be second only to the triad of man's life, God, Country and Home. And in so doing the triad will be elevated to a degree far higher in all men's estimation.

Masonry is the greatest power for good ever created in the finite mind, yet we use it as a play toy for idle hours.

Do we lack the greatest virtue in Life, Faith?

Shall we, too, say of Masonry, "But this, blunt thing!" And fling it from our hand?

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking.

—*J. G. Holland.*

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FORCE

By A. J. Hahn, 32°

THE THOUGHT that one small word is capable of expressing and implicitly containing the impelling power of *all* existence registers itself upon the mind with a sensation akin to awe. The summarization of life, its hopes, its aims and its practical realizations are due solely to the operation of a force or a combination of forces. Let us then study for a few moments the nature and a few manifestations of this underlying cause of the universe.

There are but few things capable of possessing, *per se*, a dual nature. A given subject is either one of two things—a cause or an effect. Indeed, often the correlation may be so very close that no distinct line of demarcation can be easily drawn . . . yet, the border exists. However, the term "force" may be either one or the other, depending upon the viewpoint taken; for example, a mechanical force exerts itself thereby producing certain results —a cause; the thought that directed the physical action, resulting in a mechanical force, is a mental power—a cause. In the former case, we see force as a cause and in the latter, the selfsame force is a result, an effect of a more primary cause. Therefore, as I stated in my premise, our topic is one whose subjective attributes depend upon the angle from which it is viewed.

Again, forces may be further classified as regards their specific state of being—potential or dynamic. If a stone is located on the edge of a precipice, its force is purely potential, that is, it possesses certain definite powers or capability to exert force due solely to its position. Now, let someone shove the stone over the edge of the cliff and the latent power is transformed into active, moving, kinetic energy—a productive force. Lest this brief article be taken for a treatise on natural philosophy, I must drop for the time a further discussion of the theories of our topic.

Permit me to quote here from *Morals and Dogmas:*

> Force, unregulated or ill-regulated, is not only wasted in the void, like that of gunpowder burning in the open air, and steam unconfined by science; but, striking in the dark, and its blows meeting only the air, they recoil, and bruise itself. It is destruction and ruin. It is the volcano, the earthquake, the cyclone; not growth and progress. It is Polyphemus blinded, striking at random, and falling headlong among the sharp rocks by the impetus of his own blows.
>
> The blind force of the people is a force that must be economized, and also managed, as the blind force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore the rifle and cannon and to weave the most delicate lace. It must be regulated by Intellect.

At this particular period of our country's history, the power of the force of thought is realized more keenly than ever heretofore. The United States has truly become the "great melting pot" of the world. In the pot, there is not only pure metal but also the dross and impurities. Whether the one becomes debased, or the other alloy is drawn off in ample time, depends solely upon this force of thought, synonymous with "the guiding Intellect."

Wherever we turn we hear of bolshevism, communism, etc. Every newspaper and periodical is crowded to overflowing with the pitiable condition of Russia and other European countries, due solely to either the above mentioned causes or derivatives of the same. The departments of our government are busily engaged in ferreting out the nests of the Red and abolishing his poisonous, death-breeding propaganda. What does all this signify? The unmeasurable strength, the unlimited power of the great force—*thought*. Were those aliens, deported a few

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weeks past, merely a conglomeration of human beings—and nothing more? *No,* and decidedly *no!* They were entirely and simply a collection of *dangerous, destructive and demoniacal thoughts.* And to what conclusion, if any, does this bring us? To me, it signifies that the force of thought is primary to all other forces; that before any changes in physical or mechanical force can occur, the transformation must take place *first* in the thinking medium.

Intellect is to the people and the people's force what the slender needle of the compass is to the ship—its soul.

Every immigrant landing upon these shores is a potential force; in him there is the power and force to become a highly efficient American citizen or—a bomb of destruction. If he is educated to realize that force must have a brain and a law, then he becomes a source of desirable, productive results, a kinetic force of advancement and betterment; but, on the other hand, if the ruinous force of revolutionary thought grasps his mind, then diametrically opposite is the result.

Thus we see that thoughts are living forces, mixed with the air we breathe. The wind carries and sows them everywhere; and do what we can to escape these invisible currents, we are yet penetrated and impregnated by them.

Not until it is indelibly impressed upon every man's heart that "as he thinks, so will he act" and that "only thought guided by truth and love can be productive of beneficial results" will any nation become truly great and lasting. History repeats itself; Rome, guided by debased thought, fell; Germany, piloted by self-centered thoughts—thoughts of greed and hate—has become a mob of political turmoil.

Then the question presents itself, "Where is the logical place for this great and simple education to be given its initial impetus?" The answer is almost contained in the query—*the home.* It lies in the hands of the mothers and fathers of the nation whether we are to advance or recede; their thoughts are reproduced in their children. In the sanctity of this abode, thoughts of love are predominant and the keys of truth open the door-ways.

FORGET YOURSELF

Forget yourself and be a man,
And do for country all you can
In time of need and deep distress;
Stand up and work and ne'er confess
You are a laggard in the van.

Throw out your line the world to span,
The good of all to be your plan;
With heart and mind of nobleness,
Forget yourself.

Now come and join the caravan,
With arms of brawn and face of tan,
And all together onward press,
And leave to God to judge and bless
Alike each true American,
Forget yourself.

—*Henry Polk Lowenstein,* 32°

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The Rose Croix

My Daughter, radiant with the blush
Of fair young womanhood's adorning grace,
In summer evening's twilight hush,
With filial love depicted in her face,
A lovely rose in perfect bloom
Presented me and sweetly said,
"What does it say? Can you assume
To picture thoughts by nature's beauties led?
What does it tell you? Are its petals soft
Indicative of gentleness and peace?
Their blushing tints, of filial love, which oft
The deeper grows as years of life increase?
Its subtile fragrance, can you not discern
The thrill its perfume o'er the senses cast,
Of pleasure, love and beauty, which we learn
To cull from nature's fields so rich and vast?"
"The rose, my Daughter, emblem of the dawn;
Aurora's loveliness, whose charms disclose
The dawn of light and truth, which rest upon
The holy gift of love all nature shows.
The greatest of her secrets, life and love;
Regeneration on its subtile power depends;
The rose's petals, like your own sweet nature, prove
Examples where love's power and beauty blends.
Its fragrance with exotic power filled
Exemplifies a mystery profound;
A subtile power by chemistry instilled
In everything where nature's laws abound.
Product of germination by the light,
Its influence responsive souls inspires
To seek its source by fancy's eerie flight;
The solar orb's regenerating fires.
Creative of the fertile germ whereby
Inheritance her bounteous gifts bestows.
To you its workings furnished the supply
Of that same filial love which deeper grows.
There is no death, for generation true
Perpetuates the forms of life and love
Which, in successive forms, themselves renew
And thus God's love and perfect wisdom prove.
Regenerated nature's emblems stand
In letters fair above the mystic sign
Of life's true emblem, carried in the hand
By Thoth, in Egypt's mysteries benign;
And with this beauteous rose, it typifies
Regeneration by the power of light;
Eternal life, by all that it implies
Revealed by Masons' mystic emblems bright."

—*Lewis A. McConnell, 32°.*

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The New Age Magazine

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NOTES AND COMMENTS

THE Y. M. C. A.

It is an old saying that "truth will out," which is now being again verified as the days go by, and gradually there is coming to light information concerning the splendid work of the Y. M. C. A. which was done unheralded, unadvertised, and without the hope of fee or reward, save that of the satisfaction that every individual worker must feel at the thought of duty well done.

The *Washington Post* of March 3 is authority for the statement that more than $4,000,000 has been granted former service men for educational purposes during the past year. Financial assistance has been granted to 71,625 ex-service men, of whom 11,604 had received, or were being given, educational advantages in colleges and universities. Plans are under way for the further extension of the national cooperative movement of the Y. M. C. A. schools, which includes at present 400 associations with 120,000 students.

In this connection let it not be forgotten that shortly after the end of the War the Y. M. C. A. turned over to the American Legion every dollar that remained of the War Drive Fund allotted to it, which fund was raised by the people of the United States for the benefit of men in the service, and that the American Legion is now using that fund for the purposes for which it was contributed; so that, whatever the Y. M. C. A. has done since is not being done with the war drive funds.

The Knights of Columbus had ten or eleven millions of this fund left over. It is now not very clear what they have done, or are going to do, with this great surplus which they have not turned over to the American Legion, or to the Government, or indeed to anyone else, for use for the purposes for which it was intended.

The Y. M. C. A., recently anathematized by the Pope, has been the subject of criticism by the Roman Catholics for a great many years, and severely criticised because, while Catholics were permitted to become associate members,

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they could not hold office or have the privilege of a vote on Association matters.

In the minds of the Romanists this is a terrible thing! But has anyone ever heard of any of them offering any positions of control in any of the Roman Catholic hospitals or asylums to any persons who were not Roman Catholics? While it is true that most of them have been built with money collected from the public—even a larger part of it coming from non-Catholics at that, the slogan being, "non-sectarian," for the benefit of everybody—yet all the controlling officers, and ninety-nine per cent of all the employees of these institutions are Roman Catholics. Things of this kind are always wrong—for the other fellow.

TAKE PARTICULAR NOTICE!

Under date of March 16, Bro. J. W. Hamilton, of whom you have all heard, sends to us an article concerning the Convention of The Public School Defense League of Michigan, held in Grand Rapids, Mich., on March 8, 1921. Let no one fail to read this article—it will be found to contain matter which every real American will devoutly and heartily approve, and will no doubt earnestly wish that he had been permitted to originate and say himself. It says in plain English precisely what we have all been thinking. This article, entitled, The Public School Defense League of Michigan, will be found elsewhere in this issue.

HOW THE FRENCH HANDLE SINN FEINERS

On the occasion of one of Lloyd George's recent visits to Paris, the lawless Irish in that city had made elaborate preparations for giving the British Premier an unfriendly reception, and had planned a mass (Irish) demonstration of a hostile character, but—

"The best laid schemes o' mice an' men
Gang aft agley."

The French Government very effectively put a quietus on the enthusiastic and ebullient Sinn Feiners. The ringleaders of the gang were called on by members of the Paris police force and were given the choice of voluntary internment or being compelled to cross the French frontier. Had they crossed the frontier it would very likely have been a case of jumping from the frying pan into the fire; so, of course, the result was there was no reception or demonstration by the Sinn Feiners, and the places that knew these lawless Irish knew them no more.

The U. S. Government might, with dignity to itself, justice to other nations, and fair play to its citizens, follow the example of the French Government and put a quietus on the troublesome and dangerous operations of Irish rebels in this country. If a number of hyphenate politicians and political demagogues were interned, we should promptly see the end of this Irish hullabaloo in the United States.

THE SMITH-TOWNER BILL

The *Publisher's Weekly* of March 12 contains a letter from a subscriber which we think contains a most excellent suggestion and ought to enlist a good many people in the active support of the bill, aside from most of the other reasons why it ought to pass. We quote the article in its entirety:

Would it not be a wise measure for the book trade as a whole to voice its approval and use its influence as a whole to have the Smith-Towner Educational Bill passed? Is it not one of the fundamentals of the trade to have two books read where one was read before?

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This important piece of legislation is one that will, as our correspondent suggests, help very fundamentally in making a wider reading public. It has in it the best suggestions that could be brought together by the educational leaders of the country for bettering conditions. It is not an attempt to centralize the entire control of our public schools in a Washington department, but to provide support for those who are endeavoring in their various States to improve the educational methods, and it will give aid to those who are facing the problem of illiteracy as revealed by the war conditions.

If there is a Department of Education established with a seat in the Cabinet which shall have under it all the various Boards and Bureaus that are now scattered about under different departments, it will create a center for progressive ideas in education that should greatly hasten the day when we shall be really supplying education to all the people. Such a consummation is most devoutly to be prayed for by those who write, make or distribute books, and the bill should be supported by individuals of the book trade and through their national organizations, as it is already being supported by the General Federation of Women's Clubs, the National League of Women Voters, the Parent-Teachers' Association, and the American Federation of Labor.

AMERICA'S MAKING

A great civic festival, "America's Making," will be held in New York City next October, in which the schools of the metropolis will take an active part. The celebration in the schools will be from October 1 to 14, followed by pageants and exhibits in the Seventy-first Regiment Armory from October 15 to 30. Dr. William T. Ettinger, superintendent of schools, has issued to all members of the supervising and teaching staff of New York, a general circular giving complete details as to the participation of the schools in the festival. He stresses the study of what American civilization comprises, and what races were chiefly responsible for each element in the national life. Each school will be asked on May 1 to report to its district superintendents what contributions to American national life the pupils and teachers have ascertained to have been made by each racial group. In the report asked for, the authority or source of information for each statement is to be quoted as to book, page, and author.

The festival is the joint work of societies, schools, libraries, museums, and citizens. Contributions to American life will be grouped according to the lineage of the citizenry of the nation: Dutch, English, Scottish, Welsh, Irish, French, Hispanic, Swedish, Danish, Norwegian, German, Magyar, Finnish, Lettish, Jewish, Italian, Polish, Czecho-Slovakian, Jugo-Slavic, Russian, Ukrainian, Greek, Lithuanian, Portuguese, Rumanian, Near Eastern, Far Eastern, African.

Speaking of the purpose of the festival, the New York *Evening Mail* says:

"America's Making" is a festival and exhibit celebrating from the earliest times to the present the contributions of immigrant races to the development of this republic. It aims to impress the great idea of American unity and the broad meaning of the national motto "E Pluribus Unum." It designs to teach the later immigrant, as well as all people, his respectable share in our material and civic prosperity, to remove unbecoming condescension of earlier toward later immigrants, and to dislodge new immigrants' consciousness of such condescension. It aims to promote the civic equality proclaimed in the original document of our nation, the Declaration, and emphasized by leading Americans from 1776 to 1921.

It intends an increase in the spirit of brotherhood and good will, an abatement of radical animosities aroused by the World War. It proposes a closer relation between public education and the large problems of citizenship. It plans to promote a more perfect American union, an increase in the blessings of peace, of prosperity, and of the general welfare.

Only the American flag will be used at the festival. The adult societies participating have agreed on this point—an important point, by the way! "Old Glory" is the only symbol we need to display of our national unity. Such pageants as "America's Making" are well worth while in a great cosmopolitan

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community. They make for patriotism and good citizenship. They impress upon single social groups the importance of other groups in the life of the Republic.

A CANNY SCOT ON CONDITIONS IN IRELAND

"O wad some power the giftie gie us to see oursels as ithers see us."—*Burns.*

"A chiel's amang ye takin' notes, an' faith, he'll prent it."—*Burns.*

When two people or peoples engage in a struggle for the mastery in politics, religion, or questions of vital import to the body politic, it becomes difficult, at times, to judge between them as regards the merits of the controversy. Friends or relatives of the contestants find it hard to be impartial. It takes some outside, dispassionate observer to see things in their true relations and proportions, and weigh them in the balance of hard, cold common sense. We have in Ireland what amounts to a state of rebellion against the British Crown, or, to speak by the card, "a revolution by assassination" on the part of the Sinn Fein—the disaffected Irish Catholics of the South and West of Ireland. In the North, in Protestant Ulster, we see an unswerving loyalty to Great Britain, on the part of the majority of the people, who are perfectly content with their adherence to the British Empire and willing to set up a parliament in the north according to the provisions laid down by the recent law granted by the British Parliament. Great concessions for home rule were granted by this law, but the Catholic party in the South and West seemingly will have nothing to do with it, and refuse to set up a parliament for the peaceful government of the country. They will have all or nothing, and by all is meant a republic absolutely free from Great Britain, a republic dominated, to a greater or lesser extent, by clericalism; a republic of parochial schools. The English people, of course, cannot grant such a separation as this. To have a foe on its flank, free to conspire with foreign governments inimical to England, is asking too much. Ireland, as we have stated in a previous editorial, is, and ever will be, the Achilles heel of England, the vulnerable point of attack. Again, what kind of treatment would it be to hand over loyal Protestant Ulster to the domination of its deadliest foes of the South and West? Ireland may eventually be transformed into a dominion government like Canada, but never into a perfectly independent republic with its own army and navy, free to make war on whomsoever it pleases. "Those whom the Gods wish to destroy they first make mad," says the ancient Latin apothegm. And this seems to be the condition of affairs in Western and Southern Ireland. We are not excusing the reprisals of the Black and Tan forces, but is it not asking too much of human nature not to retaliate when assassinations are made the order of the day by the Sinn Fein? Some of the Irish papers of the United States compare conditions in Ireland with those in Belgium during the German occupation. But the comparison is not a fair one, for Ireland was not invaded and occupied by a foreign foe that sought to impose its ruthless will on the people. Ireland, on the contrary, was in a peaceful and most prosperous condition, with a wonderful trade with Great Britain, until the Sinn Fein began their murderous campaign. The British Government before the World War (and since) was making every effort to accord home rule to Ireland, within the restrictions noted above. For the past forty years many remedial laws were passed by the British Parliament for the betterment of the Irish people. In some respects they were given more concessions than were granted to England, Scotland and Wales. Industries were flourishing in the North, and agriculture was flourishing in the South. In

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fact, everything was tending to a peaceful solution of the Irish problem. An impartial observer of conditions in the Emerald Isle (rather should it be called today the *Red Isle*), Sir John Foster Fraser, a canny Scot, has recently given his opinions of Ireland in the *New York Times*. Some of his conclusions are so novel and startling that we quote as follows:

I am neither an Englishman nor an Irishman, but one of those cold Scots who would rather have a solid fact than a brilliantly written column of fiction. Nor do I find it within my province to defend the British Government, which has its failings like every Government on the face of the earth. When I was in Ireland recently I spent most of my time with Sinn Feiners, old-fashioned Home Rulers, some fervid Ulstermen and friends who disliked the whole lot of them, not excluding the representatives of the British Government.

What is the situation today, and what will be the development within the next few months?

The idea of a republic is abandoned by all the responsible leaders of Sinn Fein in Ireland. That is an emphatic statement to make. If it causes surprise, I frankly confess I was surprised myself. I know there are ardent revolutionaries, men like Mr. Michael Collins, Chief of the Irish Republican Army; many eager young Irishmen fighting on the hills, who declare the fight will never cease until a republic has been proclaimed, and there has been severed the last link which binds Ireland to England. But in my conversation with numerous responsible Sinn Feiners I did not meet one who wanted a republic as that system of government is usually understood.

Two reasons were advanced for this apparent change of front—one I think rather self-deceptive, one very true—but there was a third not mentioned but implied, which had an important bearing.

The first was that Ireland had demanded a republic, seeking the utmost in order to get a great deal in the bargaining with the Government at Westminster, but now she had nearly obtained all she wanted in self-government she did not desire to stand alone, isolated from the British Empire.

The second reason was significant. Among the Sinn Fein champions the Transport Workers' Union—the strongest body of trade unionists in all Ireland—has the most direct collective force. The T. W. U. is well organized and it works like a machine. Within recent months the rest of Sinn Fein has been given to understand that the strength of the T. W. U. is thrown in favor of setting up a republic merely as a stepping stone to the T. W. U. establishing a soviet government.

The Irishman is really a conservative; he has a belief in authority; he is an individualist, and it has given the business community and the farmers a shock to learn that even if they did break the alliance with England they would have to face another civil war, when the Bolshevist section of the country would try to grip the reins of power and make Ireland a little Russia with a soviet administration.

And the third reason, which was implied and not asserted to me, was the fear that with the Bolshevist convulsion, which would follow separation from England, the unparalleled prosperity of Ireland at the present time would end. For the phenomena is that while many parts of Ireland are antagonistic to England, the agricultural trade with England is today better than ever. Plenty of money is coming into the country; the bank balances were never so excellent as now, and the Irishman, a shrewd business man as well as a Sinn Feiner, is thinking of his market and his banking account, so that while critical about the Englishman he is in no mood to be ruined by the Bolsheviki.

This aspect does not appeal to most of those who compose the Irish Republican Army, numbering 40,000 on paper, but in actuality about 8,000, made up of farmers' sons, clerks in the rural towns and a few of the younger priests. They are a mobile force, know the localities in which they operate and are frequently successful in ambushing Crown forces.

Six months ago they were the dominating factor in the South and West. Whether they terrorized the inhabitants or not, there is no question that anybody who was antagonistic to their aims was shot. If the Crown forces have not so far been successful in breaking up the I. R. A., they have certainly corralled them into particular districts, so that now in the other areas there is a greater freedom in the private expression of opinion without so much fear of assassination.

As an offshoot of the I. R. A. are the gunmen, whose business it is to "remove" officials. These gunmen are known to the authorities. Although I was rather chary in accepting the Dublin Castle statement that they were "on the run," I got corroboration from

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Sinn Feiners themselves that these gunmen are in dire straits, being harried from pillar to post and never able to sleep more than one night in the same place.

The killings by these gunmen have been denounced by some, but not all, chiefs of the Catholic Church. I doubt, however, that even threats of excommunication by the Church would have much success in restraining the determined men.

The British people are sickened of the whole Irish imbroglio and is in a mood to practically concede anything except having an enemy country on their flank intent on harm. Knowing this and recognizing that the independent republic idea had been abandoned, I made it my business to discover how far the responsible Sinn Fein leaders wanted to go short of a republic. I found that what would content them was what is called Dominion Home Rule—complete control of legislation for Ireland as is exercised in the Dominion of Canada. Though I know I will be contradicted, I have absolute reason for declaring that this would satisfy Mr. De Valera, Arthur Griffiths and others, and that they have been doing their utmost to induce the British Government to agree to concessions which could be declared to satisfy Irish aspirations and at the same time "save their faces."

SIR MOSES EZEKIEL

Sir Moses Ezekiel, whose home was in Richmond, Va., but who had for some years been residing in Italy, was probably one of the best of American sculptors—if not the very best. After a long and honorable career in Italy, where he had been initiated into Masonry and taken most of the Masonic degrees, he recently died and his body was brought to the United States and was interred at Arlington on March 30, the services being conducted by Washington Centennial Lodge No. 14, of Washington, D. C.

On the evening of March 30, a memorial service in his honor was conducted at the House of the Temple, 16th and S Streets, N.W., under the auspices of the Arlington Confederate Monument Association and the Daughters of the Confederacy, whereat were present many distinguished foreign diplomats and visitors and many distinguished Masons, the Presiding Officer being Mrs. Marion Butler, Vice Chairman A. C. M. A., and where the following program was rendered:

Invocation
RABBI ABRAM SIMON

Sir Moses Ezekiel as a Mason
HON. GEORGE FLEMING MOORE

Sir Moses Ezekiel as a Sculptor
MR. HENRY K. BUSH-BROWN

Music

Caprice Heroique ..... *Joseph Bennett*

MISS CHARLOTTE KLEIN

Sir Moses Ezekiel as an American and a Southerner
COL. ROBERT E. LEE

Sir Moses Ezekiel as an Adopted Son of Italy
HIS EXCELLENCY, SENATOR VITTORIO ROLANDO-RICCI
The Ambassador of Italy

A Poem
MRS. MARIETTA MINNIGERODE ANDREWS

AMBITION

That indomitable something that grasps the Soul of man and inspires it with a determination which knows no failure, and enables him to see ultimate success with clearness of vision.—*J. Lawton Hiers.*

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THE PUBLIC SCHOOL DEFENSE LEAGUE OF MICHIGAN

AT THE convention held by the Public School Defense League of Michigan, at Grand Rapids, Mich., on March 8, plans were devised whereby an educational campaign will be conducted to put the school amendment over in 1922 by an overwhelming majority. The amendment reads as follows:

"From and after August 1, 1924, all children residents of the State of Michigan, between the ages of seven and sixteen years shall attend a public school, until they have graduated from the eighth grade."

To us it seems impossible for any man to assert that he is in favor of American institutions while refusing to associate himself with them, or give them his moral support. For instance how could a citizen claim he is loyal to the court system of this country if he insisted on the establishment of a Sinn Fein court in America, and used all means fair and foul within his power to influence his fellow citizens to make use of the latter and ignore the former. Such action would be on a par with the State establishing a system of public schools in order to insure an intelligent electorate while other interests sought for reasons best known to themselves to supplant the State institutions by a system of private and parochial schools. If the interests referred to understood and believed in the principles of true democracy and in addition were the exclusive possessors of ideals superior to those inculcated in the public schools, they would surely long ere now have insisted on the inclusion of these ideals in the curriculum of the public schools, so that equal benefits might be insured to all our children. If it be the case as is boldly asserted by these interests that contact with the spirit of democracy engendered in the public schools of America will prove inimical to the religious beliefs of the pupils, is this not tantamount to an admission that there exists a conflict between democracy on the one hand, and the aforementioned interests on the other? It cannot be denied that powerful interests have long been most assiduously and determinedly working to discredit our public school system in the eyes of the people. That they have in a large measure been successful in certain directions has been due to the apathy of those who possessing the inestimable privilege of the franchise have steadily refused to intelligently exercise the same for the highest public welfare in that matter of supreme importance to succeeding generations the education of the child in our midst.

With reference to the proposed Lee-Johnson-Kelly-Frincke-Gallagher bill for the State supervision of private and parochial schools, is it not a striking fact that a bill much less drastic, both in tone and effect, was only two years ago vigorously opposed and finally assassinated by these same highly esteemed leaders in the educational world? Again it seems passing strange that both legislature and public officials can be induced to overlook almost entirely the cardinal principle of absolute separation of church and state embodied in the Constitution of our great Republic. The duty of society to our future citizens is to insure equality of opportunity to all in the matter of preparation for the great struggle for existence that lies ahead of them when school days shall be a thing of the past. This has particular reference to the formative period in the life of a child when its plastic mind ought to be made free from the spirit of narrowness and bigotry that is undoubtedly fostered by the teaching of creedal and dogmatic sectarianism in schools and by teachers set apart for no other purpose. One of

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the stock arguments advanced by the parochial school supporters is that morals and ethics cannot be taught in the schools without religious instruction. If such were the case, it would surely follow that the product of the parochial schools alone would be moral in their conduct and ideal in their behavior! Such a contention is, on the face of it, worse than a gross absurdity. When hygiene was added to the public school curriculum it was demonstrated to the pupils that alcohol would cook raw beef. The logical conclusion was that the consumption of alcohol, if carried to a certain point would result in the destruction of the human stomach. This naturally led to the deduction that the infringement of natural laws was inevitably followed by the punishment of the offenders. With the exception of the second commandment, the entire decalogue is taught, demonstrated and practiced by the public schools. The exception referred to condemns the worship of graven images, and provides for the punishment of offenders, even unto the third and fourth generations. Much of the time that should be devoted to instruction in the three R's is wasted in imparting un-American and harmful teaching. The bill calls for stringent supervision by the superintendent of public instruction. Not only is this impossible of accomplishment but even to attempt it would be unconstitutional. You cannot place an avowedly religious institution under state supervision without consummating the marriage of church and state. Suppose for the sake of argument that such supervision were possible and these alleged knowledge factories were running on the full time schedule required by the public school curriculum, namely five hours and fifteen minutes per day, and let it be further supposed that the knowledge imparted was on an equality with that obtaining in the public schools, then why not call all of these institutions public schools and be done with it. For, mark you, if the separation of church and state be strictly adhered to in this matter, then immediately the State undertakes supervision of parochial and private schools, all religious instructions during regular school hours must cease therein. But the joker in the bill is this, that *no mention is made of the text books to be used in the camouflaged private and parochial schools.* Surely if the teachers therein must, according to the provisions of the bill, have the same qualifications as those in our public schools, it is not too much to ask that the children shall no longer be taught that Charles Carroll, Father Marquette and Father La Salle were superior in character and in patriotism to those noble products of the little red school house George Washington, Abraham Lincoln and Ulysses Grant. The parochial school authorities are demanding until (it must be the year of grace) 1925 to have their teachers duly qualified. This is an admission of present incapacity. If they are not now qualified to teach, why should they be permitted to foist their ignorance upon the innocent victims who must of necessity suffer from such a handicap in after years. That parochial school training is a handicap is capable of demonstration when you consider that such schools have never yet in the history of our country produced a president or vice-president of these United States. In conclusion, why should any parent or guardian be permitted to saddle a single future citizen with such a handicap. The Lee-Johnson-Kelly-Frincke-Gallagher bill is the "swan song" of the opponents of the Smith-Towner bill. Inexorable as fate itself is that rising tide of public opinion that is sweeping our land from Washington to California, a tide that we prophecy shall not ebb, until it has swept away every institution that is opposed to that spirit of true democracy which alone can make us a nation fitted to take our place as a leader among the civilized people of the earth.

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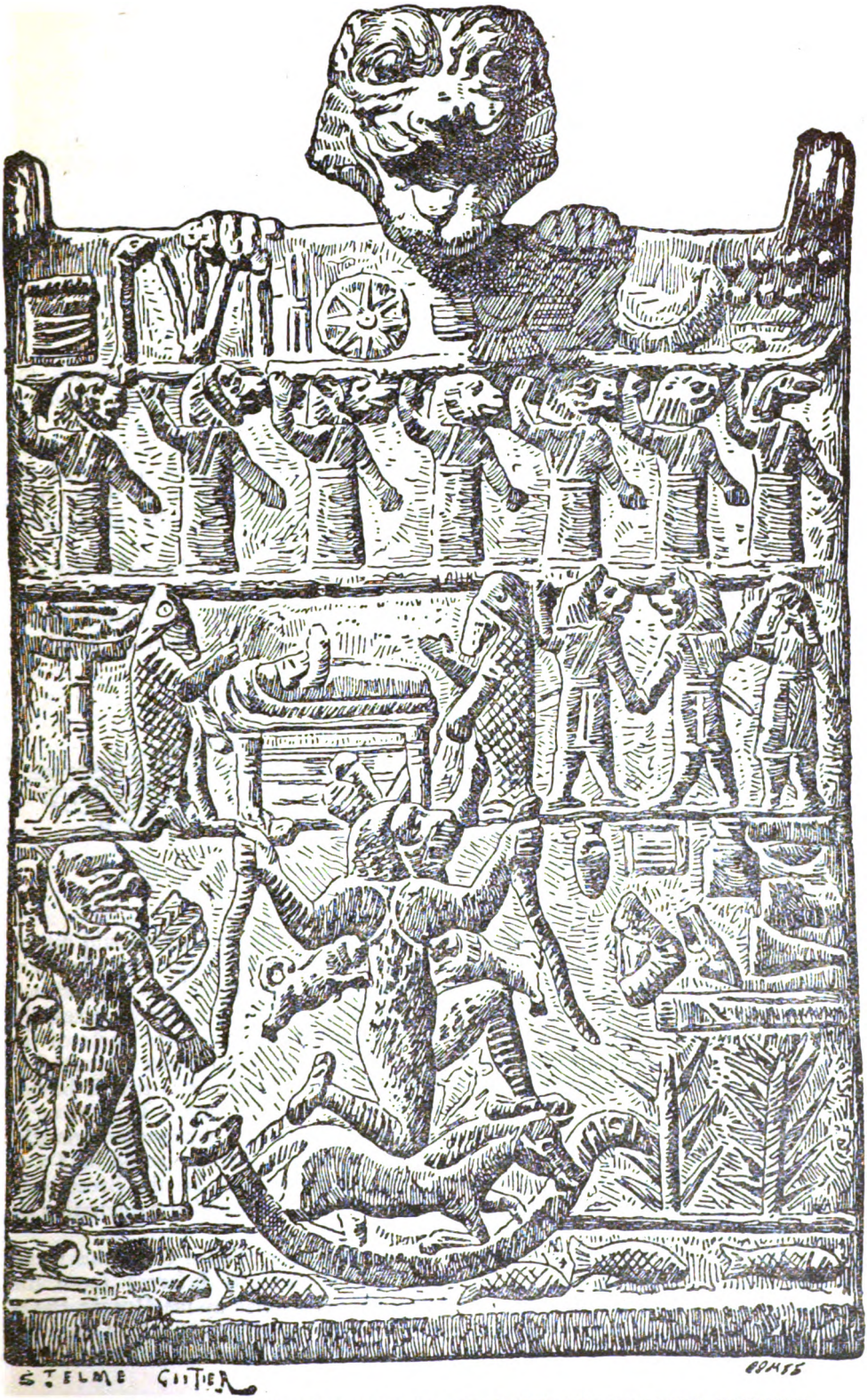

BABYLONIAN BRONZE PLAQUE, NOW IN THE PARIS BIBLIOTHEQUE NATIONAL
From a French Archeological Journal

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THE MASONIC LODGE

ARE ITS INSPIRATION, ITS FOUNDATION, AND THE BASIS OF ITS SYMBOLIC DEGREES ASTROLOGICAL?

By Frank C. Higgins, 32°

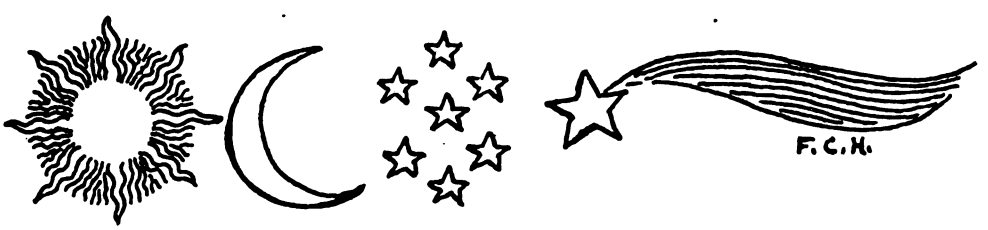
(*Concluded*)

III

IF, OF ANYTHING mundane, it can truly be said that it represents the "exaltation of Matter," it is of the symbolic arrangement and the dramatic action of the Masonic Lodge.

It is my contention that I have correctly assembled the really ancient foundations and that, from their consideration, those who have regulated the precise symbolism and ritual of the Lodge, as they survive to us in the present day, have ordered that which so excites our admiration that it should certainly arouse our most lively curiosity.

There can be no doubt entertained, upon examination of the following and final diagram, that the plan of the Lodge is based upon the Chaldean *Ilu* Cross and its various numerical and astrological polarities. In fact, the importance of the symbols of the Sun, Moon, Seven Planets and the "Blazing Star" in Masonry has a pointed astrological significance.



Here we have the whole field of human experience in the world laid out on the ancient astrological plan. We perceive clues in our Zodiacal and Planetary signs as applied to their ancient philosophical and mythological correspondence, and, above all, to our most important "Cosmic Man." In a number of cases, the numbers tell their own story when we bring to mind the particular parts of the ritual in which those numbers appear and the Masonic significance imparted to them. The Masonic rescript with reference to the Lodge floor is that it be one third longer from East to West than it is from North to South. This, at once, provides the 3 x 4 dimensions which constitute the double Pythagorean triangle. That each of the divisions dedicated to the Astronomical factors should be 3 x 4, also accords with the use of this figure for the same purpose, on the Breastplate of the Jewish High Priest. As I have written, in a less extended explanation of this system:

"At least five of the cardinal points of direction are alluded to in the ritual of the Blue Lodge degrees, leaving three to be naturally inferred from the presence of the rest. We thus have a central space occupied by the Mosaic Pavement and its symbolic ornaments and eight surrounding divisions, which we may enumerate by "Boxing the Compass" to include North, Northeast, East, South-

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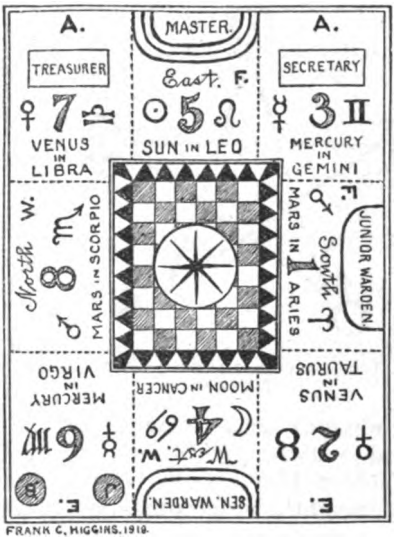
east, South, Southwest, West and Northwest.

"We notice that the numerical factors add 'Nine' or three-times-three, in every opposing direction."

The synthetic "Nine" may be inferred to occupy the center, as the "Fire" upon the Altar. The stations of the officers are very marked. The Sun in *Leo* is that of the Master in the East; the Moon in *Cancer,* that of the Senior Warden in the West; and Mars in *Aries,* that of the Junior Warden in the South *Libra,* the *Balance,* is the appropriate station of the Treasurer, while Mercury in *Gemini,* the *Thoth* of ancient Egypt, is the logical scribe or Secretary. The numbers Three, Five and Seven in the East have their symbolic correspondence, while those on the opposite side, referred to the figure of the "Cosmic Man," fully account for their appropriate position, West of the Altar, facing the W. M.



The Astrological Lodge

The signs of *Virgo* and *Taurus* are both "Earth" signs and therefore the former, relating to the "Great Mother," is most appropriately at the entrance between two "Water" signs. It is a curious fact that, in the allotment of the sons of Jacob to the twelve signs of the Zodiac, the sign of *Virgo* fell to the tribe of *Naphtali. Virgo* is represented in Astronomy as bearing in her hand a Wheatsheaf, called by the Hebrews a *Shibboleth,* from the verb *shabal,* "to grow," and, in the center of this minor constellation, glows the bright star *Abib* (Spica Virginis), which gave its name to the month of the Passover, now called *Nisan.* As the Earth sign *Virgo,* is the place of birth, so is the Earth sign *Taurus,* that of final return to dust. The fact that all of the planets have their appropriate metallic symbols is also of supreme interest.

The correspondence of our degree work with the age-old Astrological significance of the various signs and symbols, is too pointed to admit of the slightest doubt. As I have said before, it is necessary for the student to know this degree work, especially in the dramatic form in which all the details are given physical expression, as in Scottish Rite work and in New York Lodges. Then if he will carefully follow the work and bear in mind the particular sections of the Lodge in which the various episodes transpire, with reference to the Astrological significances of their herein-given Planetary and Zodiacal symbols, as conveyed by accepted authorities, he will be amazed at the light which will burst upon his vision. I shall give a number of these Astrological attributions derived from the compilations of one of the most famous and conscientious students in the United States, Brother Howard Underhill, assuring the reader that these are not merely mystical imaginings, whatever their origin, but are drawn from sources antedating all modern history.

The North, or "place of darkness," the natural abode of one wandering in blindness and poverty of spirit, is presided over by the Zodiacal combination of Mars in *Scorpio.* It is a peculiar fact that Mars, the Warrior and combatant, has always been accepted as the peculiar representative of humanity. His cabalistic sign is the *Pentagram* or five-pointed "Blazing Star"; and the significance of the *Pentagram* lies not only in its crude outline of the human proportions, but in the fact that its five rays are emblematic of the five planets, Sun, Moon, Mercury, Mars and Venus, governing *Atma, Buddhi, Manas* and *Kama* in the human composition.

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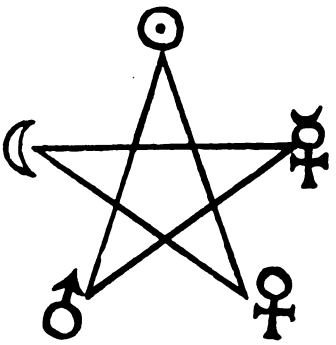

The Pentagram, a Symbol of Mars, The Man

The ***Pentagram*** also possesses ten angles of 108 degrees each, emblematic of the Ten *Avatars*, or reincarnations through which every Adept was supposed to travel, from Fish to God, in imitation of Vishnu. It has retained its place as representative of both the planet Mars and Man from most ancient times.

The regeneration of a member of the human family from a condition in which he is under the influence of Mars in *Scorpio* to where he partakes of that of Mars in *Aries*, and, succeeding that, of the Moon in *Cancer*, and the Sun in *Leo*, together with the dangers which beset him from the adverse planetary influence of Mars, Jupiter and Saturn, may be gathered from even the most superficial reading of the astrological attributes of those symbols. Are not *Aries* the "head" and *Scorpio* the "sexuality" of the "Cosmic Man"? They are certainly the "Golden Fleece" and "Roman Eagle" of classic significance. An Eagle, from the neighboring constellation of *Aquila*, was substituted for *Scorpio* by the Romans, on account of the latter being a malefic creature. It was the ensign of the Roman armies in honor of *Mars*, as God of War.

Let us then assume that we are dealing with the initiation of a candidate who, for the purpose of demonstration, shall represent the character dominated by *Mars*. What does Astrology say of him?

Mars expresses, among other things, force, energy, courage, activity, fearlessness, self-assertion and aggressiveness. Dependent on his place and aspects, he may be forceful and combative for the right, or cruelly selfish and destructive for the wrong. The most aggressive *soldiers, iron and other metal workers, are ruled by Mars. Nearly all the mechanical trades are under his dominion,* while last but not least, the "exaltation" of Mars is in the sign of *Capricornus*, the Goat. Mars, in the sign of *Virgo*, indicates a practical, energetic trend in the mind with some ambition, tact, shrewdness, discrimination. There is ability for scientific work, and he excels in practical details. Unless under very good aspects, the native should not branch out for himself, but work in the employment of others. Mercury in *Virgo* is the psychopompus Hermes, conductor of souls through the underworld. Mars in *Scorpio* ordinarily indicates a person who is proud, self-willed but ambitious and of practical executive ability. A hard worker, takes great chances and often accomplishes much. The mind is quick and keen and enters into any matter of interest to the native. *A good position for the engineer. The principal illnesses of Virgo are bowel complaints.* Ill dignified, however, the Mars native is rash, cruel, contentious, disagreeable. Will lie and steal with little or no provocation, and may be treacherous, murderous, inhuman, lustful and obscene. Quarrels, accidents and misdirected energy in various ways are common to him. Next to a bad Saturn, a bad Mars is the worst person in the world. Mars seldom tortures his victims; he kills them outright.

Mars in *Libra* is the home of "sacred" love, indicated by Venus, and develops capacities for friendships and companionships unattainable in any other sign. *If afflicted, is in danger of disputes, rivalry and jealousy.*

Mars in *Leo* acquires strength of will, good character, an honorable, candid disposition, sincere, conscientious, and becomes generous, social, warm-hearted and affectionate.

Mars in *Gemini* has mental force, courage, resources and combativeness. The mind is quick, practical, ingenious, of good perceptions and quick in decisions. *If afflicted, the native may offend by plain speech.* Accidents to hands, arms or shoulders may occur.

Mars in *Aries* is the good aspect of that which is only evil in *Scorpio*. Well dignified. Mars is manly, frank, open, honorable, generous, fearless, imperious, combative, physically strong, an active leader and a hard fighter. *He will stand for what he considers right in the face of all opposition.* He represents parental love, love of family and love of country. Mars people will manifest hatred towards any one or anything which disturbs them.

Mars in *Taurus expresses firmness, patience, strength and perseverance.* In *Taurus, form and constructive elements are accentuated. Ill dignified, the native meets with enmity and opposition, and often suffers from throat afflictions.*

Mars in *Cancer* is marked by increased forcefulness and desire for *traveling abroad.*

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Cancer particularly rules the Astral body which is a Mars adjunct, and in which the spirit is said to venture long distances while the physical body peacefully sleeps. The *Mars in Cancer* subject, *if a master of any enterprise, is particularly prone to troubles with employees. The illnesses of Cancer are those of the breast.*

We may also consider a few of the particular afflictions of Mars when opposed by certain other planets, particularly Jupiter and Saturn. Saturn, Jupiter and Mars were, among the Hindus, representative of Brahma, Vishnu and Shiva, whose alphabetical designations were A. U., and M. (A. U. M.). See Morals and Dogma, pp. 82 and 584) which letters terminate the names of certain sinister individuals, who are really only planetary personifications.

The evil aspects of Mars, itself, have already been recounted in connection with the sign of *Scorpio.*

When Mars is opposed by *Jupiter,* there is trouble and failure in the accumulation of wealth. The native is given to hasty judgment, is careless, impulsive, extravagant and unfortunate even through his own fault.

When Mars is opposed by Saturn, the native has courage, but is in a position calling for great self-control and careful action in all things. There is great danger from accident and violent death.

Next to Mars, Saturn is the most important planet in the evolution of Man. His work is seen in suffering, degradation, humiliation and self-sacrifice. He is the chastener, purifier and restrainer. Therefore he is *anathema* and very undesirable to most of mankind. He has been cursed, berated and abjured from the earliest dawn of history. He represents unavoidable retribution. Saturn is hard to please, and poor humanity dreads his chastisement. Saturn will never wink at wrong-doing. *He is not to be bribed or placated in any way whatsoever from what he considers his path of duty. None can escape his corrective affliction,* but in the end all may rejoice in the purifying exaltation he brings to the soul. *Perhaps the most personal lesson taught by Saturn is that of self-control. This is the basis upon which all character results.* The marks of a great mind are the ability to hold one thought to the exclusion of all others, so long as the thinker desires. This eminent quality is given by Saturn alone.

The Astrological definition of the Sun in *Leo* is a beautiful conception of the ideal Master of a Lodge, which is exactly what this sign represents. "A masterful nature, warm, sunny, genial, ardent and sincere. It is endowed with much vitality and forcefulness, aspiring to power and honor and admirably adapted to command.

"The mind is conservative, takes things as they are, but is steadfast, liberal and often brilliant. There is personal dignity, dramatic expression with love of things beautiful and luxurious. The native has a deep love-nature not always understood and there is a strong appreciation of love and friendship. The will, though firm, is liable to be affected by the feelings and the desire-nature may attain full sway. There is great need of self-control to bring out the best that there is in the native.

"The Senior Warden represents the Moon in *Cancer.* This gives attachment to home affairs, business or property of any kind. *There are probable changes and travel both by land and sea.* The disposition is friendly, sociable and humane, but sensitive to the influence of associates and environment. Fond of the occult, psychic and curious, and should reside at a sea-port or near water."

Mercury in *Gemini* is the Lodge Secretary. According to Astrology, "His mind can adapt itself to any intellectual subject and exhibits much versatility and skill in mental activities. There is shrewdness and executive ability with success in law, business or education, and he is generally a good public speaker. But the native most needs cultivate concentration and not scatter his energies in trying to do two or more things at once."

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As to Venus in *Libra*, the Treasurer, Astrology says that "good friends and pleasant acquaintances are denoted, but that, in financial matters, the native will do better with good associates or partners, than alone."

Mercury in *Virgo* is the Senior Deacon. Here is excellent discrimination, mental ability, that can be used in almost any direction. There is good memory (*vide* Middle Chamber Lecture), love of study and reading and the native may be fitted by education and training for *any* professional work (Seven L. A. and S.). He is both mentally and physically dextrous. Many self-educated men have Mercury in *Virgo*. Natives in this position need to avoid being over critical and doing too many things at the same time. They will more often succeed as employees than employers. It is curiously noteworthy in this connection that the "exaltation" of both Mercury, the conductor or teacher; and Mars, the gainer by experience, is in signs connected with the Earth.

The most curious thing about the foregoing enquiry into the occult character of Freemasonry, is that not a line contained therein, whether original or quoted, has been culled from anything of a precedently avowed Masonic character. The Astrological evidence is more than remarkable, in that it is all quoted from long-since tabulated attributions of the various qualities, virtues and failings, to the planetary and Zodiacal combinations represented on the Chaldean Cross, by an Astrologer totally unacquainted with the latter and who, upon his own admission, has never thought of applying astrological premises to the study of Masonry.

I believe this exposition will carry conviction, for it is undertaken after long study and with great sincerity of purpose. It is, however, but a mere fragment of the beautiful, perfect and complete whole which awaits the worthy and well qualified to receive it.

ATONEMENT

Sin is the fire of it's purging—
The sacrifice man makes to live
Atonement in death is the *dying*—
The pledge that each sinner must give.

Vain be the reason for striving
If weak be our battling with sin,
For effort is armed with the token
Of resolve—determined to win.

We march in the van of an army—
Touch elbows with sin ev'ry day,
And miss much of evil in sinning,
By trying to keep on our way.

Just trying—aye, that's the gospel,
We must ever uphold to the end—
Nor look for perfection—'til *dying*
Atones for humanity's blend!

—*Denman S. Wagstaff, 32° K. C. C. H.*

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By Mysticus

THE NECROMANCER OF KNEBWORTH

"Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny."—Bulwer-Lytton: *Zanoni.*

Knebworth is an ancient manor house in Hertfordshire, England, dating back to the days of King Henry VII. The mansion was begun by Sir Robert Lytton, treasurer of the household of the King, and was completed by his successors. Good Queen Bess stayed there on several occasions, and the bedroom which she occupied still retains its original couch and furniture. Despite the fact that it has undergone restoration at various times, Knebworth still remains a sturdy old ancestral home, with its battlemented gateway. It is set deep in a pleasant park where the deer roam at will, and colonies of rooks inhabit the oak trees. The library of Knebworth with its sombre wainscoting, its carved chimney-piece, and its latticed windows through which the sun streams with subdued light, is a ghostly looking place. In this ancient room, some forty years ago, a famous wizard, whose magic wand was a pen, conjured up for the delectation of the curious a number of remarkbale romances dealing with the occult. He was Bulwer-Lytton, statesman, novelist, dramatist, poet, and Rosicrucian.

Edward George Earle Lytton-Bulwer was born in London, May 25, 1803. Says his grandson, the Earl of Lytton (*The life of Edward Bulwer*):

> He was the third and youngest son of General Earle Bulwer, of Heydon Hall and Wooddalling. The Bulwers were an old Norfolk family and had held the lands of Wooddalling ever since the Norman Conquest, when they had been assigned by Aymer de Valence to Tuvold Bulwer, one of the knights who had fought with William I at Hastings. General Bulwer had married in 1798 Elizabeth B. W. Lytton, the descendant and heiress of the families of Robinson and Lytton of Knebworth in the County of Hertford.

In 1826, Bulwer graduated at Trinity Hall, Cambridge University, and soon after visited France. On his return to England, in 1827, he published his novel, *Falkland,* which was followed by *Pelham* and others. In 1831, he was returned to Parliament for St. Ives, and from 1832 to 1841 he represented the City of Lincoln. He was made a baronet in 1838. In 1844, on the death of his mother, he came into possession of Knebworth, and assumed the name of Bulwer-Lytton. In 1858 he held for a time the office of Secretary of State for the Colonies. He was made a peer in 1866, with the title of Baron Lytton. In 1827, he married Miss Rosina Wheeler, of Limerick, but they separated in 1836, after a somewhat stormy matrimonial experience. Bulwer-Lytton died at Torquay, on January 18, 1873. He was an extraordinarily versatile man. In all branches of *belles lettres* he was eminently successful. His drama of *Richelieu* still holds the boards; it has become a classic. Bulwer-Lytton wrote upwards of fifty books. Much obloquy has been heaped upon some of them and upon the author. The hard-working *literati* of Grub Street, his contemporaries, many of them poor and struggling for bread, bitterly resented the advent of this gay young dandy in the field of letters; this scion of the aristocracy who was born with a golden spoon in his mouth; with his gaudy velvet vests; his fingers covered with rings; his silky mane; his luxurious habits. At the outset of his

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career Bulwer poured forth a flood of romances dealing with "high life"; his heroes were lady-killers of the Byronic type. When public taste changed to novels dealing with "low life" scenes, the young author gave his readers such productions as *Paul Clifford*, the gentleman highwayman. When historical romances became the vogue, he wrote *The Last Days of Pompeii; Harold, the Last of the Saxon Kings; Rienzi;* etc.; whose popularity lasts to this day. To please himself, for he was a student of the occult, Bulwer brought out *A Strange Story; Zanoni; The Coming Race;* and last but not least *The House and the Brain.* These remarkable romances of magic and mystery will live as long as lovers of the supernatural and students of psychic phenomena exist; and I see no near eclipse of such pursuits, judging from the enormous interest in the mystic and marvelous manifested in this age of ours, despite the advance of materialistic science. Though published as romances, the above-mentioned works are real treatises on the occult. They are well worth the attention of the serious student, whether or not be believes in the theories advanced. It is said that Bulwer entertained Eliphas Levi at Knebworth, and from that famous French Cabalist obtained much information on magic, such as the existence of the "astral light," etc. Some occultists declare that Bulwer-Lytton studied magic and mysticism under Levi, but I have never been able to substantiate this statement by documentary evidence. It seems reasonable, however. Levi is known to have visited England where he had some strange experiences bordering on the supernatural. It would seem more than probable that two such mystics should meet—Bulwer, the Rosicrucian, and Levi, the Cabalist.

Some critics have contended that Lord Lytton's interest in occultism was but superficial; that his "magic" was nothing more than author's copy, designed to give his readers a thrill—"a literary device of very questionable taste, and nothing more." But let us turn to his biographer for information on this subject. Says the Earl of Lytton:

> I have ample proof that his study of occult subjects was serious and discriminating; and that traces of this bent of his mind should be apparent in his books is natural enough. . . . He certainly did not study magic for the sake of writing about it; still less did he write about it, without having studied it, merely for the purpose of making his readers' flesh creep.
>
> On the other hand, I have found amongst his papers a sufficient number of references to psychical phenomena to satisfy me that he was under no illusions regarding them. Spirit rappings, clairvoyance, astrology, etc.—he investigated them all, and found them all disappointingly unconvincing and unprofitable. His attitude of mind on these matters appears to have been exactly that of the members of the Psychical Research Society of the present day—anxious to learn something that would extend the horizon of human knowledge and experience, yet forced to confess that nothing which he had witnessed himself really justified any definite conclusions. He was himself a member of the Society of Rosicrucians, and Grand Patron of the Order.[1] As this was a secret society, it is not surprising that among Bulwer's papers there should be no documents which throw any light on his connection with it, nor any mention of it in his correspondence. I am, however, indebted to Mr. Hargrave Jennings, author of a history of this Order, for the following letter, which he received from Bulwer (then Lord Lytton) in 1870, acknowledging the receipt of his book which had just been published:[2] "Dear Sir, I thank you sincerely. . . . There are reasons why I cannot enter into the subject of the 'Rosicrucian Brotherhood,' a society still existing, but not under any name by which it can be recognized by those without its pale. But you have with much learning and much acuteness traced its connection with early and symbolical religions, and ***no better book*** [the italics are mine] *upon such a theme has been written,* or indeed could be written, unless

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[1] Dr. Westcott seems to think that Lord Lytton was initiated into Rosicrucianism in the old lodge at Frankfort-on-the-Main, Germany. See Wescott's data of the History of the Rosicrucians.

[2] "The Rosicrucians, their Rites and Mysteries." By Hargrave Jennings. London, 1870.

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a member of the Fraternity were to break the vow which enjoins him to secrecy. . . . Some time ago a secret sect, pretending to style itself 'Rosicrucians' and arrogating full knowledge of the mysteries of the craft, communicated with me, and in reply I sent them the cipher sign of the 'Initiate'—not one of them could construe it. Believe me, sincerely your obliged, Lytton." (12 Grosvenor Square, July 3, 1870.)

That Bulwer-Lytton was an ardent student of occultism and spiritualistic phenomena admits of no doubt, judging from letters on the subject sent to his son, to Lord Walpole, Lady Combermere, John Forster, and others. Perhaps he believed more in occultism than his biographer is willing to admit. Had Bulwer lived in this era he would doubtless have joined hands with Sir Oliver Lodge, Sir William Barrett, Dr. Hyslop and other prominent investigators. Psychical research was in its infancy in Bulwer's time; it has made wonderfully convincing strides during the last forty years. To Lord Walpole, Bulwer wrote on June 13, 1853: "I have been pursuing science into strange mysteries, since we parted, and gone far into a spiritual world which suffices to destroy all existing metaphysics and to startle the strongest reason. O poor materialish." The following extract from a letter of Forster (Dec. 3, 1861) is very interesting:

I do believe in the substance of what used to be called Magic, that is, I believe that there are persons of a peculiar temperament who can effect very extraordinary things not accounted for satisfactorily by any existent philosophy. You will observe that the constitution or temperament is always more or less the same in these magicians, whether they are clairvoyant or media; the wonders are produced through them and cease in their absence or inactivity. In their constitution I find a remarkable agreement—it is only persons who are highly susceptible of electricity who have it, and their power is influenced according as the atmosphere is more or less charged with electricity. This all Media and Mesmerists will acknowledge. . . . Abnormal phenomena may solve some great problems in real science. Thus common reasoners reject a good, well-authenticated ghost story altogether. But real philosophers delight in one; and some of the most interesting chapters in the works of physicians are upon spectral illusions founded on these very ghost stories. The mystery of dreaming is the vexed question to this day between materialists and immaterialists. Spectral phenomena are dreams turned inside out.

It is well, at this juncture, to remind the reader that the most scientific ghost story ever written is Bulwer's *The House and the Brain,* sometimes called *The Haunted and the Haunters.* If you have not real it, brethren, do so by all means, and do it by candle light in some ancient, shadow-haunted room, in order that you may get the proper atmosphere and occult setting for the weirdest tale ever conceived by the mind of man. For pure, unadulterated horror it equals, if it does not exceed, anything that emanated from the brain of Edgar Allan Poe. It is the story of a haunted house in London, abandoned, neglected, and going to ruins; a house in which a crime was once committed. An unscrupulous magnetizer is able to evoke in this dwelling the simulchra of the past to conjure up the phantasms of those who once dwelt in the ancient blood-stained mansion. The magnetizer exercises his will at a distance; he makes visible not only his own malignant thoughts, but the forms of the *elementals* that dwell in the *astral light,* or circumambient ether.

Says Sir William Barrett, in his *On the Threshold of the Unseen:* "Physics teaches us that light, heat, electricity, and magnetism affect the matter of an invisible world, the all-pervading ether, more perfectly than they do the matter of the visible world. . . . *May not thought be able to act in like manner.* . . . The phenomena of telepathy show either that thought *can* powerfully affect an unseen material medium, or else project particles of thought stuff though space, or that telepathy is the direct operation of our transcendental or intuitive self." Bulwer wrote his story long before the advent of the Society for Psychical Research; before the subject of *telepathy* or thought transference

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was subjected to any real scientific study. But his theories of the supernatural are very much in accord with those of modern investigators.

In the year 1842 Bulwer-Lytton brought out his first mystic novel, *Zanoni*. The character of Mejnour and the main outlines of the romance were inspired by a dream. *Zanoni*, as I interpret it, is an allegory of Initiation, and must be read from that point of view, or the reader will be lost in a maze of magic and supernaturalism. The hero, Zanoni, is *divine philosophy;* the ideal. Mejnour is *science*, coldly calculating and desirous of prolonged life on the earth-plane. Glyndon, the candidate for initiation, is *art*, aspiring but sensuous; exalted one day to the seventh heaven of belief, the next day sunk in the mire of skepticism and sensuality. Viola, the heroine, represents *faith*, coupled with religious superstitions. There are, of course, other implications in this remarkable romance of Rosicrucianism, but space forbids my enlarging upon them. The scenes transpiring during the French Revolution are powerfully drawn, culminating with the death of Zanoni on the scaffold.

More interesting because more human is *A Strange Story*, the plot of which is thrilling; the scenes incomparably weird and awe inspiring, especially the magical evocation in the last chapter. The characters like those in *Zanoni* are symbolized. The novel first appeared as a serial in Charles Dickens' *All the Year Round*. Writing to Dickens about the characters, Bulwer says:

> Margrave is the sensuous material principle of Nature. Ayosha, with her black veil, unknown song, and her skeleton attendant, Death, is Nature as a materialist, like Dr. Fenwick sees her.
>
> Fenwick is the type of the intellect that divorces itself from the spiritual, and disdaining to acknowledge the First Cause and the beliefs that spring from it, is cheated by the senses themselves, and falls into all kinds of visionary mistakes and illusions similar to those of great reasoners, like Hume, La Place and La March.
>
> Lilian is the type of the spiritual divorcing itself from the intellectual, and indulging in mystic ecstasies which end in the loss of reason. Each has need of the other, and their union is really brought about through the heart—Fenwick recognizing soul and God, through love and sorrow, though he never recognized them till the mysterious prodigies which puzzled him, had passed away.

In a letter to his son, Bulwer remarks: "The supernatural in man is inexplicable by the natural sense of man. They show that philosophers, getting rid of soul and First Cause, indulge in more romance and fantastic chimera than any novels can do. Margrave is a trifle compared to Lornosch's and Laplace's theories of man and creation."

Bulwer's story of *The Coming Race* is a fantastic account of an imaginary people that inhabit the interior of the earth with a very highly developed civilization. They are depicted as being in possession of a life-giving and life-destroying agency called Vril, a power akin to electricity, by which they accomplish wonders. Says Bulwer's grandson: "Considering the stage of development which electrical science had reached at the date when *The Coming Race* was published, and the extent to which it has since developed for practical purposes . . . it must be admitted that Lord Lytton showed remarkable gifts of foresight in this work."

Bulwer's thoughts on religion, as expressed in his letter to his son,[1] dated Ventnor, December 17, 1861, are illuminating. They form a splendid philosophical dissertation on the immortality of the soul. He bids his son to hold fast "to the conviction of soul and hereafter, and the connecting link between which is found in habitual prayer."

Bulwer had expressed a wish to be buried quietly in the Mausoleum at Knebworth, but when the honor of a public funeral and interment in Westminster

[1] The Life of Edward Bulwer, by the Earl of Lytton. Vol. 2, p. 401 *et seq.*

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Abbey were offered, his son could not refuse such "a national recognition" of his father's greatness. Bulwer lies buried in the chapel of St. Edmund, not far from the Poet's Corner.

"THE RIGHTS OF OUR LITTLE ONES"

There is a book called "The Rights of Our Little Ones," by Rev. James Conway, Jesuit, published by Denzinger Brothers, which book is written after the order of a catechism. This book is especially for the instruction of Roman Catholics; and in answer to those of that faith who claim that the Church is not opposed to our public school system, we publish some of the questions and answers and let the reader judge for himself:

Does education lie within the scope of civil authority?

Education does not lie within the scope of civil authority, wherefore the State cannot, without violating higher and holier rights, usurp the right and discharge the duty of educating the young.

What rights does the State violate by usurping the work of education?

By usurping the work of education, the State not only thwarts the intent of the Creator, but also violates—

The personal right of the child to enjoy the education intended by the Creator.

The domestic right of the parents to educate their offspring in the way it seems best to them.

As we shall see, the divine right of the church to discharge the educational mission intrusted to her by her Divine Founder.

What gave rise to the State monopoly of education so common in modern times?

This modern policy of State education, that has recently grown into favor, had its origin in those countries where the ecclesiastical institutions were robbed of their temporalities by Protestant governments. Such a decadence of education followed this wholesale plunder of the church that the governments gradually found it necessary to erect public schools at the public expense; which institutions they considered themselves justified in exclusively controlling.

What are the results of this system of State or public education?

This system of State or public education naturally results in the most serious moral, social and religious evils.

Is this statement borne out by experience?

This statement is confirmed by experience wherever the system has prevailed for any length of time.

The introduction of State education has been everywhere attended by an enormous increase of crimes, which cannot be attributed to any other cause. In our own country proportionally by far the greater share of crime is committed not by the illiterate, or by foreigners, but by those who enjoyed *all the blessings of a public school education;* and, what is most surprising of all, as has been statistically proved, the increase of crime has kept even pace with the efforts and expenditure made for public education.

The leaders of anarchists, communists, socialists, nihilists and in short all those who endanger the social order and disturb the peace of nations are for the most part the outgrowth of State or public school education.

What are the teachings of the church in regard to State or non-religious schools in general?

That no just cause can exist for exempting schools, whether elementary, literary, or scientific, from the authority of the church.

That no Catholic can approve of a system of education which is divorced from religion and the authority of the church, and has for its aim solely or mainly, as mere secular training.

How does the church regard the American public school system in particular?

The church, though in no wise opposed to an equitable and efficient system of public education, cannot but look upon the present American public school system, divorced as it is from all positive religion, as not only unjust to a large portion of the population, but also detrimental to Christian faith and morality, and dangerous to the future welfare and prosperity of the republic.

May Catholic parents in conscience send their children to American public schools?

Catholic parents cannot, in conscience, send their children to American public schools except for very grave reasons approved by the ecclesiastical authorities.

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

READ, PONDER, AND DIGEST

The *Washington Post* of March 1 contains an Associated Press Dispatch dated New York, February 28, from which we glean that 650 uniformed and plainclothes policemen were on guard in and around Madison Square Garden, and several hundred more were in reserve at a nearby police station, to take care of the crowds in attendance on a meeting called to protest against the use of French Colonial Troops on the Rhine. Madison Square Garden was crowded, several thousands being unable to gain admission, and these held overflow meetings in Madison Square Park. American Legion men were posted throughout the audience to prevent demonstrations by Legion members. There was some little disturbance, and a few men were arrested as leaders of the disturbance, but as a whole, the speakers were not much disturbed.

A resolution by Dr. Von Mach, supported by Congressman Britten, of Illinois, calling upon the President of the United States to notify the French President that American moral sense demanded the removal of black troops from the Rhine was adopted in spite of opposition by a large block of men who occupied one end of the arena.

The account says, "Hearty applause met the suggestion made by one speaker that the German-Americans and Irish-Americans should bind together as a majority in the country, and banish the phantom of Anglo-Saxonism."

Among the speakers were Justice Daniel F. Cohalan and Right Rev. Patrick G. Mythe.

There you are, brethren! It is a fine thing that we have an American in the White House, supported by a Cabinet of Americans; but don't forget that all genuine Americans (and that includes all Masons) must take a decided stand behind them and back them up to the limit. There must be no slacking, white-livered Americans—such are more to be despised than hyphenates and scheming aliens.

Since writing the above, other newspaper clippings have come to us from New York, which only emphasize the traitorous utterances and the unpatriotic spirit that governed this wickedly inspired meeting at Madison Square Garden.

According to the *New York Times,* March 2, in letters written by patriotic Americans who were outraged by the language and conduct of the speakers as well as the larger part of the audience, we find that every mention of the name of the President of the United States was hissed and booed. The speakers denied that German outrages had been committed during the Great War, and when some loyal veteran shouted: "Remember the Lusitania," "Remember Edith Cavell" cries of "Lynch him! Lynch him! rang throughout the audience and they were forced to leave in the care of police to save them from injury.

In the overflow meeting outside could be heard expressions like: "To hell with America; To hell with Wilson and Harding." One writer, Clement Rueff, stated that no Germans, who were giving voice to these unpatriotic utterances or any others responsible for this traitorous meeting, were arrested. But four American Legion men were arrested by the police, and among them his son, Jacques Rueff, an ex-volunteer of the U. S. Army, their only crime being to endeavor to uphold the dignity and honor of the United States in the face of dishonorable and unlawful acts of the Germans and their Irish sympathizers.

Another who signs himself "Disabled Veteran," says: "What has come

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over this country, including the men who fought (as they thought) for it, when our enemies can rise up and defy us right in our public square, aided and abetted by the police." He further asks: "Where was the valiant Lieut. Col. A. E. Anderson of the 'old 69th' (remember this was the regiment that the press frequently spoke of as the Fighting Irish) that he never saw any German atrocities." We gather from this that Colonel Anderson, of the famous self-styled "Fighting Irish Regiment," was one of the speakers and made the statement that he never saw any German atrocities. No doubt others will wonder where Colonel Anderson was; or perhaps he is on a par with Admiral Benson, who would "just as soon fight England as Germany"—perhaps a little rather. This "Disabled Veteran" continues: "It is useless to expect Hylan or any of his ilk to stop this sort of thing when he can't even attempt to handle his own job."

Still another veteran who signs himself "J. E. A." writes: "Then we heard someone speak who was introduced by the name of Kelly, who told the overflow meeting that he was formerly commanding officer of a battalion of colored troops while overseas and of how little he thought of his own men. Then we saw some of Enright's men (police) club and knock out a young nineteen-year-old ex-French soldier who had lost an arm at the shoulder. Then we heard the American Legion men present called a lot of bums by some whiskered speaker whose Americanism was very doubtful. And when the Legion boys stood with bared heads, singing 'The Star Spangled Banner,' a crowd of police, in charge of a Captain, swooped down on them and cracked their heads right and left."

"Somehow, as I stood there on my wooden leg and thought of the two years I spent in an army hospital, and of what I had gone through, I wondered whether it was all worth while—that my sacrifice was somehow overshadowed by a Mayor who permits such conditions to exist.

"If these pro-Germans and pro-Irish are going to be permitted to vent their spleen upon everything American, then God help the U. S. A."

How different these hyphenated Irish and German Americans were treated in the neighboring city of Philadelphia.

A great mass meeting was arranged for March 6. They had gotten permits from the police for such a meeting, the declared purpose of which was the same as the New York meeting.

The American Legion requested the Director of Public Safety, Cortelyou, not to permit any such meeting, as disgraced New York, to be pulled off. This protest came through the State Adjutant of the American Legion, who said that the meeting was "a form of propaganda intended to create a division among the allies in the late war." Director Cortelyou immediately rescinded the permits issued, and ordered that no such meeting be held.

The Metropolitan Opera House, controlled by Lulu Temple, had been secured for this German-Irish meeting, by Joseph McGarrity, but when the trustees found out for what purpose it was going to be used they cancelled the meeting, while McGarrity declared that the meeting would be held anyhow and if they were denied the building legal action would follow. W. Freeland Kendrick said: "The lease has been revoked, and the meeting will not take place, regardless of what McGarrity says. It is a straight question of Americanism with us."

The *Washington Post* of March 8, announces that an All-American Meeting for God and Country to be held in New York to protest against the recent meeting in New York mentioned above, has been arranged for March 18, by a Committee under the Chairmanship of Colonel Galbraith, National Commander, American Legion. Good! That's the idea. The American Legion is running true to form.

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GOOD WORDS!

How does this sound? which we get from the Weekly News Letter of the Better American Federation:

"I am a member of the Better American Federation and a member of union labor. I have carried a union card for twenty years. I am an American and opposed to radicalism, whether within or without union labor ranks. If you want a remedy for strikes, here it is: Where a strike is called, the pay of all union officials ceases automatically until a settlement is effected and workers go back to work."

An organization in Illinois called "The United Americans" offered a prize of $100 for the best fifty-word essay on Why I Love America.

"Free to speak, write and vote for my rights; free to compete with everyone, protected by both public sentiment and law that I help make; with education free and religion unfettered; freedom's soil beneath me, freedom's government over me, and the sustaining brotherhood of freedom around me—I love America."

MORE GOOD NEWS

Incidents which indicate that the American people are fast realizing their misplaced sympathy with the Irish Sinn Fein and are coming out squarely for Americanism, are becoming very frequent. O'Callaghan, the Mayor of Cork, who has practically defied the Government of the United States, was, on March 8, denied permission to use the City Auditorium of Macon, Georgia, to make a so-called address. We quote from the *Macon Daily Telegraph* of March 2 what occurred when the matter came before the City Council:

"This is a mattter of great importance," said Alderman Luther Williams. "I understand that this man who is said to be the Lord Mayor of Cork, was smuggled into this country without a passport. He's under some sort of surveillance now, I have been informed, by this Government, and is posing as an 'able seaman.'

"His object is to stir up feeling against a friendly power. Our interests are so intertwined with Great Britain's that we cannot afford to be drawn into strife."

"Will you move that the O'Callaghan petition be denied?" asked Mayor Glen Toole.

"I was going to say more," continued the alderman, "but I'll cut it short. I do move, sir, that in the interests of our country and honor of our city the petition be denied."

The motion was carried.

Later on Mayor Toole observed that there was a big delegation on hand and he said that he would be glad to hear from them. J. G. Cargile, pastor of the Tabernacle, said that he had come to make a lengthy speech, but now that Council had denied the petition, he wished only to thank the mayor and the alderman for what they had done, hoping, he said, at the time that the State of Georgia will bar O'Callaghan from this State.

The objections appearing in the petition of the Guardians of Liberty, the same as appearing in a letter sent to Governor Dorsey, are as follows:

1. He is not an American citizen.
2. His entry into America was irregular and in violation of the law governing admission of aliens, it is alleged.
3. He comes in the interest of the Sinn Fein section of Ireland which allied itself with Germany, the enemy of our country in the Great War, with whom we are still technically and legally at war.
4. His address is in behalf of the propaganda to cause America to meddle with the internal affairs of a nation with which we are at peace contrary to the spirit of the Constitution of the United States which, if not stopped, will terminate seriously—perhaps war.
5. His presence in our city will tend to engender ill-feeling on the part of our citizens against England, our ally in the World War.

CONTEMPT FOR LAW

An opera, "The Maid of the Mountains," which had had a successful run of five years in London, and was accepted by musical critics to be a very beautiful

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and tuneful opera, opened in Boston with a company, most of whom were British, among them being Miss Viva Baron, H. Mortimer White, and Fred Wright, three well-known English singers.

It is claimed that Sinn Fein pickets paraded Huntington Avenue, warning off those who proposed to attend the opera with the statement that there was a "company of English bounders" carrying on in that theater, and urging them not to go. In this way the engagement was a failure and the opera closed.

According to the *Loyal Coalition* a campaign is now going on, and the United States mails are being used for the purpose of injecting racial and other antagonisms into our industrial life. On the outside of envelopes such boycotting sentences as the following are appearing:

"Use nothing made in England." "Do not patronize British insurance firms," and other propaganda.

It is claimed that this is in violation of the United States Laws relating to conspiracy in restraint of trade with foreign nations. But it seems that the Sinn Fein have no use for laws, except as a means of enabling them to reward their friends and punish their enemies. Law! They consider themselves above the law! At all events they do not fear it, for Boland, the Secretary of De Valera, in a speech on January 6 said:

"I would tell them to rise up and tear down everything British in America."

THINGS IRISH

In the *Daily Oklahoman* of February 20, there is reported in part the speech of Miss Mary MacSwiney, made to a large audience in the Central High School Auditorium on Saturday evening, February 19. She made this very remarkable statement:

"I am ashamed of every Irishman who fought in the war against Germany." And this in face of the fact that every effort has been and is being made by leading Irishmen in this country to disprove the charge from time to time brought against them, that the Irish in this country were not loyal to the cause of the Allies. Extravagant claims have been made that in the United States Service 30, 40, and even 50 per cent of the men were Irish. Such, of course, is not the fact, but granting that from 16 to 17 per cent were Irish (which is about 50 per cent too many), the lady has quite a large number of Irishmen to be ashamed of.

Concerning the Americans who blame Ireland for turning against the Allies during the war, she said they were "Not true Americans, but 98 per cent British." She made vigorous and various charges against Britain, one among them being that the money borrowed from the United States (which every one knows was spent a long time ago) was being used to exterminate the Irish, and giving that as one reason why England was not repaying the debt or even the interest on it.

Referring to the argument that "Ireland had no right to stab England in the back during the war," she said: "Cannot these foolish 98 per cent British see that England's difficulty is Ireland's opportunity? We make no apology for anything we did during the war." She charged England with being "the ruling enemy of civilization"; that she was "starving Ireland to force surrender"; that she was "guilty of more horrible atrocities than any that occurred during the Great War," and numerous other vaporings of this sort.

And yet, during all this tirade, she declared again and again: "I do not come to stir up hatred between you and Great Britain" (!)

When the Nebraska Legislature refused to permit Miss MacSwiney to address it, it surely did a sensible thing.

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When Miss MacSwiney was in Omaha it was announced that Dr. Robert L. Wheeler, Pastor of the Wheeler Memorial Church, would introduce Miss MacSwiney at the meeting that had been called in the interest of Irish Freedom. Dr. Wheeler was disappointed. He did not introduce Miss MacSwiney at the meeting. When his church Board heard of it, it passed the following Resolution:

"It is the sense of this session that the Pastor, Dr. Robert L. Wheeler, be forbidden to present the name of Miss Mary MacSwiney at the meeting in the Auditorium this Sabbath afternoon."

No danger of misinterpretation there—truly that was "the wood with the bark on."

In the same issue of the same paper is printed an interview with Mr. William Wilson, who, with two of his brothers, recently emigrated from Ireland to Oklahoma in order that they might there make a home for themselves and live in safety. He says:

I cannot understand how people who call themselves Americans can listen to their Sinn Fein propaganda, financed as it is with German money, and with the one purpose of stirring up hatred for Great Britain. They are the self-same Sinn Fein who put every possible obstacle in the path of your Allies during the war; who are responsible for the countless graves of your American lads in Flanders because of the aid they gave the German U-boats by fostering them in Irish ports; who threw your American soldiers into the docks when they visited Queenstown and Cork.

* * * * * * * * * *

Ireland was happy and satisfied until the Germans started their propaganda in 1916. We never had been so prosperous before. England gave us all the freedom any one could wish. Why, we were freer than you are in America today. But Germany saw that if she could work on Irish prejudices while England's hands were tied, she could hit Great Britain in a vulnerable spot. It would give her a base to operate her U-boats, and later she might go into Ireland and bombard the British Isles. So the Sinn Fein was organized. It does not represent real Irish sentiment. Why, its president, De Valera, is not even an Irishman. The U-boat which sunk the Lusitania was fostered in an Irish port. Yet these self-same Irish have the audacity to ask you to recognize their so-called republic, which doesn't even exist.

Wilson declared that all of Ulster and many of the Irish in other parts of the country are loyal to the British Empire and do not want home rule. England has been too soft. There was conscription in Ireland, to be sure, but it was never enforced. Yet thousands of loyal Irishmen volunteered. My brother, Eccles, served under the British flag, and was proud of it. And when the Sinn Fein began its campaign of terror, England let things go. She didn't take the drastic steps she should have taken—that America would take if your I. W. W.'s (and that is what the Sinn Fein amounts to) started a revolution in America. One may not like an Englishman personally—I don't think any real Irishman does. But we are proud of our allegiance to the British Empire, and there are none of us but what will admire the English idea of sportsmanship. . . . Their method has been to fight in the open. The Sinn Fein shoot you in the back. They show no respect for women and children. I know dozens of women who have been killed along with their men folks by the Sinn Fein.

You would not believe it if I were to tell you some of the things I have seen in Ireland. I have seen the bodies of members of the Royal Irish Constabulary chopped to bits. I know it to be a fact that the Sinn Fein have cut the legs off men who have volunteered for the Royal Irish Constabulary—not British, you understand, but they have committed these crimes against their own countrymen, just because they didn't believe in the Sinn Fein, and didn't want the Irish Republic. Now the British have sent their army into Ireland, and where such atrocities are committed they hunt down the criminals and execute them. It is what they should have done a long time ago.

You know the money that France borrowed from England right after the Franco-Prussian war to pay off her immense debt to Germany. It was paid in gold, Well, that self-same money is being used by the Sinn Fein in Ireland today. I, myself, have seen it when I worked in a bank in Langford County. And all of the ammunition captured from the Sinn Fein is of German make. I know that to be a fact.

The Sinn Feiners are first cousins to the bolshevists. . . . You deport radicals who preach Bolshevism and let other radicals spread the self-same propaganda under the guise

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of "Irish Freedom." I do not wish to say anything against Mary MacSwiney, but I cannot help saying that the things she tells you are nothing but German or Sinn Fein Propaganda. There again is the English idea of sportsmanship. Because she is a woman, they gave her a passport after she had sworn that she was a 'loyal English subject,' and then she comes over here and strikes at the very heart of Great Britain. . . . The English are too soft.

William H. Wilson, the father of the three Wilson young men above quoted, was an officer in the Royal Irish Constabulary, and was shot down by the Sinn Fein while going home to his wife and children one afternoon.

THE SMITH-TOWNER BILL

The *World-Herald*, Omaha, February 6, prints the following dispatch from Norfolk, Neb.

Sixty public school superintendents and principals from Northern Nebraska, at a meeting here indorsed the Smith-Towner Bill, providing for an educational secretaryship in the cabinet, and instructed a committee to go to Washington to secure assistance of the Nebraska delegation for the measure.

Superintendent Surface of Albion in a scathing address flayed Congressman Evans of the Third District for his opposition to the bill. He was loudly cheered when he 'nominated Mayor Kemp' of Wayne to be the candidate who should oppose Evans at the next election.

Some other Congressmen and Senators who are opposed to the Smith-Towner bill may some day awaken to the fact that this bill is really worth while.

BY OUR OWN SINN FEINERS

In the *New York Sun*, February 17, is given an account of a disturbance raised at a meeting in Carnegie Hall, where Sir Philip Gibbs, British War Correspondent, was delivering a lecture on "What American Means to the World."

It seems that the first interruption came about fifteen minutes after Sir Philip began his lecture, by some one yelling, "Take those marbles out of your mouth. I can't hear you." He stopped a moment, and then some one yelled, "What about Ireland?" and then the real trouble started. Up to this moment Sir Philip had not mentioned the Irish question. When things quieted down Sir Philip spent a moment defending the British Empire, saying that it was the "Rock of Europe" and that its fall would be the "signal for anarchy over all Europe."

On another lecture by Sir Philip at the same place, on the "Irish situation, Past, Present and Future," the *New York Tribune* has the following headlines: "Sinn Feiners Hoot Gibbs, Defy Priest." "500 Irish, led by woman, howl down Sir Philip at Carnegie Hall in spite of Father Duffy." Another New York paper states that Father Duffy quelled the disturbance. It is stated he said: "Keep still. I am an Irish republican myself, and I disagree with the views put forward by Sir Philip, but at the same time, he is presenting his side of the question in a fair way and he is entitled to a fair hearing. We can get money to hire a hall to put our own side over when we want to." Several times during the brief speech of the priest, he was interrupted by cheers for De Valera and shouts of "To hell with Lloyd-George!"

Sir Philip has been delivering a series of lectures in New York and several of them have been interruptd.

An editorial in the *New York Herald* of February 18 handles the situation as follows:

SIR PHILIP FACES THE FANATICS

The Pope was glad, only a few months ago, to spend twenty minutes with Sir Philip Gibbs and question that well informed man on the general state of Europe. But the Sinn Fein agents in Carnegie Hall on Wednesday night had no such interest and no patience whatever.

The Pope knew who and what Philip Gibbs was—the "foremost and finest war corre-

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spondent," as Chesterton said, "that the war produced." It is a judgment indorsed by informed men all over the world; and Gibbs is more than a conspicuously successful war correspondent. He is a literary man of high and deserved distinction, a student of world politics, an enlightened, broad-gauged commentator on international relations.

It was in this character that he appeared on the stage of Carnegie Hall to discuss great world problems, not the affairs of Ireland or of England, and his appearance was made the excuse for a disturbance which was a disgrace to Aemica.

All the disorderly elements in Carnegie Hall cared to know about Gibbs was that he was an Englishman with a title. Therefore, they reasoned, he must be an enemy of Ireland. His literary reputation, his firm grasp on world affairs, did not count with these ill bred hyphenates, whose fanaticism knows no bounds or balance and whose propaganda long since passed the limit of common sense.

But Philip Gibbs is concerned with the fate of Europe in general. It was not of one problem that he went to Carnegie Hall to speak. The little band of agitators who bait public speakers did not care about that. Here was an Englishman to be heckled. So they heckled him. The performance was a disgrace, but Philip Gibbs is too wise a man to think that the intelligence of America does not repudiate the disturbers.

The hyphenated American, be he German, Englishman, Irishman, Frenchman or whatever nationality, is no credit to America, and in fact is not a true citizen of America. In respect of hyphenates America sees no difference between these men because of their racial origin. All are alike bad; all are alike unworthy.

"THE TOLL-KEEPER"

Old Time takes toll from all of us,
  Traveling down life's way;
Both saint and sinner, rich and poor,
  Each one must stop and pay.

We scarcely heed the toll he claims,
  In youth and busy prime;
So bright the skies, so full the days,
  We laugh at Keeper Time.

Each passing year, we poorer grow,
  And when we count our store,
Our treasures all have gone to him,
  Too late to gather more.

The innocence of childhood days,
  Vanished beyond recall;
High hopes of youth, illusions fond,
  Why must Time take them all?

Lost love and friends and kindred dear;
  We helpless pay the tolls;
Ambition, courage, out-grown creeds;
  Poor naked, trembling souls.

Keep them, O Time, but pity us,
  Pilgrims who tarry late,
And leave us faith and hope for guides
  Through life's last grim toll-gate.

—*Mary Spain Vigus (Mrs. Tom V.)*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash.., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Scottish Rite Bodies of Guthrie, Okla., will hold their Spring Reunion April 18 to 21, inclusive.

The Scottish Rite Bodies of Tacoma, Wash., will hold their Spring Reunion April 18 to 22, inclusive.

The Bodies of the Rite in Greensboro, N. C., will hold a reunion April 18 and 19, 1921.

The Bodies of the Rite in Deadwood, S. D., will hold a reunion April 18 to 22, inclusive.

The Scottish Rite Bodies of Savannah, Ga., will hold their Spring Reunion April 19 to 22, inclusive.

The Bodies of the Rite in Nashville, Tenn., will hold a Reunion April 19 to 22, inclusive.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Spring Reunion, April 27 to 29 inclusive.

The Scottish Rite Bodies in Little Rock, Ark., will hold their Spring Reunion May 9 to 11 inclusive.

The Bodies of the Rite in Spokane, Wash., will confer degrees every Thursday evening up to and including May 5. The Second Annual State Reunion will be held at Spokane May 11 to 14 inclusive.

The Reunion of the Bodies of the Rite in Charleston, W. Va., has been postponed and will be held May 12 and 13.

The Bodies of the Rite in Memphis, Tenn., will hold a Reunion May 17 to 19 inclusive.

The Bodies of the Rite in Lincoln, Neb., will hold their Spring Reunion May 17 to 20, inclusive.

The Scottish Rite Bodies of Grand Forks, N. Dak., will hold their next Reunion May 23 to 26 inclusive.

The Bodies of the Rite in Minneapolis, Minn., have decided to hold a reunion June 8 to 11 inclusive.

FROM JACKSONVILLE, FLA.

A letter from Jacksonville, Fla., states that, immediately preceding the exemplification of the 14th Degree, at 4 P. M., February 25, Brother Warren G. Harding and Brother C. E. Sawyer, both of the 32nd degree and members of Scioto Consistory of Columbus, Ohio, were received in the ante-room by the Reception Committee and after registering, were escorted into the chamber and formally presented to the presiding Venerable Master who welcomed them in a manner befitting such distinguished visitors.

The 14th degree was then conferred in a very impressive manner. At the proper time Brother Harding, on behalf of the Bodies, was presented with a copy of

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Morals and Dogma, a Bible, and a 14th degree ring.

Brother Harding, in expressing his sincere appreciation of this testimonial of brotherly esteem, set forth in heartfelt words the impression for good that he had obtained in witnessing the conferring of this degree. He further stated that he could only pray God that in the exercise of his duty as President of the United States he might always be guided by Justice, Right and Truth; also that the portion of the work referring to members refraining from the use of profane language, carried him back many years to the same teaching he had received from his mother. Brother Harding's words were touching, sincere and heartfelt, and indeed showed plainly that he was greatly impressed with Masonic principles, and was determined so to conduct his official acts that Masonry would not, during his term of office, have cause to regret the conferring upon him of these degrees. After asking every Mason present to support him in an earnest effort to do right at all times, he resumed his seat. Although the hour was somewhat late, Brother Harding expressed a desire to meet each brother personally, and at the conclusion of the work, an informal reception was held and every brother present was introduced to our new President.

FROM MINNEAPOLIS, MINN.

A letter from Bro. Thos. G. Lee, 33°, states:

It may be of interest to you to know that recently we completed a weekly Class in which we worked in full form each degree from the 4th to the 32nd inclusive.

We have begun on another weekly class which, to start with, numbered 189 and has now reached 191. We serve dinner at 6 o'clock, Thursday—the date of the weekly class—for which we charge 50 cents to members, but which is free to the class and to visitors.

We will have a large Easter Class, and we plan to work again in June.

The candidates are selected with great care and are a high class of men; so you will see the solid ground-work of our Cathedral undertaking.

SCOTTISH RITE WORK IN NEW ORLEANS

From time to time there appears in the columns of the NEW AGE the notice of some new endeavor, some new welfare work, or some organization formed for doing good, Scottish Rite work for the benefit of our fellow man.

It is, therefore, with great pleasure that we report that the Scottish Rite Bodies in New Orleans have established a community service, which is held in the Scottish Rite Cathedral every Sunday evening, and which fills the building to its capacity. It seems to be awakening quite an interest, not only among Masons, but even outsiders, and will doubtless result in great good.

The Bodies have just concluded a reunion in which the number of candidates was 121. The brother who writes us intimates that if all who were anointed Masters of the Royal Secret were at the same time *made* Masters of the Royal Secret, the Grand Consistory of Louisiana is indeed to be congratulated.

FROM SACRAMENTO, CALIF.

In the Sacramento Bodies the fees for the degrees from the 4th to the 32nd inclusive are $175.00, and the dues are $10.00 a year; and the members may become life members by paying $150.00 down.

THE GRAND LODGE OF NORTH DAKOTA

The Grand Lodge of North Dakota, which is less conservative, and perhaps not so much of a pussyfoot as some others, makes the following clear-cut declaration:

"This Government is based upon a loyal and intelligent citizenship, and therefore, it must control the agencies which train that citizenship, i.e., the elementary public school. We prefer the elimination of private and parochial schools, since the one makes for class distinction and the other for religious intolerance; but if such elimination is found inexpedient at this time, we recommend that such schools be under close supervision of the public school officials of the state and nation, and that they be compelled to maintain the same standards required of the public schools."

THE GRAND LODGE OF NEW MEXICO

Be it Resolved by the M. W. Grand Lodge of New Mexico, A. F. & A. M., that we recognize and proclaim our belief in the free and compulsory education of the children in our nation in public primary schools supported in part by national taxation, and upon

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which all children shall attend and be instructed in the English language only and without regard to race or creed, as the only sure foundation for the perpetuation and preservation of our free institutions guaranteed by the Constitution of the United States; and we pledge the membership of this body to promote, by all lawful means, the organization, extension and development to the highest degree of such schools, and to oppose any and all efforts of any who seek to limit, curtail, hinder or destroy the public school system of our land.

Be it further resolved that the proposals of the Smith-Towner Bill in the matter of improvement of educational facilities in our country and the Americanization of our alien peoples, are of such great importance that we feel it necessary to lend our voice in support of that great measure and recommend to our representatives in Congress that this measure be supported to the best of their ability.

In addition to the above Masonic Bodies, Vienna Lodge No. 142, A. F. & A. M., of the Jurisdiction of Iowa, has adopted resolutions strongly endorsing the Smith-Towner Bill.

AN UNUSUAL HONOR

A very unusual distinction has been conferred upon Bro. M. R. Grant, Sovereign Grand Inspector General in Mississippi.

The Grand Lodge of Mississippi passed some resolutions highly commendatory of Bro. Grant and concluded by electing him an Honorary Past Grand Master of the Grand Lodge of Mississippi.

MASONIC ENTERPRISES

A great many of the Masonic jurisdictions of the United States splendidly support and maintain Masonic homes for the education of orphans and for the care of the old brethren.

Recently, after years of endeavor, the Masons of Chicago have established a Masonic Hospital, concerning which we print some details elsewhere in this issue of the Magazine. And now the brethren of Kansas City, Mo., are looking into the question of a hospital, and it is the earnest desire of a great many of those wide-awake brethren to accomplish the establishment of a great hospital in Kansas City, Mo. As the Masonic Fraternity increases and will continue to increase in numbers, and with the Masonic Home all well financed, a Masonic Hospital in each of the large cities of the United States would be a great boon and blessing to the fraternity.

Other Scottish Rite Buildings are being erected in many places in the Southern Jurisdiction and many are being talked of.

Columbia, S. C., is taking bids on new plans preparatory to a building there. The Bodies of Charleston, S. C., have sketches completed, and architects are working on the plans. A general design is being made of a building for the Bodies at Savannah, Ga., and they will go right ahead. Richmond, Va., Bodies will have a building completed and dedicated this coming Spring.

The Scottish Rite Bodies of Indiana have made a voluntary gift to the Masonic Home at Franklin, Indiana, of a World War Memorial Building, the cost of which is $150,000.00.

The Scottish Rite Bodies of Tacoma, Washington, are conducting a lecture course for their members and Masonic friends. They are having record audiences, and the course is proving of great benefit as well as pleasure and interest to the members.

Ivanhoe Lodge, of Kansas City, Mo., is as progressive as any lodge in the land, we take it. It has not only erected its own building—and a beautiful one—but it uses the building for a part of its social life. It is now arranging a vacation trip to be spent in the Rocky Mountains, from July 16 to July 30, where they expect to have a tent city of their own. Their latest activity, however, is the purchase of a farm of sixty acres, with the privilege of free use of an adjoining tract of 40 acres, on which

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they will have a club house, golf links, tennis courts, etc.

The City of Tucson, Arizona, has called a special election for the purpose of voting on the issuing of $150,000 in bonds for the erection of a modern and commodious high school building. The members of the Scottish Rite Bodies in that city are to a man behind this measure, and are working for its success. The people of the United States are beginning to realize that the Masons are the warmest supporters of all educational measures. The Scottish Rite Consistory of Arizona has adopted resolutions endorsing this work.

THE OLDEST MASONIC SECRETARY

Siloam Lodge in Chicago has, beyond doubt, the oldest active Secretary of any Lodge in the world. Brother Edward Cass was born in 1831; made a Mason in 1855; elected Secrtary in 1899, and has been continuously active in the office of secretary up to the present time. He is now ninety years old, and, on the occasion of the celebration by the Lodge of Washington's birthday, the Lodge also paid honor to Brother Cass who was the honor guest of the evening.

THE OLDEST COPY OF THE BIBLE NOW IN USE BY MASONS

Blair Lodge of Chicago is another of Chicago's great lodges which claims unqiue distinction—that of possessing the oldest copy of the Bible now in use in any Masonic Lodge. The Bible in question was printed in 1615, so that it is somewhat more than probable that the claim of Blair Lodge is well established.

AN ILLINOIS MASONIC HOSPITAL

The hope of a number of Chicago's earnest Masons who, with great faith, have for several years earnestly labored to establish a Masonic Hospital in Chicago, has at last been realized. The Illinois Masonic Hospital Association has purchased the property of the Chicago Union Hospital for $100,000, which property has been appraised at $160,186.50. The first payment made on the hospital is $25,000 and, up to February 26, voluntary contributions had come in from various Masonic bodies and individuals totaling nearly $22,000. That the splendid project of the Masonic Hospital will succeed and be a great boon to the Masons of Illinois is unquestionable by anyone who has noted the vast sums that Illinois Masons have provided for any work they have yet undertaken.

OPPOSITION TO FREEMASONRY

Rev. Preston Bradley, in an address before Siloam Lodge on Washington's birthday, stated that, with one exception, at no other period in the history of America was there ever so strong a propaganda against the Masonic Fraternity as is being carried on at the present time. The *Masonic Chronicler* comments as follows:

"Brother Bradley is right, and he is alive to the strenuous opposition to the fraternity which has shown itself in recent years, particularly since 1914. The enemies of Masonry are today as active in their opposition and as intense in their hatred as they ever were. The Roman Catholic church, ever active in its campaign to restore to the papal throne its lost power and prestige, realizing that Masonry stands for that which will forever guarantee to the world that the power of the pope will never again be supreme—freedom of thought, of speech, of press, of religion—against Masonry wages its most bitter war. But Masonry will never compromise. Let them hurl their anathemas, Masonry will reply, 'Peace on earth, good will toward men.' Let them issue their edicts, they but reflect as jewels in Masonry's crown of worth. Let them attempt to muzzle the press, more than three million Masons will gladly go on foot and out of their way to spread the gospel of light throughout the world. Let them deceive, Masonry will educate. Let the issue come, and weak-kneed indeed is that Mason who fears the outcome.

"Masonry wil lgo on, notwithstanding the onslaughts upon the institution. Books denouncing it have been written; pamphlets maligning its character and misrepresenting its objects have been widely circulated. It has been denounced from pulpit and press and platform; the disappointed have reviled it; the curious have defamed it; the jealous have condemned it; the opposition of jealous power; the torture of a barbarous inquisition; the anathemas of a bigoted priesthood; the envenomed tongue of slander; the malice of a baffled curiosity, and the acrimonious phillipics of political demagogues; all these, and more, have been met and successfully resisted. The venerable battlements of Masonry are yet unshaken by the conflicts of so many ages, and scarcely exhibit a trace of the fierce strife that has been directed against them by the countless generations of foes who are now forgotten."

A MOURNFUL WAIL

The *Masonic Chronicler* is likewise responsible for the following:

A wail is heard from the Sinn Feiners because the loan of the "Irish Republic" floated in the United States, has yielded

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less than half the amount sought. It looks as though the Americans are getting wise.

AMERICAN LEGION POSTS

As time goes on there will be found numerous posts of the American Legion Membership composed exclusively of Masons. There are already two in Chicago alone: one named Theodore Roosevelt Post, and the other The Square Post. Let the good work go on.

REAL MASONIC DOCTRINE

A part of the Constitution of the American Legion reads as though it had been devised by Masons:

"For God and country we associate ourselves together to uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

DEATH OF CANADA'S OLDEST MASON

The *Masonic Sun* of Toronto, Canada, announces the death of Canada's oldest Mason, Joseph Mantell, who was born at Edmondston, near London, England, in 1810, and went to Canada in 1838. The announcement does not state how many years he had been a member of the Masonic fraternity, but it is probable that he did not join until late in life. The funeral ceremony was Masonic.

IMPORTANT MASONIC EVENTS

Two events, very interesting to all the Masonic world and very important to our English brethren, occurred on the 11th and 15th of Februar ylast. On the former date the Prince of Wales and his brother, the Duke of York, were received in Unity Chapter of Rose Croix, 18th degree of the Ancient and Accepted Scottish Rite. On the latter date, they were exalted to the Royal Arch Degree of the so-called York Rite.

A CORRECTION

Our attention has been called to an error in our issue for December, 1920, where we attribute the article entitled "The Ethics of the Masonic Apron" to H. W. Baker instead of W. A. Baker. We are sorry this mistake occurred. But, although we are sorry, we are not greatly discouraged thereat, because our experience has led us to believe that the man who never makes mistakes very seldom accomplishes anything at all.

PLEASE TAKE NOTICE

At various times many of our readers send us clippings from newspapers, for which we are duly thankful and appreciative. Let us ask, however, that in the future, when clippings are sent us, they may include a part of the paper giving its name, the date of publication and where published. We like to be able to give proper credit for our information.

THE PICTURE ON THE FRONT COVER

We have already published a view of the proposed Scottish Rite Cathedral at Cheyenne, Wyoming. The design as adopted has been modified somewhat, and ground has been broken and the work of building commenced. On the outside of this issue we show the design as adopted.

THE BABYLONIAN PLAQUE

The picture from which the illustration on page 169 is taken was sent to us by Brother Frank C. Higgins to illustrate Part III of his article on "The Masonic Lodge," concluded in this number. He says of the picture: "It has, as you see, the astrological signs referred to in my article at the top, and in the second and third lines a very fine portrayal of the Aphanism in the 3rd degree."

"As loyal citizens of this country we have no right to stir up strife between the two great branches of the Anglo-Saxon race; in fact, we believe it to be inconceivably wrong. We have faith that all Masons and others who put their patriotism first will, and do, condemn the acts of the noisy minority here who would make America a breeding spot of foul propaganda for revolutionary purposes. We sometimes wonder at the supineness of the President in permitting it, but in the main the heart of the great American public is sound, and, in time, when the blatherings of the vicious few become too tiresome, a rebuke will be administered which will have salutary effect. This will not please our Irish Sinn Fein citizens, but "let the galled jade wince, our withers are unwrung."—*New England Craftsman, September*, 1920.

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LAY, THOU, THE CROSS!

Be with me when the shadows fall
And darkness shuts away the light;
Be with me, I am after all
A little child, afraid of night.

Be with me, Father, I am weak,
So frail in spite of boasted strength,
So often leave the heights I seek
To toil the desert's weary length.

Take Thou my hand, walk by my side,
Lay on my shrinking back the cross;
Through weakness I have long denied
And now my soul feels bitter loss.

My soul consents, it tries in vain
To walk the way of sacrifice;
The flesh cries out and writhes in pain
Lay Thou the cross and help me rise!

—*Nellie Burget Miller* (*Mrs. L. A.*)

IN MEMORIAM

GEORGE CHARLES RAFTER, 33° HON.·.

(Cheyenne, Wyo., Bodies)

Born November 5, 1839, at St. Lin, Canada.

Died February 26, 1921, at Cheyenne, Wyoming.

EUGENE ALGERNON ROBINSON, 33° HON.·.

(Louisville, Ky., Bodies)

Born February 2, 1849, at Sharpsburg, Kentucky.

Died March 19, 1921, at Maysville, Kentucky.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 1–3°, $5.00; 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. The 4 volumes, $16.00. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

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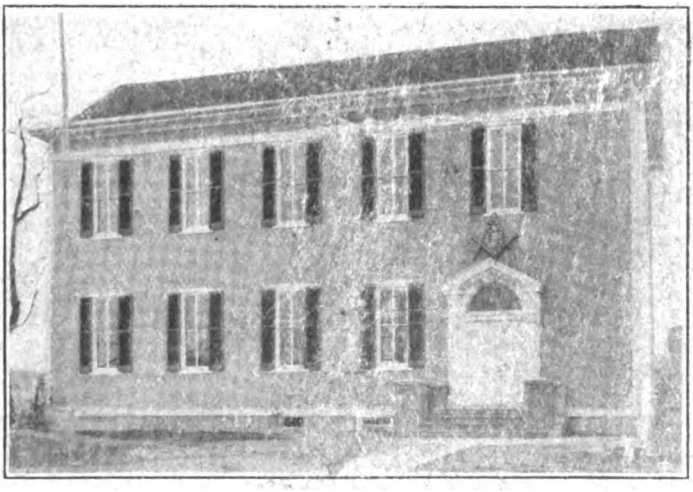

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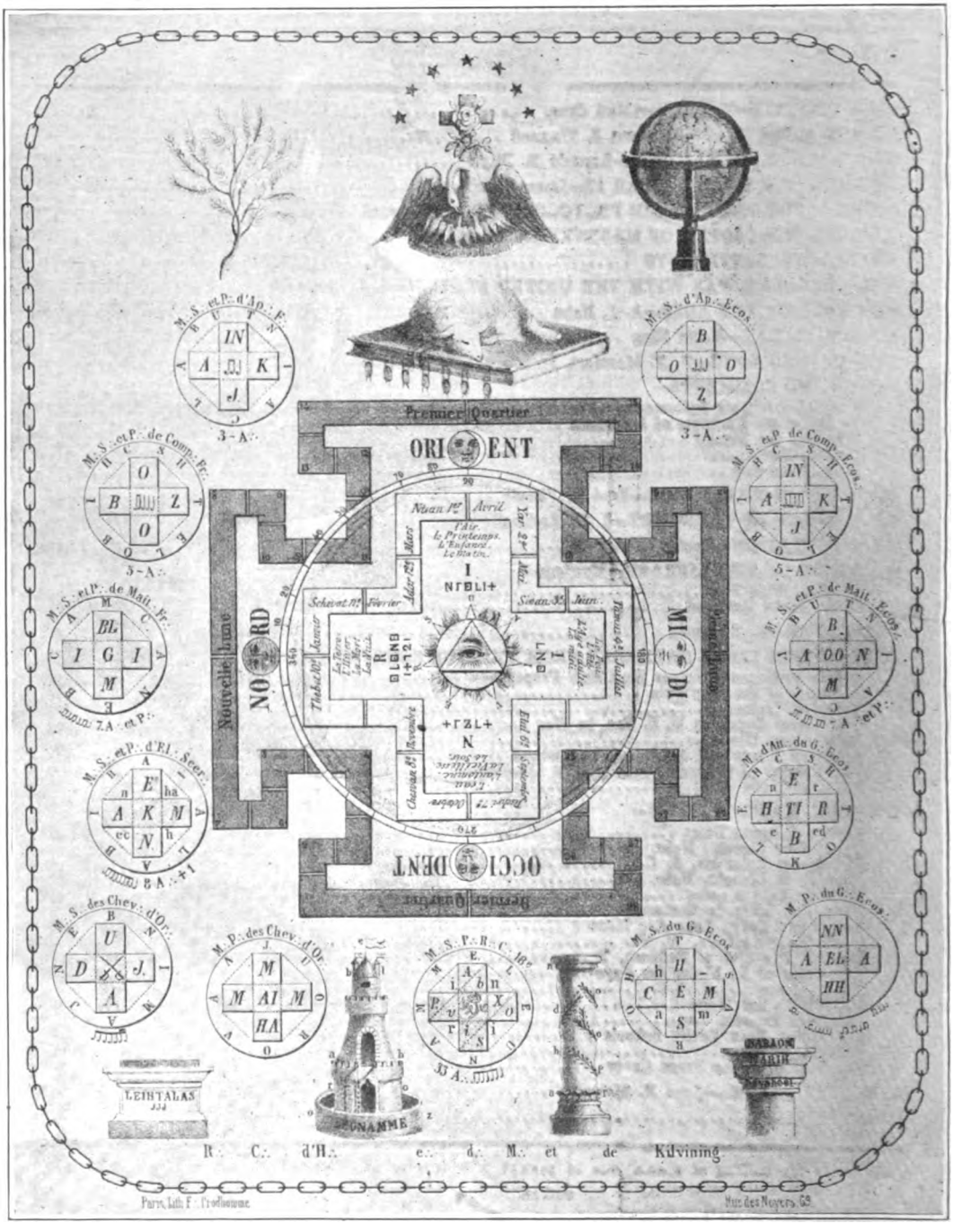

THE PHILOSOPHICAL CROSS

—From "Le Temple Mystique," Paris, 1858.

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The New Age
MAGAZINE

VOLUME XXIX MAY NUMBER 5

UNDER ALIEN FLAGS

By DENMAN S. WAGSTAFF, 32°, K. C. C. H.

LITTLE do we imagine, or can we bring ourselves to believe, that beneath the "crust" of things "American" there exists among us—even all about us—the genus hybrid who has a lingering hope—a fervent, burning desire to some day see his way clear to throw off the pretense of a citizenship grasped for the momentary protection and convenience it afforded. We could not, in the past, credit the fact that men under the guise this blessed privilege afforded, would, with malice aforethought, embroil our own United States in endless controversy with the several European powers that have acquired (or always held) sovereignty over the "bits of country" that once upon a time had given such hybrids birth. We are hearing daily, however, from first one section and then another, pleas or demands that our government —on account of such grievance as plaintiff may possess or imagine—interfere officially in the conduct of some European Government.

If our present Congress remains in session during the summer, it will undoubtedly be importuned to pass bills calling on all the nations of Europe, either in turn or collectively, to relieve such sons or daughters they may claim as being but temporary or transient residential citizens of America, of the necessity of collecting funds or starting revolutionary movements in this country, for the betterment and revamping, as it were, of said European forms of government. This would relieve our "summer boarders" of the necessity of immediately going to Europe. If one considers from an American viewpoint the subject matters shown in relief, as it were, upon the screens of the world's moving picture shows, it would seem that the foregoing paragraph about describes the dangerously ridiculous picture now being presented in the public press of the country.

We are today reading with considerable interest a complete translation of an address written for use at a *National Convention of the Croatian Catholic Royalist Party,* to be held in Pittsburgh, Pa., in this month of April, 1921. We find that branches of this party or society exist in nearly every city in the United States. The object of this address will be to solidify the idea among our Slavonic peoples of restoring the Hapsburgs to the throne of Croatia, which it is believed would then be able to dominate the proposed or rather tentatively formed Triune Kingdom, consisting of Croatia, Slavonia and Dalmatia. We might note, however, that the bubble has burst and "Haps" is again an exile in Switzerland. The main object, we might add, of all these attempts to thwart the will of the peoples of the

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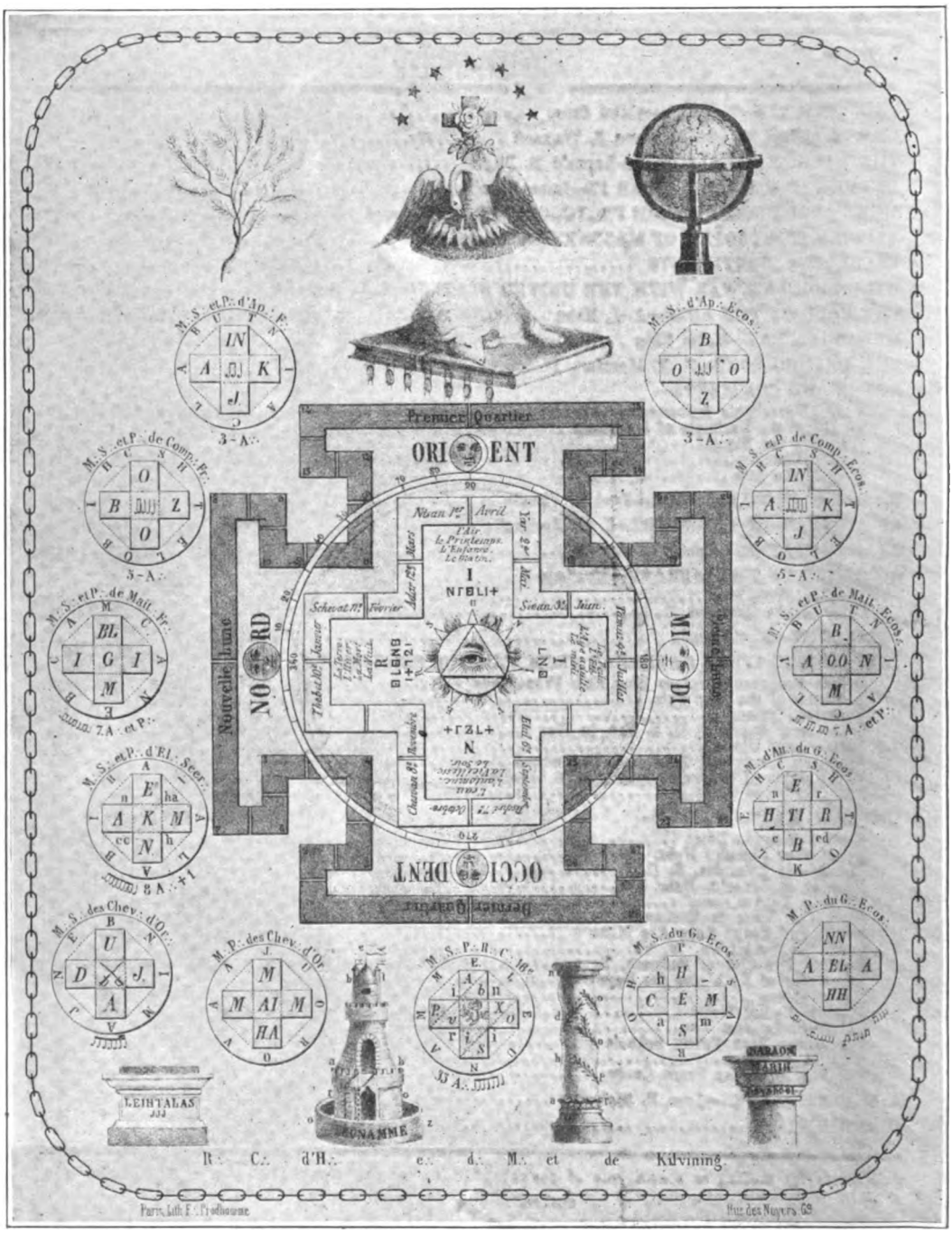

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world, is and has been in the direction of establishing the Roman Hierarchy in authority and preventing where possible the formation of *Republics*. Thus have the slaves of *"the holy father"* been caught again in Jugo-Slovakia and Czecho-Slovakia, whose people have had a taste of freedom and are determined to have a country of their own, even if they are obliged to do away with popery to get it.

The object, of course, aimed at in such conventions as now called, is to preach Romanism and collect money from supposedly American citizens in America, for the now openly avowed purpose of defeating the *Allied plans for a continuous peace in Europe*, in which our country has had so prominent a part. The address before mentioned says in part "Give the Convention a salvation-carrying foundation. Do not fear anything. Listen only to your spiritual advisers. Let us restore *The Monarchy. Beware of a Republic in which we will be ruled by socialists, bolsheviki or masons.* It is not advisable perhaps to work too openly for our *King and Church* here in America (as have the Irish), but we must contribute liberally when called on. We beg to remind you also that The Convention of The National Croatian Society (fraternal insurance society, headquarters in Pittsburgh) will be held very soon. Work there with a will for a solid Croatian nation under the sceptre of a Catholic Ruler. Be careful not to show this circular to the Socialists—the Czecho-Slovaks or the other servants of 'Peter the Cobbler,' as they might thus be forearmed against our plans. Croatia must rule under the House of Hapsburg and the Church of Rome. Again I say to you, Do not let yourselves be 'rattled' at the Conventions by heathen republicans. It will be better to conduct them out of the hall and those that you allow to remain may then perform the great deed for Croatian freedom. *The Fatherland has set her eyes upon you American Croatians.* The Fatherland waits to hear from your lips the 'salvation-bearing' words, which her native sons cannot utter, because Peter's Serbian policemen are rulers there. The Croatians in Croatia dare not say they want Hapsburg and not *Peter*.

"Why not a Republic?—some may ask. I answer—because we know what Republics are. We know the history of France and Portugal. See, too, what Czecho-Slovakia is doing. She persecutes the Church, severs relations with the Pope, Our *Holy Father*, propagates the *Vlah* (not orthodox catholic) religion, robs our Priesthood of their land and distributes it in small parcels among the poor peasants. What wrongs did not France inflict on the Priesthood? Nobody there esteems a Priest. He must pay taxes on all things just like the rest of the loafers (barabas). Further, we notice with dread that Poland is not made a Kingdom, so a Socialist may be elected President, and then she would cease to be what she always was —the most faithful daughter of the Catholic Church. Long live the future King of the House of Hapsburg. Long live our King." So this document goes on breathing wonderful interest in the survival or establishment of a Hapsburg monarchy, because it seems to these desperadoes the only possible way to turn the country over to the Roman Catholic Church. A Republic, to a Croatian Catholic at least, would be too horrible a catastrophe to contemplate—and I have an idea it would be to any Catholic.

So we have among us, on every side, the espionage of an organized force of European religionists, representing a Church-Government that would be called "unpatriotic" in any country, and is here a menace to American institutions. Under whatever guise we may find them—wearing our uniforms or marching in our processions—we must realize that these misguided victims of a credulity beyond ordinary ken are working day and night for the complete restoration of the temporal power of

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their *Pope*. These dupes are satisfied that the Roman lust for power brought on the late war and every other calamity which has been visited upon the innocents of the world—and they are *proud of it because their church Government teaches them that the only triumph that will satisfy their God is either the conversion of the world of men to catholicism or their total extinction and extermination.* Note! That's how your Catholic neighbor feels about you. Yet these fanatics stand up and, with an air of ill-concealed defiance, assert their loyalty to this country. Can it be possible we are so badly and unfortunately mistaken in them? The representatives of that Church have fooled a lot of people, but *not all the people.*

Facts are stubborn. Let us ask a few questions of ourselves, at least, while we are on the subject. "Does free America or any other free country require a diplomatic Representative at the Court of the Vatican? Does the Vatican desire such intimate and particular contact with such worldly heathen "touts" as representatives of non-Catholic governments would surely appear to them to be, if they are either honest in their beliefs or sincere in their published arguments? What "business" may the Vatican have by right with our Government, other than to obey our laws when they come here in a representative manner, under what would only seem to be a "flag of truce"? Has the Vatican requested we send a Representative to *her court?* If she has, she has convicted herself and is disguising, in a most transparent manner, her aims, objects and ambitions, for no good purpose. When and where may she cease plotting? Why does she plot and squirm and lie and steal for gore and gold? Does salvation require such secret horny-handled methods? Are we all Indians still? Our country should be free, of course, but our Government should see to it that sedition have no birthplace here, nor religion bearing the sword of material conquest, have among us a list of collection agencies established to keep alive the "spirits of revolution," that the world may have no peace until the maws of the saints are satisfied with the sacrifices? Let us as citizens keep an eye on the multitudes of arch-plotters that meet under our very noses, waving in the one hand the Flag of *Our Country* and in the other the Flag of *their Country.*

THE MISSION OF MASONRY

By Reynold E. Blight, 32°, K. C. C. H.

PART VII

WORLD FRATERNITY

THE League of Nations is dead. So the political soothsayers tell us, and it must be so. But, even if the league is dead, some method of international cooperation must be devised or the race is headed for irretrievable disaster. The old order is obsolete. The ancient diplomacy is discredited. The civilization of irresponsible nationalisms has broken down. The machinery of international relationships is scrapped and a new world organization must be constructed.

Wholly aside from party shibboleths and political antagonisms, we may declare that the time is ripe for world-wide fraternity. The ideal of the brotherhood of man must be used no longer merely for poetry and peroration, but must become the watchword of statesmanship and diplomacy.

The world has shrunk considerably during the last hundred years. Today the world is very small. Pekin is at our back yard and Melbourne is next door. What London and Timbuctu

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think today we shall discuss tomorrow, and at our breakfast table Paris, Petrograd and Pretoria will parade their follies, their achievements and their crimes. A corner on the Chicago board of trade and little children die in Italy for want of bread! A silk crisis in Japan and the bourse in Cape Town closes its doors! A vibrant sympathy more subtle than pain pulsates through humanity so that Hottentot and Icelander, Chinaman and Britisher partake of a mutual sorrow and joy.

Age-old isolations cannot longer be maintained. The nations are interdependent for the very means of livelihood. America needs Japanese sulphur. England needs German dyes and Mesopotamia oil. Italy needs England's coal. France needs Argentine wheat. Mexico needs American capital. So come up all the problems of exchange, tariffs, consular service, language, laws, transportation, competitions. In the schoolroom of finance and industry we are learning the religious truth that humanity is one.

Mutual peril makes us kin. Plague in Hong Kong menaces San Francisco, typhus in Serbia scatters germs in London slums, influenza originating in Asia destroys tens of thousands of boys in American military camps. Bolshevism in Russia threatens constitutional government in America.

The German kaiser declares war on one people and embroils humanity. Belgium is invaded and that drags in Great Britain, whose colonies and dependencies from Canada to Siam follow her lead until forty nations are fighting.

The shrinking of the globe has nowhere produced greater revolutionary changes than in this our beloved America. We rather prided ourselves upon our self-sufficiency, and somewhat arrogantly proclaimed our political and economic independence. We flaunted the Monroe doctrine in the face of Europe and insolently challenged her to violate it. We boasted of our provincialism and made a religion of our patriotism. But in 1898 the guns of Dewey at Manila smashed the shell of our insularity and despite our vigorous and petulant protest we found ourselves a world power. Two decades passed and we still refused to read aright the signs of the times, and denied our inevitable destiny. Even when the great war plunged the world into the abyss of overwhelming disaster our President solemnly declared that we were not interested even to explore the causes of the appalling catastrophe.

Why should we be interested? A crazed student runs amuck in a Bosnian town with an unpronounceable name and kills an Austrian grand duke of whose existence few of us were aware, and the European balance of power collapses like a house of cards. But what was that to us? Neutrality and Americanism were synonymous terms and he who dared to say that the United States should interest herself in the issues at stake was regarded much as we might look upon a mangy dog showing signs of incipient hydrophobia. Europe at war simply meant markets for our munitions and huge profits for us. Europe was in flames, but let her burn! Distance muffled the roar of the guns and stifled the agonized cries of dying nations.

But the hammer strokes of imperious events battered down the doors of our smug security and we were dragged forth to the conflict. Even before we had grasped the meaning of it all, our boys by the hundred thousand were fighting, bleeding, dying on the sodden fields of Flanders. In all history, few nations have had a sadder, a more sudden or a more tragic awakening.

And all because we did not realize that steam and electricity and a growing social consciousness were compressing the mighty globe into a little ball, crowding the nations together and binding them in bonds of a common danger, suffering and responsibility. It was all very amazing and very bewildering.

We have made the astounding discovery that Sarajevo is just as important to us as New York, that we have

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a keen interest in the national principles that are being taught in the schools of Japan, and that injustice, fanaticism or greed in the Transvaal or India threaten the peace and security of Southern California and Iowa.

From individual selfishness to family responsibility, to tribal unity, to civic pride, to national consciousness, so runs the ever-enlarging circle of human affection. Now comes planetary patriotism, which shall not deny or minimize any man's allegiance to his native or adopted country but shall expand his interest and his love beyond the narrow boundaries of color, language and tradition, and cause him to hold within the embrace of his broadening sympathies the peoples of every race, recognizing the familyhood of mankind as the inevitable corollary of his belief in the Fatherhood of God.

To this great doctrine the world must be educated.

This is the only safeguard against war. Treaties become scraps of paper, institutions disintegrate like pillars of sand, long-dormant hatreds fan into flame, under the touch of fear or greed. Only a new spirit in humanity can save us from the peril of another war. This is our only hope. Let statesmen and diplomats negotiate their treaties and build up their institutions, but in the hearts and affections of men must be laid the foundations of permanent peace.

A hundred civilizations as great as ours have risen and flourished and been swept away. Shall white, shall Christian civilization follow in their train? Babylon is a little dust blown about a desert plain. The marble courts of Akbar are desolate and silent, grass-grown, the lair of panthers and serpents. Today the men of the yellow races, patient, cynical and cruel, watch through the fog, waiting until Christendom in its insanity has so weakened itself by internecine slaughter that it shall be helpless in the hand of the yellow man. Extravagant fear? Less than eight hundred years have passed since Genghis Khan, Timurlane and their Mongol hordes ravished Europe to the Baltic Sea. Let the white races persist in their madness of hatred, suspicion and military rivalry, and over their palaces and factories, their schoolhouses and churches, there shall be written in blood, Ichabod, "the glory has departed"; Tekel, "thou art weighed in the balance and found wanting."

America must lead the way out. Independent of the intrigues, the ancient hatreds and bitter suspicions that obsess the nations of Europe, she is free to take her rightful place in the vanguard in the world's advance. This is America's supreme opportunity. "Destiny hath laid us an egg," says Doctor Frank Crane. "Shall we hatch it or smash it?" Washington may be trusted to do everything possible to put this nation where she belongs as the great democratic, peace-loving, idealistic commonwealth, dedicated to the ideals of justice and equality.

Masonry, the world-wide fraternity which through the centuries has stood for the noblest principles of righteousness in civic and international affairs, may well carry on an energetic campaign of education, preparing the minds of the people for the flowering into treaties and institutions of the desire of the nations for peace and concord.

International cooperation in the spirit of mutual amity and understanding is the only hope of the future.

A wit's a feather, and a chief a rod;
An honest man's the noblest work of God.
—*Alexander Pope.*

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IF THE CAP FITS YOU, WEAR IT

By James Hamilton

MANY fraternal and patriotic societies have been organized for the purpose of relieving social and economic conditions of struggling and suffering mankind.

These orders embody the above purpose more or less in their obligations, rituals, constitution and by-laws, but through some strange influence certain sections have been inserted in the constitution and by-laws which tend to neutralize the beneficial motive for which the order has been instituted.

While it is true that these organizations have from time to time rendered service of untold good to society in general, yet in many instances, issues of almost inestimable value to society are blocked and the whole organization neutralized by an emissary of either a privilege-seeking few, or the Mohammedan Caliph, the Pontifex Maximus, the chief priest of the Pagan Gods or any other.

Times without number, issues or resolutions of the greatest value are introduced, and though it is the solemn obligation of each individual to stand on the principle, one or another of these agents or victims immediately throws the issue into the religious columns or claims it is interfering with politics, and thus the aims and objects responsible for the inception of the organization are sidetracked and forgotten.

It is time for thinking people to realize their obligations and to brook no interference from groups the lackeys of which are always in our midst. How simple it is for an emissary of these pestiferous groups to prevent any organization from taking action on an issue which has been introduced, but has not as yet taken firm conviction in the minds of its members. Thus the order allows itself to be neutralized by some influences which never will come out in the open and defend their positions purely on the merits of the question.

For instance, we will assume that some organization requires its members to take an obligation to give undivided loyalty to the Government which gives them bread and protection. When the question arises, as to what would be the best way to educate our future citizens in principles in sympathy with our flag, the members throw up their hands in holy horror and say that the Voodis or some other cult does not believe in educating their children in a school which inculcates in the future citizens principles and doctrines tending to make a united people, because it would interfere with their religion.

Why should we not have more concern about our country than some creed or cult that endeavors to suppress free and frank discussion of its tenets or doctrines? If it cannot perpetuate itself in an intelligent society, and the Lord does not see fit to stretch forth His hand and preserve it, why bid civilization to mark time? If there is anything in our midst that is too sacred to be discussed, it is notice that this ism is hostile to democracy and should be banished from society; the best and logical way to do this is to turn on the light of publicity, and if it is good it will prosper, and if it is evil it will perish, for publicity, like truth, never hurt a good cause nor helped a poor one.

This above all: To thine own self be true,
And it will follow, as the night the day,
Thou canst not then be false to any man.

—*Shakespeare.*

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MORE ABOUT THE "JEWISH PROTOCOLS"

By J. W. Norwood, 32°

CONFIRMATION of views expressed by the writer in the last issue of The New Age on the origin of the alleged "Protocols of the Wise Men of Zion," which have been circulated in the United States as anti-Semitic propaganda, are to be found largely in a book just from the press, entitled, "The History of a Lie," by Herman Bernstein.[1]

Mr. Bernstein is a well-known author, publicist, war correspondent and journalist. It was he who made public the famous "Willy-Nicky" telegrams and secret correspondence between the former Kaiser and the late Czar of Russia. He is quite familiar with the Russian and German languages, so his translations of original documents—reproduced in facsimile from sample pages in Russian in his book—may be regarded as perfect.

Mr. Bernstein was not satisfied with tracing the "Protocols" back to the alleged Russian mystic, Serge Nilus, but went back beyond the Russian—and found a German. Had he gone still further, he would doubtless have run across the chief ingredients of the German story in the imaginative tales which have so fascinated priestly ears for two centuries or more.

Here are some gleanings and piecings together from Mr. Bernstein's researches. He quotes from European originals, copies of which are fortunately in the Congressional Library at Washington or in other accessible places mentioned, passages of the tale omitted in the American translations being foisted on the American public through the instrumentality of an American citizen with more money than brains or good sense, and behind whom are hiding the ancient enemies of human freedom.

In 1920, the story of the Protocols appeared in the United States, France, Sweden, Finland, Denmark and Japan. The Japanese version is in the Russian language. The English version appeared under the title of "The Jewish Peril."

In 1919, a translation of extracts from an alleged version of the Protocols was published in Germany in a book by one Serge Nilus.

It may here be well to call attention to the final installment of revelations concerning the former Kaiser of Germany by Lady Norah Bentinck, of the Dutch family who are "hosts" of the Kaiser today. This appeared in the St. Louis *Post-Dispatch* on March 13, 1921. The following paragraph is significant:

> "Prince Henry, the ex-Kaiser's brother—brings or sends all the 'very latest' literature—books, pamphlets and what not—*of which the two chief, I should say, are The Jewish Movement and Freemasonry.*"

The Kaiser's bitter references to Freemasonry and his credulity of the stories told him concerning its supposed purposes, alleged influence in overturning autocratic government and the like, are well known to all who have followed the singular career of Wilhelm in Holland. But to get back to our story.

In 1905, Nilus, the "Russian Mystic," says that the Protocols were given him by an unnamed Russian conservative who received them from an unnamed woman who had stolen them "from one of the most influential leaders of Freemasonry at the close of a secret meeting of the initiated in France." Several years later Nilus writes that his mysterious friend had himself stolen them

[1] The History of a Lie, J. S. Ogilvie Publishing Company, 57 Rose Street, New York City.

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from "headquarters of the Society of Zion in France," and a still later edition of Nilus's book puts the Zionist headquarters in Switzerland. His unnamed friend, being now dead, he reveals him as one Sukhotin who, further research shows, was a zemstvo official of Chernsk. Yet again, the latest version of "Nilus" has it that a spy saw and copied the "Protocols" while they were being taken by a messenger to the Masons at Frankfurt.

1886-90.—The original of the "Nilus" work was found by Mr. Bernstein in a work of fiction written by a German author of ill repute—Herman Goedsche—a chapter from which was translated into Russian as purporting to be "The Rabbi's Speech to the Jewish People." Goedsche wrote under the *nom de plume* of "Sir John Retcliffe" to make it appear that he was an Englishman. He is said to have played an infamous role in the Waldeck forgery case. "Retcliffe" wrote his book first as fiction, but later put it out as fact. The Russians merely followed the German forger. They became sponsors for Goedsche-Retcliffe. The French likewise, among whom anti-Masonry always flourishes, as late as 1920 put out a version entitled the *"Peril Judeo Maconnique,"* with all the ancient Jesuit references to England, Masons and Jews, so familiar to Masonic historians.

The French edition contains a note on "The Rabbi's Speech," declaring that "Retcliffe," in his book published in London, vouched for the truth of the matter.

So much for the principal versions mentioned by Mr. Bernstein. There are a great number of them—ridiculous to American ears but devoutly believed in by anti-Masons in Europe, some of whom carry their prejudices to America, where only American education can disabuse them.

But Germany was not the originator of this anti-Masonic and anti-Semitic work any more than Russia. Both of the Black Hundreds now working for the Russians and the German Junkers, hoping to restore the Kaiser, *may* be using the story for their own selfish purposes. The natural conclusion, however, is that they are using it ineffectively.

One passage in Nilus's book, carefully omitted from American editions but contained in a copy now in the British Museum and photographed by Mr. Bernstein, gives a sinister touch to the whole forgery:

> "The Sanhedrin was unseizable and invulnerable. It carried the roots of evil from France into Scotland where, under a different name, it entered into a league with England with whom—*having declared deadly war to Papism,* it cooperates even to the present day."

This passage perhaps meant nothing to Nilus. The Russian Orthodox Catholic Church had no "pope" other than the Czar at that time, so it had no "papacy," whatever it may have by way of an ecclesiastical boss now that the Czar is dead. Nilus doubtless copied it; but to any student this passage tells the origin of the whole tale in the ancient Roman Catholic, anti-Masonic lie invented by the Society of Jesus.

To make the matter much clearer, the "Nilus" work issued in 1917 in an "epilogue" carries the story of Jewish conspiracy back to the time of Solomon "929 years before the birth of Christ," and rehashes the burden of popes' and priests' complaints about Freemasons and Jews since Roman Catholics first began to believe the thunders of the "vicar of Jesus Christ."

Mr. Bernstein deserves the thanks, not only of his own race, for his untiring search into the origin of anti-Semitism in America, but of Freemasons as well, who have been much puzzled to account for a familiar tale in so strange a dress. Masonry knows the rest of the story. It is a case of an old Roman Catholic myth having come home to roost; and naturally it becomes amusing to note the manner in which prelates of that church are rushing to the de-

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fense of Jews from a slander manufactured in their own camp, trusting that the Jews will know no better.

For this is another thing that has puzzled many. Jews have so often made common cause with the Romanists in "putting something over" on America—such as the censorship bills attempted in Congress—that we have often wondered which was fooling which.

APPLIED PHILOSOPHY OF MASONRY

By Ed Towse, P.M., 32°

FREE Masonry has been defined as "a progressive moral science." Its evolution, as a cult and as an organization for the conservation of conscience, has made it an institution of practical ideals. Its strength is in the application of its curriculum and its weakness is in the elasticity or softness of human nature. Its influence, which is world-wide, is due to a variety and combination of forces or circumstances. At the basis are the eternal principles of "Liberty, Equality and Fraternity." Then it is not at all a secret society, within the meaning or accepted construction of that term—but it is popularly supposed to be such, even by thousands upon thousands of its most earnest devotees. That it grows tremendously in numbers and influence may be ascribed largely to its wholly undesigned but convincing and constant agencies of publicity. That some great man is made greater and stronger because he is "a man and a Mason" adds to the merit and weight of the order amongst men generally.

The government, regulations, practices and discipline of Masonry appeal alike to the common sense and to the "vital spark" of those who desire not only to be better men, but to be "better than themselves." There are no illusions in Masonry, even if individual members of the craft manage at times to delude themselves. Upon liberty of thought it insists—thought moulded into channels that incline every man to permit unquestioned the honest thought and expression of every other man. Equality in Masonry is just what it has been in the realm of righteousness since time began. Men are regarded as equal according to the rule that none shall have unfair advantages over others. The Fraternity of Masonry is not at all exclusive. Its spirit of brotherhood analyzes high in the determination to function usefully, unselfishly and constantly unto all mankind. It can not, of course, ever forget or escape the injunction of Paul in one of his masterly but unanswered letters: "Do good unto all men—especially those who are of the household of the Faith."

Masonry—a rather intensive and a very ancient system of morality—has performed and is performing its allotted or assumed mission, up to the limitations of human self-control all over the world. It has waged war, it has made peace; it has been in that rebellion that makes for sincerest patriotism; it has drawn the color line; it has extinguished the lines of color, sectarianism and nationality; it has sacrificed; it has given to the point of the supreme offering. And it has erred. But it has never been selfish or uncharitable or disloyal or ungodly. For centuries it has heeded and advocated and to its fullest ability studies and practices the progression of moral science. Thus it survives and labors and advances unafraid and undismayed.

The God that gave us life, gave us liberty at the same time.
—*Thomas Jefferson.*

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EXCELLENT SENTIMENTS!

There has recently come into the hands of the business manager of the NEW AGE MAGAZINE a manuscript containing some thoughts of a Masonic nature which he considers most excellent. He has not the least idea who the writer of the manuscript is, or whether the article has appeared or is to appear in any other Masonic publication, or, indeed, in *any* publication. But the thoughts expressed coincide so nearly with his own ideas on the subject treated that he herewith prints them—with a few eliminations—and desires it here stated that credit will gladly be given to the author by name if we are informed of his identity.

AMERICAN Freemasonry, for all its stiffness of joints, its devotion to precedent, its being bound by tradition, and its ultra-conservatism, is being, unconsciously as yet, influenced by the spirit of the time, which is intensely, even fiercely, practical. There is a growing impatience among Craftsmen with the restrictions that have hedged the fraternity from full usefulness to the world. There are fearless voices now heard, demanding more than triteness and the recital of formula. More insistent urgings are noted for real work, to be done now and for all men. It is well to remember sometimes the tasks that our fathers have wrought; it is not amiss that we now and again express the hope that our sons will accomplish bigger things. But Masons, like other men, are awakening to the imperative needs of the present day; they are preparing to take up present duty, wherever and however it may be presented, and whatever precedent may be violated. They are resolving—not merely on paper—that time and money and energy shall no longer be wasted to merely keep the organization wheels turning without any delivery of useful power. . . .

All past knowledge has served its best purpose except as it may illuminate the dark places of the path before our feet. One present invention or new application of knowledge to the problems of the day is worth more than all the books can hold of what has been done before-time. Will not the criticism apply, and with force, to our Masonry? Of late years the wise men of the institution, with hope to satisfy inquiring and restless brothers, have been urging study, variously devised, but in no single case designed to reach a goal of adequate good. It is well and good, if one has the mood and the leisure, to satisfy individual curiosity; . . . Grand Officers, and others, come to the annual communications, and are loud in laudation of study schemes that are "thicker than leaves at Vallambrosa." But who ever heard of these distinguished brothers putting in time to discover the difference between tweedle-dee and tweedle-dum, which they advise as a proper quest for others?

. . . I would submit, as a self-evident proposition, that the fellow loaded to the muzzle with the facts and fictions made available of late is of less use to the Craft and to the world than is that other who is anxious to put by all such matters, and is concerned that, as a Mason and with Masons, he shall be of some good in the community, the State and the Nation. He may not know, or care, as to the occult meaning of a symbol, nor be enthused over the doubtful origin of Masonry at some point or other in the dead centuries. He may not value at cost of a tinker's explosive the hair-drawn theories of hidden wisdom buried under Masonic ceremony. What he is interested in is that Freemasonry is an immense human force, capable of being used for actual good in the world. He is not in search of dry bones, but is eager to act with living men. . . . Study, yes; but let your study, as Masons, broaden your conceptions of the world in which you and

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your fellows have to live. Learn the duties, the responsibilities and the possibilities pressing upon the organization, so that these may be taken up and carried on with an ever-increasing measure of good to all men. You will get nowhere by passing stilted resolutions, twisting ropes of sand. The resolves of import are those reached in the stillness of men's souls, and carried to realization by utmost work of hand and head and heart.

WILL ENGLAND WAR WITH THE UNITED STATES?

By S. L. Seabrook, 32°

WITHIN recent days some one, possibly for want of occupation, but claiming to be a news vendor, started the story that a war of blood and destruction was more than possible between the British Empire and the United States. A sensational press entertained the gossip and gave it notice. Such a condition is no more possible than that the Gulf Stream might be diverted from its present course. It would take a change in the earth's contour to bring this about. The whole trend of thought and life among English-speaking people would have to be reversed to make the former possible.

English-speaking people include all those of the British Empire scattered all around the world, as well as those of allegiance to the American Republic. Wherever they may be found you will find a love for liberty, freedom of conscience, and the institution of Masonry.

Both of these great nations enjoy free government. Under British sovereignty government in many ways is closer to the choice of the people than under our Constitution. All Masons know that Masonry stands for freedom in all its extent, of conscience, of the person, and of estate. If one looks at the expansion of the British Empire he will find in every English settlement, however remote it may be, the Englishman has built his chapel, established his court, and instituted his Masonic lodge. The Englishman brought Masonry to America. Wherever Masonry flourishes you will find a free people, who love peace. The Englishman loves peace so much he will fight for it. For only by his freedom can he have peace and progress.

It was England, in which Masonry flourishes, that was pressed into the fight to preserve the peace of Europe. It was our own country, where Masonry also flourishes, that was later forced into the fight. The union of the two armies stayed the march of the invader, who regarded solemn treaties as scraps of paper. It was not a war of alliance, but one to defend ourselves from the same aggressor who would have sought to make of this country a tribute-paying province.

It is an English-speaking country that will maintain the peace of Europe, our English-speaking country will maintain the peace of this continent—the two will maintain the peace of the world. England has given notice to the Island Empire of the Pacific that there is an exception in their treaty that excuses England from assisting that country in any war it may make against the United States.

The British Empire and the United States have been at peace with each other for over a hundred years. There is no record among nations to equal it. We have over three thousand miles of frontier between a portion of the British Empire and the United States. In all that distance there is not a fortified post, nor armed vessel, nor a shotted gun pointing across the line. From each side, without hindrance, people cross and visit, and are at home on either side.

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Beneath the surface Masonry has been and is responsible for this friendship and neighborly feeling. Masons of the States visit the lodges of Canada and England, and they visit in our lodges. The Grand Masters from across the line are received in the lodges of the border States with the same fraternal welcome as those from any State. No one can believe that the Masons of the United States and those of the Dominion of Canada would foster war, or would not restrain hostile act or reprisal action.

A Master Mason of England is heir to the throne. His Masonic brethren from all parts of the Empire will advise with him for peace and amity. The present President of the United States is a Mason. Many of those in both branches of Congress are Masons. There will be no military conflict between the two Masonry-fostering and English-speaking countries for another hundred years, and then some more.

In the future, as in the past, Masonry will exercise its influence for peace, mental and moral progress, and promote freedom in the two countries quietly, but effectively, without ringing of bells or parade.

THE CALL OF THE AGES

By A. J. Hahn, 32°

ADOWN the pathway of the centuries, vibrating and reverberating; ancient as the birth of new-born Time; new as the prattle of an infant's cooing tongue; the searching tones of the comforting, beckoning voice ever pierce the innermost portals of the heart. The silent, yet, trumpet-like notes are the same in the Yesterday as in the Today and will ever be the same on the Tomorrow. Far reaching as the sphere's greatest diameter, the intervening leagues serve but to enhance the endearment of its music. No power its equal, in riotous youth or in hoary tressed wisdom, the call of The Home reigns supreme.

"Such is the patriot's boast where'er we roam,
His first, best country, ever is at home."

The pages of history are replete with the sacrificial deeds that have been committed for the sake of this ideal. No sword was ever caused to rise or cannon to belch forth its acres of death, but back of every volley was the primal cause of the sanctity of someone's abode.

A word consisting of but four letters, a single syllable of harmonious sound pronounced in a breath, yet, containing the all in all that makes Life worth the living. All else is but a subservient media to this controlling power.

Has the thought ever arisen in your mind that every created being has a home? The eagle flying amid the fleecy clouds, a tiny dot on the vast canopy of blue; the monarch of the jungle, patiently, silently, awaiting his prey; the almost invisible insect, running helter skelter among the roots of the grass blades; the finny tribes of the ocean's depth, gracefully darting in and out of the subaqueous caverns; each and all, when the call reaches them . . . go home. Nearly all of them turn in its direction when the sports or the duties of the day have been completed. All return to its shelter when some desire, whatever be its nature, is to be satiated. The happy child, romping with his playmates, mashes his thumb or bruises his foot and immediately rushes home, knowing that the pain will be eased and the injury cured. A few years pass, the hard-clenched fists of Fate have robbed him of all his aspirations and ambitions—heart laden and soul wearied, again he retraces his footsteps homeward, assured of its healing power. Some from fear, others in triumph; some from sorrow, others for joy; be the cause what it may, we

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all return at some time or other to the hearthstone.

Dictionaries and encylopedias may endeavor to define and describe the meaning of the term, but the efforts are as futile as to try to define electricity. We know and appreciate effects but farther than this we cannot travel. The fishermonger's humble, dilapidated shack on the sandy beach, bare of all but the direst necessities, is to him as much the source of happiness and contentment as the palatial mansion reposing amid leafy and flowery vistas. Mere material objects, though perchance contributing to its grandeur, are incapable in themselves of transforming an architectural structure into one of God's greatest blessings.

What, then, is the basic theme, the keynote, of this harmonious call? The answer is contained in the query * * * Love. The house whose roof is blessed and enfolded in the sacred halo of husband's unselfish (and is there any other?) love for wife, wife for husband, and both for their children, is indeed all that the term "Home" implies, be it a ramshackle barn or a turreted palace.

There is but one short step from the doorway of the home to the shrine of the nation; indeed I may say that the thresholds of the two are identical. An aggregate is but the sum of its units, and in this case the units are vitalized individuals. In the home we receive our first mental impressions, often the strongest and the most lasting; by the fire-side are our characters molded and mentalities strengthened; here, then, must every nation, if it prosper, look for guidance and support. As has been often said, "The child of Today is the citizen of Tomorrow." Not upon its congresses and statesmen should a country depend for its policies but rather a thousand times * * * its homes. If the homes are of the proper stamina, nothing but Right policies can come forth. I think that I may say without the fear of successful contradiction that no Real Home ever produced a so-called Bolshevist or anarchist. Economically, socially, and in every other manner, the Home is the backbone of the nation.

All the way down the lane of Life we hear its soft-toned voice. On foreign shores or amid strange trails, when the day begins to wane, on the ethereal wings of the twilight, the notes of the calling loved ones travel to us.

"Where'er we roam, whatever realms to see,
My heart untravell'd fondly turns to thee."

In the immortal words of the beloved Lincoln, "Going home is the end of all journeys. It's the one miraculous gift —the one call that's irresistible."

MEMORIAL DAY

Upon your grave, I placed some flowers white,
Then turned away; to walk beside the sea
And watch a graceful ship sail out of sight
O'er the horizon: and it seemed to me
It vanished—and was not.
And yet I knew the one who held the wheel
Still saw broad seas before the gliding keel;
And maybe, stood in happy thought.
So, dear heart, perchance when you left me
And passed on to Eternity,
You marked not a dividing line, or bound
Called Death—To you, 'twas Life Beyond.

—*Nellie King.*

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The Unsung Song

In the glow of the heavenly sun,
  In the abyss when Night is king,
Ever my soul is thrilling
  With a song no lips can sing.

Whether Fortune smiles most kindly,
  Or adversity and grief hold sway,
Always I feel the rhythm
  Of a strain no hand can play.

In the country, wonders of Nature;
  In the city, marvels of man,
Each but strengthens the symphony
  Which with life itself began.

As a child at my mother's side,
  As a man in life's stern fray,
With never a changing note—
  Only grander day by day.

In youth I responded with fervor;
  In age in a milder mood;
But ever the song has held me
  With its strength of love and good.

Its power as I lay in the cradle
  Shall hold when I enter the grave;
For it bids the soul of mortal,
  In the meeting with death be brave.

Every heart carries the measure
  Of the song no lips can sing;
'Tis faith, divine assurance,
  That the soul's an immortal thing.

—T. P. Montfort, Jr., 32°

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The New Age Magazine

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NOTES AND COMMENTS

VERY (UN)RELIABLE INFORMATION

We have now before us a publication, manifestly Roman Catholic, calling itself *St. Anthony Messenger,* printed in Cincinnati, Ohio. The issue now at hand is that of March, 1921. It contains a Question and Answer department, styled "The Wise Man's Corner," from which we cull a few extracts, leaving it to our intelligent readers to determine whether or not it should be entitled *The Unwise Man's Corner,* since it seems to be for the use of people who, for one reason or another, never do their own thinking. Here followeth the Wisdom(!), namely, to wit, viz:

Question:—May a Catholic be a Mason; if not, why?

Answer:—A Catholic may not be a Mason for the simple reason that the Church of Jesus Christ—and in matters that concern one's eternal salvation she always speaks with infallible authority—forbids Catholics to join the Masons.

Masonry is a distinct religion, opposed to the religion of Christ, and as such is an avowed enemy of Christ. Its aim is the overthrow of Christ's religion and the establishment in its stead of a man-made religion.

Let us stop here for a moment. We defy any intelligent man of sufficient courage to form his own opinions after intelligent investigation and inquiry, to find in the above quotation a single true statement! The "Church of Jesus Christ" *does not forbid any man to join the Masons.* It is the *Roman* Catholic Church that utters this interdict, and that, as the German would say, "is entirely the color of another horse." The *Roman* Catholic Church is not the Church of Jesus Christ in any sense whatever. It does not even follow the teachings of Jesus Christ in many points that are vital.

Masonry is not a distinct religion; it is not opposed to the religion of Christ and is not an avowed enemy of Christ. Its aim is not the overthrow of Christ's religion; it does not seek to establish in its stead any religion at all, much less a

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man-made religion. It leaves every man free to espouse the kind of religion that appeals most strongly to him, and it does not permit him to attempt to force his own ideas on the subject upon any of his brethren.

And now to continue:

> It is true, many Masons will say that the purpose of the Order is a splendid and noble one, and that never a word against the religion of Jesus Christ is uttered in their lodges. But the Church is not an organization that condemns things on mere hearsay. She has facts to back up her every statement about Masonry. The Order must be judged not by the views of the few, but by the officially recognized books and authorities on Masonry. The Church knows these. For more information on this point, call at the public library or at your pastor's and read the article on "Masonry," in the ninth volume of the *Catholic Encyclopedia*, and see the long array of authentic sources quoted that were consulted in preparing the article. Or get "A Study in American Freemasonry" (B. Herder Co., 17 S. Broadway, St. Louis, Mo.), and read the real truth about Masonry.

There is one statement of fact here, and that is that never a word against the religion of Jesus Christ is uttered in any Masonic Lodge, but even this statement is untrue in the way in which this *Roman* Catholic writer puts it, because he leaves it to be inferred that it is all mere hearsay. Again, it is distinctly untrue that the "Church" has any *facts* to back up any of her statements about Masonry. Indeed, the only *facts* about Masonry in the possession of the "Church" will very well serve to back up Masonry against any and all of her statements. Note, if you please, the writer says: "The Order must be judged not by the views of the few but by the officially recognized books and authorities on Masonry." But does he refer his readers to these officially recognized books and authorities on Masonry? *Not on your joyous life!* On the contrary, they are to go to the public library or to their pastor's and read the article on "Masonry" in the ninth volume of the *Catholic Encyclopedia!* What? Finally, the information which the "Church" puts out as fact is made up of statements obtained from suborned and intimidated witnesses who answered questions as they were instructed to answer them. The information which the "Church" *prints* about Masonry (or about anything else for that matter) is very carefully censored to make it meet its own views, is set forth with characteristic casuistry, and is intended solely for *Roman* Catholic consumption—solely for *Roman* Catholics to read. Also, *Roman* Catholics are forbidden to read anything else. It is in this way only that the *Roman* Catholic hierarchy can retain control over its adherents.

There is more of this sort of stuff in this "Wise Man's Corner" but there is no use in further taking up our space or your time with any such rubbish. We have inserted this much solely for the purpose of reminding you again that we have to deal with the Jesuit and his methods, and that there is not an iota of open and aboveboard and straightforward honesty in any of them!

It is, however, charitable to suppose, and even to believe, that some of these *Roman* Catholic writers honestly believe what they say and write, for the reason that they have been from childhood stuffed with this pabulum and have never been allowed to read or listen to any other side of these matters. But added to this should be the fact that they have so little spirit and confidence in themselves that they submit to such discipline and make no effort to inquire into things for themselves.

The patent and undeniable fact is, brethren, that the *Roman* Catholic hierarchy forbids Catholics to join the Masons because it has been demonstrated that when once a man gets his eyes open he can no longer be a *Roman* Catholic.

And all this brings forcibly to mind a philosophical reflection of our old acquaintance Dundreary: "S-s-some fellahs, ye know, are asses, and th-they-they don't know they're asses."

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TO DISPEL THE DARKNESS OF IGNORANCE

When the war burst upon us like a "bolt from the blue," the Nation immediately undertook the training of its youth for war purposes. Finding such vast illiteracy in the Army camps, plans were laid to do away with the curse of ignorance among the soldiery. Camp schools were formed for the instruction of recruits; and thus was gradually built up a system of cultural and technical education in the army, aside from mere military training, that became the admiration of the world. The question has been asked: Should not the Nation at large, now that we are getting back to peace conditions, continue its educational enterprises, not only for the Army and Navy recruits, but for everybody who needs enlightenment? Furthermore, should not the Nation enter upon the task of Americanizing its foreign-born citizens in a constructive way? Assuredly! In order to accomplish this huge task, it will be necessary to pass the Smith-Towner bill, which was favorably reported to Congress by the committees on education and labor of the House and Senate, but not acted upon. But the measure will come up again at the next session of the National Legislature; a violent effort will be made to crush it out of existence on the ground that it creates a national department which is to control education throughout the Nation. "These critics of the bill," says Prof. Strayer, of Columbia University, "have, for the most part, belonged to a group who have always declared themselves opposed to the fundamental principle of the secularization and State control of education. Their argument is entirely irrelevant. It is expressly stated in the measure that 'this act shall not be construed to require uniformity of plans, means, or methods in the several States in order to secure the benefits herein provided, except as specifically stated herein,' and it is further provided, 'that all educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authorities of said State.'

"It is necessary for a State, in order to share in the money provided for the equalization of educational opportunity, to provide '(*a*) a legal school term of at least twenty-four weeks in each year for the benefit of all children of school age in such State; (*b*) a compulsory school attendance law requiring all children between the ages of 7 and 14 to attend some school for at least twenty-four weeks in each year; (*c*) a law requiring that the English language shall be the basic language of instruction in the common school branches in all schools, public and private.'"

Now, why, in the name of high Heaven and all that is righteous, can any legitimate objections be made against this bill for the furtherance of education in America? "Possibly," says Dr. Strayer, "it is the requirement that all boys and girls be taught in the English language during the elementary school period that has aroused the opposition of those who are opposed to public education. We know very well that in some of their schools children are being taught during their whole school career in foreign tongues. We do not believe that the American people will be influenced by the arguments of those who are opposed in principle to our public schools."

Dr. Strayer does not, in so many words, mention the Roman Catholic Church as the great opponent of the bill, but his meaning is plain. The only dangerous antagonist to the Smith-Towner Bill is the Roman Catholic hierarchy of America. The Catholic press is loud in its denunciations of the proposed legislation. The perversity of Roman Catholics in their interpretation of the bill is apparent. They seem to be affected with clerical strabismus. They are battling against

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phantoms that do not exist except in their own hectic imaginations. The ecclesiastical shoe pinches, and they cry out loudly. Now wherefore? Is it because the great sums to be expended under the provisions of the Smith-Towner bill are to be given entirely to secular schools, public schools, and no tribute paid to parochial schools? Some Catholics resent this imputation, and declare that their sole antagonism to the bill is because of its centralizing tendencies. Says the *Morning Star* of March 5 (a Roman Catholic paper of New Orleans): "The bill is receiving its main support from the advocates of a strong central government at Washington and from educators who will to a great extent be beneficiaries, in this, that the vast sum of money which the bill calls for will largely be used in the payment of increased salaries to school officials and teachers. For this reason, perhaps, and for no other, the bill is heartily supported by the National Education Association."

This invidious reflection on the honor of the public school instructors of America is disgusting; as if our teachers had no idea of social betterment higher than mere grubbing for money; no ideals or vision greater than the worship of the Golden Calf. But let that pass! Those who know the self-sacrifice required in following the profession of teaching, realize what greatness of soul exists in the vast body of American pedagogues. The Knights of Columbus, the militant secret society of the Roman Church, thus testifies against the Smith-Towner bill:

> The despotic character of the authority created by the Smith-Towner bill is plain. There is nothing to prevent the Secretary of Education, created by the bill, from declaring against the Catholic parochial school system, a system whose efficiency is undisputed and whose cost is met by the Catholic people who, at the same time, pay their share of support for the public schools. Catholic experience with the present Federal Government Education Bureau is that this bureau is not conspicuous for its sympathy for Catholic educational ideals. Under the Smith-Towner bill the Catholic parochial schools would never be guarded against invasion by the Federal authority, no matter what protection they enjoyed from the State. It is argued by the advocates of the Smith-Towner bill that the bill is wholly benevolent, that under no circumstances can the immense powers to be vested in the proposed educational bureau be employed despotically. But history contradicts this argument. Plenary power in merely human hands will, sooner or later, be abused. There is no guarantee whatever in the bill against such abuse. There are amendments that do not amend. There is a willingness on the part of the authors of the bill to change everything but the vicious principle that actuates the bill—the principle of State control of the minds of the children.
>
> It has been said that parental rights over the child, which the provisions of the Smith-Towner bill would ultimately invade, are inferior to the rights of the child itself in its own future, in its own education. But who is to define or interpret the rights of the child? The State or the parent? The Knights of Columbus believe the parent must be supreme, with the State providing regulatory power guaranteeing the education of the child. And State governments are competent to do this without Federal interference. They have done it ever since Colonial days.
>
> We have had sad experience in the war of the bungling (not always avoidable) and extravagance of Federal bureaus. We want no more of this, but we shall get it if a Federal Education Bureau is formed. It is a dangerous experiment in socialism that we cannot afford to make. . . .
>
> The Knights of Columbus are opposed to the Smith-Towner bill, and supporting the Knights of Columbus in this opposition is the entire ecclesiastical and lay organization of the Catholic Church in the United States, because the bureau whose creation is called for in the bill is unnecessary, despotic, costly, and, finally, the entering wedge of socialistic paternalism in our Federal Government.[1]

All this talk about "socialistic paternalism" is mere piffle. You might as well bring a similar charge against the Post Office Department, the Agricultural Department, and other branches of the Federal Government that have to do with the people at large. Enough said!

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[1] Statement by Supreme Secretary W. J. McGinley, of the Knights of Columbus. *Morning Star*, March 5, 1921.

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WHO ARE THE BIGOTS?

One of the first institutions established in this country for the benefit of the future generations that would compose the citizenship of the land and educate them to shape its destinies and maintain its freedom and liberty was the public school. This institution has always been supported, approved and fostered by the Masons; in fact, in the State of New York, the Masonic Fraternity as an organization contributed financially to the support of the public schools in the early days of their existence.

The leaders of the Roman Catholic Church, however, were not willing that the children communicants of that church should be educated in the public schools, and organized the system of parochial schools, in which all the teachers, as well as the books used, are markedly prejudiced in favor of the church, and the Catholic children are compelled to attend these schools. The leaders of the Catholic Church are not satisfied to have their children associated during their educational training with the great body of non-Catholic children of the United States, even though the public schools exact no religious or sectarian requirements as a qualification for admission.

Later the Y. M. C. A. was organized and its membership increased rapidly all over the world, wholly because of its wonderful and excellent work in behalf of young men. This association is non-sectarian and invites into its membership young men of good character without regard to creed. It is true that only bona fide members of evangelical churches are permitted to hold office in the Association, but this limitation is not directed at any particular sect, because under it Catholics, Jews, Unitarians and all others who hold membership in non-evangelical churches, as well as those who have no church affiliations, are barred from office-holding. The outstanding fact is that the privileges of the Association are open alike in general membership to all. Hundreds of thousands of young men have been greatly benefited by this organization, among them a great many Catholics.

Fearing, as they have always done, the effects of liberalizing influences upon their adherents, the leaders in the Roman church evidently became concerned regarding the great number of Roman Catholic young men who were joining the Y. M. C. A., and proceeded to organize the Y. M. I., sometimes called the Catholic Y. M. C. A. In this organization only members of the Catholic Church are permitted to hold office and, unless our information is incorrect, non-Catholics are not permitted to hold any kind of membership, not even to have the use of the buildings and gymnasium.

For nearly two hundred years, the Pope and Bishops of the Roman Church have condemned and anathematized secret orders and have placed the ban of excommunication upon its members who joined either of the three greatest of such orders—Freemasons, Odd Fellows and Knights of Pythias, and yet there is not a single statute, regulation or custom that prevents a Catholic, because of his religion, from becoming a member of either of these orders, notwithstanding the fact that membership in either automatically excommunicates the person joining them and expels him from his Roman Catholic Church affiliation. Nevertheless they have joined these institutions. Evidently the hierarchy became greatly concerned over this matter, with the result that a secret fraternity called the Knights of Columbus was organized, copying after the plan and scope of those organizations which had been so bitterly condemned by the Roman Catholic Church, and it has grown to almost a million members. No one can become a member of it, however, unless he is a bona fide Catholic and

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has performed certain duties of the church within a fixed period prior to his admission to membership. What the hierarchy have been condemning for nearly two centuries they now heartily approve, but only so far as it comes within the body of their own church.

The latest of the world-wide movements that is proving very efficacious and beneficial is the boy and girl scout movement. These organizations have proven an immeasurable blessing to the youth of the lands wherein they have taken hold. The movement met with almost instantaneous success in this country. In it there is no question of creed or doctrine or religion, and no religious test whatever is given. Yet, the Roman Catholics are not content even to permit their boys and girls to join in this great work with the other boys and girls, all of whom are to be the future citizens of this country. On the contrary, they must organize a Catholic boy and girl scouts, limiting the membership to those of their church. We wonder whether contamination is feared, but, when all is said and done, there is deep in our consciousness, as there must be in the consciousness of every liberal-minded American citizen, the belief that the dominant, impelling motive that prompts the organization of these strictly Catholic activities, is the fear that the church will lose such of its communicants as are permitted to associate with those of other beliefs and doctrines. This is in itself a confession of weakness, for surely, if theirs is the only true religion, as they claim, and there is no salvation except through adherence to it, they should not fear competition, intentional or unintentional, but should be willing to exhibit in the great white light of publicity their aims, their purposes and, above all, their impelling motives.

MAGNA CHARTA

Of course every English-speaking man knows what is meant when Magna Charta is mentioned. He knows that Magna Charta is the very charter of English liberties, but not so many know more about it than that, and if asked why it is called so their answer would be, to say the best one can of it, very non-committal. But men ought to know more about Magna Charta and how it was obtained than that, and when they know it, they ought never allow it to be forgotten by Americans of this or any future generation.

We have already had something to say about Magna Charta and the difficulties encountered in obtaining it from King John of England, in an editorial printed in the NEW AGE for May, 1917. It was based upon an old charter of Henry I, and its adoption is largely due the work of Stephen Langton, at that time Archbishop of Canterbury, who spoke of the "good laws of Edward the Confessor," saying that kings of England ought to be governed by those good laws.

Pope Innocent III, the ruling pontiff at that time, strongly condemned Magna Charta and excommunicated the English barons who had been instrumental in compelling King John to grant it. Stephen Langton, the primate of England, refused to publish these excommunications and was therefore suspended from his functions as Archbishop of Canterbury by Pandulf, the Pope's legate; and his suspension was confirmed by the Pope; and he was only restored to his dignities by the successor to Innocent III; and when he was restored he insisted, and obtained from the Pope a promise, that no foreigner should ever be sent to England as his representative. And in the mean time Magna Charta stood and still stands.

It seems to us that it would be well for every real American to know all about this great charter and exactly what it means to the world. The date on which King John signed the Charter at Runnimede, was June 15, 1215. Why

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should not all Protestant Churches, on the third Sunday in June, hold exercises and have sermons preached in commemoration of the granting of this Charter of Liberties, and do so every year, so that the knowledge of it may never die out? Many churches and Sunday schools in this country and Canada will begin a movement of this kind on the third Sunday in June of this year. Copies of circulars concerning these services, prepared by a committee in St. Paul, Minn., may be had upon request to J. W. Hamilton, 147 Kent Street, St. Paul, Minn.

BACK TO THE SOIL

Ferraro, the eminent Italian writer, in his wonderful dissertations on ancient history, calls attention to the social and political forces that brought about the decadence and final overthrow of the Roman Empire. He lays particular emphasis on the "lure of the city"; the flocking of people from the farms to the metropolis, resulting in the overpopulation of Rome and the consequent decrease of the food supply. So alarming did the food question become, at times, that the authorities were at their wit's end to feed the hungry mob. "Bread and the circus" became the accepted motto of the Empire instead of the ancient S. P. Q. R. (*Senatus Populus que Romanus*). While the nobles reveled in luxury the poor lived like dogs. Finally, the enervated people (the patricians corrupted by high living, and the plebeians by malnutrition) were overcome by the rugged barbarians of the north, and the empire fell with a crash. Ferraro sees a great object lesson in the fate of ancient Rome, and arraigns us of the twentieth century for not heeding the warning. The overcrowding of our American cities due to the abandonment of the rural districts must needs give us pause. The food supply is none too adequate to provide all with proper nourishment. It takes so many "calories" to keep a workingman in good physical condition. Does he always get the proper amount? Health statistics show that he does not. There is a great deal of malnutrition in the cities. Every social economist recognizes the danger to be apprehended by the decrease of farm products. The great slogan of the day is: "Back to the soil!" Something must be done to keep people from leaving the rural districts for the cities; steps must be taken to aid the farmer in every way possible to increase the food supply of the nation. If these things be not done, then an industrial army will have to be recruited to aid the agriculturists to till the soil and reap the crops. During the World War we saw enthusiastic young people volunteer for this purpose. If the proper encouragement were given perhaps a similar movement might be undertaken today. Such a scheme would relieve the situation to a considerable extent, but a more potent method would be to formulate plans for keeping the people from migrating to the cities in such numbers; also to induce those living in the cities to return to the country. The National City Bank, in one of its recent circulars, says:

> The most serious feature of the agricultural situation is the continued loss of labor from the farms. The Department of Agriculture on the basis of reports from all sections of the country estimates a reduction of 12 per cent in hired labor from a year ago and that the amount of hired labor is only 72 per cent of what it was before the war. The rise of wages and the shorter hours of labor in the town industries are accountable for this constant drain.
>
> It does not require an argument to convince any thoughtful person that this drift away from agriculture to the town industries is the result of artificial conditions and fundamentally wrong. Men are not worth so much more to society in the town industries than upon the farms as to justify this situation in the present state of world affairs.
>
> If the crops are short and prices go higher, presumably the wage-earners of the cities will want further increases of pay to compensate them, and this will raise industrial costs still higher. Perhaps by that time, also, the demands for a 44 or 40-hour week will be due, and another installment of farmers will move to town, where the living conditions are so attractive. Then, with still higher prices for farm products, wages in the towns will have to be lifted again, until the last farmer has been convinced of the folly of resisting the movement, and wages for everybody in town are finally high enough to enable them to live without any crops!

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The Farm Demonstrator of the Department of Agriculture located at the State Agricultural College of New Hampshire says that this year practically completes the elimination of hired labor for the farms of New Hampshire. The next effect, he says, "will be the elimination of small farmers and of men working with restricted capital. Such men simply sell off their stock and hire out by the day at the nearest mill or job that pays wages. After making fairly careful estimates in six leading counties, it is my opinion that this year will see the elimination of at least 1,000 farmers in New Hampshire, so far as their being producers of surplus food products."

Farm life must be made attractive as well as lucrative to the farmer. Education must enter into the question. It should become as easy to obtain higher education in the rural district as in the city. The Smith-Lever Act of Congress is a systematic endeavor to keep the entire 7,000,000 of American farmers and their families in school after school days are over. The colleges and universities must push their extension work vigorously in the open country. In an address delivered at the thirty-second annual convention of the Association of American Agricultural Colleges and Experiment Stations, Eugene Davenport outlined the following policy:

Among the achievements necessary to insure the proper development of American agriculture, whether from a private or a public point of view, the following at least are of sufficient significance to be considered as fundamental in a national policy:

First. Subsidization of country schools to an extent that will insure to every child born upon the farm the opportunity of a good high-school education admitting to college, with choice of differentiation along agricultural, mechanical, commercial, scientific, or literary lines—and this without leaving the father's roof or breaking up the home and the business.

Second. Public recognition of the fact that the farmer is neither a capitalist nor a laborer, as the terms are understood in the commercial world, but a managing operator of a small business of which the home and the family are integral parts, and therefore entitled to stand in the public esteem as a typical democrat, not as a "rube," or even as an eminently useful laborer that should be "contented with his lot."

Third. Recognition of the fact that the American farmer, as a typical citizen representing our largest and most fundamental industry, and as our greatest home builder, is entitled to an income comparable with his labor, his investment, and his managerial skill.

Fourth. The assurance of this income, not by arbitrary price fixing in defiance of the economic law of supply and demand, not by force, but by conference between producer, distributor, and consumer.

Fifth. Requirement by law of minimum housing conditions upon rented farms, such conditions to be maintained under a system of adequate inspection.

Sixth. The obligation not only to maintain but to increase the fertility of land, this obligation to be equally binding upon landlord and tenant and enforced by public license.

Seventh. Recognition of the fact that as between the owner and the operator of the land the sympathy and support of the public should be with the operator.

Eighth. Recognition of the fact that as between the owner-operator, the tenant, and the speculator, the sympathy and support of the public should be with the owner-operator as the typical farmer.

Ninth. The elimination from the public mind of the idea that tenantry is to be regarded in America as typical land occupancy or as the ideal road to ownership, theories for nationalization, and mutualization of land to the contrary notwithstanding.

Tenth. The appropriation of public funds for financing young men in prospective ownership as soon as they shall have fully established a reputation for thrift and shall have accumulated say 10 per cent of the purchase price of productive lands.

Eleventh. The establishment of interest rates on funds loaned upon land for home-building purposes that shall be based upon those of the most favorable bond issues, not upon current banking rates for short-term loans—rates that cannot be generally realized in farming and that ought not to be realized in the business of producing the staple foods.

Twelfth. Discouragement of speculation in land, by means of graduated taxation, and if necessary by prohibiting the accumulation of large numbers of farms or other acquisition of land with no intention of occupancy; in other words, the absolute dissociation of real estate speculation from farming and from the production of the food of the people. If we are to retain the principle and practice of private ownership we must not abuse the privilege.

Thirteenth. Recognition of agriculture in all its phases as a matter of deep public concern, whether regarded as the machinery for the production of the food of the people or as the means of providing ideal conditions for the rearing of children.

Fourteenth. Finally, the determination to maintain upon the land the same class of people as are those who constitute the prevailing type among the mass of American citizens.

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MASONRY IN PORTO RICO

By Fred K. Fleagle, 32°

THE early history of Masonry in the West Indies is a matter of uncertainty, due to the fact that there are in existence at the present time few authentic documents of that period, and due also to the fact that a good many of our present ideas are based upon tradition. The early history of Masonry in Porto Rico is closely connected with similar movements in Cuba, and it is pretty definitely known that the first Masonic Lodge in Cuba was organized in 1804, under the Grand Lodge of Pennsylvania.

In the year 1751, Ferdinand VI had placed the death penalty on Masons, because he considered them dangerous to the government. Joseph Bonaparte reestablished Masonry, but Ferdinand VII again prohibited it, and in 1824 death was made the penalty of belonging to a Masonic organization.

The oldest known Masonic document in Porto Rico is a letter constituting a Chapter of Rose Croix, under the name of Minerva, in San German, dated April 10, 1824. This chapter was established under the auspices of the Southern Jurisdiction of the United States of America, located at Charleston, which later chartered the Grand Lodge of Cuba in 1859. The establishment of this chapter indicates that there were members of similar chapters in Porto Rico before this date, but exact data in regard to these chapters is lacking.

The decree of Ferdinand VII in 1824 doubtless stopped Masonic work in Porto Rico, as it did in Cuba, and it was not till 1858 or 1859 that Masonry was revived. At about that time the Grand National Oriente of the Republic of Venezuela created a lodge in Pueblo Viejo, which was afterwards transferred to San Juan. All the members were Master Masons, and the Worshipful Master was an 18° Mason. This lodge was named "Borinquen" and held its meetings in a building which was located in front of the Cathedral of San Juan, between the streets called "San Juan" and "Las Monjas," where the Episcopal Church stands today. The building was fronted by two columns, and from this it has been asserted that it was built for Masonic purposes.

At the same time other lodges were working in the island under letters from the Grand Lodge of Cuba, but as the Masonic records date back only to 1884, when the Provincial Grand Lodge of Porto Rico was established, it is impossible to say how many there were. There is still in existence one lodge "Estrella de Luquillo," which was active at that time, having been chartered on March 21, 1867.

Suspicion was directed toward the Masons at the time of the revolution of Lares, and though it was never proved that they had any part in this affair, persecution continued to follow them. Don José Pérez Moris, writing of the revolution of Lares, has the following to say regarding the Masons:

> Although the revolutionary bands have been represented as being Masons, we have no knowledge that there is any connection between them. However, as it is difficult for the profane to distinguish between them, it would be wise not to permit Masonic lodges to work in the West Indies, especially since the signs used by both the conspirators and the Masons in making themselves known to each other are very similar.

In 1871 the Spanish Masonic authorities decided to introduce Masonry into Porto Rico, though, as we have already shown, it had previously existed there since the beginning of the century. As a matter of fact Señor Coll y Toste affirms that Masonic lodges existed there as early as 1805. This agrees with the idea previously expressed, that in order to establish a Chapter of Rose Croix in San German in 1824, Symbolic lodges must previously have existed on the island.

In the "Ritual of the Master Mason" which was approved by the Supreme

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Council of the 33d Degree of the Grand Oriente of Spain, we find the following: "Various Porto Rican brethren, who had been initiated in Madrid, in the Lodge Puritanos under the jurisdiction of the Grand Orient of Spain, introduced Masonry into the Island of Porto Rico in 1871." As a matter of fact, in this year, under the direction of Don Manuel De Mendoza, the Grand Delegate of the National Orient of Spain, various lodges were established in the island, one of these being the Aurora Lodge of Ponce, which suspended its labors in 1874 and later reorganized, incorporating under the United Grand Lodge of Cuba, which had legal Masonic authority in Porto Rico at that time, since the lodges founded under other auspices had disappeared.

The Masons of the Spanish Orient have argued much over their jurisdiction in Porto Rico, but their own documents show that when the National Grand Orient of Spain (at that time the Grand Orient of Spain did not exist) founded lodges in Porto Rico it was in 1871, and that Masonic lodges had already existed there for more than fifty years.

Sr. Coll y Toste, in the work already cited, states: "Masonry gave good services in Porto Rico in 1825 and also in 1850"; and though he does not explain of what these services consisted, we know that they refer to the fact that the lodges at that time, as well as later, helped to unite men who had become separated on account of political opinions and provided means of defense and protection for those who were being persecuted by the government and who would have fallen into the hands of the authorities and died in prison if it had not been for this assistance.

Although the fact that the Grand Orient National of Spain had instituted Masonic lodges in Porto Rico, and that a large number of Spaniards had joined should have removed the cloud of suspicion on the part of the government, this was not the case, for persecutions increased from day to day, the Masons in the island could not work openly but had to hold their lodge meetings in secret places, generally in the country, and even thus they did not entirely escape the persecutions of the authorities.

At that time there existed a lodge in Mayaguez named "Conciliation," which worked under the Grand Orient National of Spain. The sessions of this body were held in the playa, in the house of Don Pedro Tolosa, a man whom no one could accuse of conspiring against the government. Among the members who were accustomed to gather there were Don Antonio Aramburu, a man of progressive and liberal ideas, who was Master of the lodge; Dr. Claudio Federico Block, of Danish lineage, an enthusiastic Mason and a strong supporter of the Spanish government, and others.

One night, on leaving the lodge, they found the chief of police and twenty-five men stationed around the place. The fact that a majority of them were Spanish, and above suspicion, saved the situation, because the police did not dare to arrest anyone. When Señor Aramburu left the house, he was accosted by the chief of police, who asked his name. It is said that he replied: "I am Antonio de Aramburu and have just come from presiding over a meeting of the Masonic Lodge 'Conciliation,' under the auspices of the Grand Orient National of Spain." Señor Aramburu was one of the aids of Santiago R. Palmer in his Masonic work and one of the most congenial figures in Masonry. His upright and unswerving character made him the victim of innumerable persecutions, and it is said that he lost all of his property in a fire in March, 1873, because of his Masonic affiliation.

In San German a lodge named "Prudencia No. 28" was in session in April, 1874, in a private house. It was the moment for the initiation of the candidate into the mysteries of Masonry when a knocking was heard at the door, the civil guard entered and arrested those present, who were sentenced to terms of imprisonment. Some of the prominent Masons of the island undertook the defense of their

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brethren, and their pleas were published later in a Paris newspaper called *Le Courrier de l'Europe*, though no newspaper in Porto Rico dared to print them. This Paris publication began a campaign in favor of the condemned Masons, interested the Masons of England in the movement, and 1,700 English lodges addressed petitions to Lord Beaconsfield, who, using his influence and that of English Masons, succeeded in having the condemned men set free. As a sign of their gratitude the Masons presented the editor of *Le Courrier* with a gold watch, suitably inscribed.

In the meantime lodges were also established in other parts of the island which had more or less the same experiences and difficulties as those mentioned above.

One of the best known Masons of this period was Don Arístides Simón Pietri, of Ponce, who was several times elected W. M. of Aurora Lodge and reorganized this lodge under the Grand Lodge of Cuba. He was the first to publish any Masonic literature in Porto Rico; in 1873 he published a work covering the first three degrees, together with the funeral and baptismal ceremonies, and the explanation of the origin of the symbols of these degrees. He also published, in 1885, a book entitled "Historical Résumé of Ancient and Modern Freemasonry."

By 1868 several other lodges had been organized and were working. The attitude of the government had changed somewhat by this time, and it is said that lodges had even met in the governor's palace. The political changes of 1874-5, however, caused the suspension of all Masonic work in the island.

On October 11, 1884, on the initiative of Santiago R. Palmer, the Provisional Grand Lodge of Porto Rico was established under letters from the Grand Lodge of Cuba. Ten lodges constituted the body of the new Grand Lodge, and the representatives of these met and elected Grand Officers, with Señor Palmer as Grand Master. The Grand Lodge of Cuba approved these proceedings on October 25, 1884.

The Provisional Grand Lodge became a Sovereign Grand Lodge over the Island of Porto Rico on July 12, 1885. Much of the progress in Masonry up to this time is due to the efforts of Grand Master Palmer, who worked in the face of almost unsurmountable difficulties. Not only were the civil authorities opposed to Masonry, believing it to have revolutionary tendencies, but the church refused burial services, and even a grave in the cemetery, to Masons. Stories were circulated regarding the immoralities practiced in Masonic lodges, and in Mayaguez and in Fajardo, in 1886, Masons were sentenced to imprisonment. Grand Master Palmer was arrested and imprisoned in El Morro on account of his political opinions, and it was not until the Prince of Wales and other prominent Masons of Europe had been interested in Masonic affairs in Porto Rico that tranquillity was restored and Masons could meet without danger of arrest. In 1888 the "Ley de Asociaciones" was published, and, taking advantage of this, all the lodges of the Grand Lodge organized and were registered as legal societies.

One of the first efforts of Grand Master Palmer was to secure recognition from other Grand Lodges for the Grand Lodge of Porto Rico, and to regularize lodges in existence in the island which had been under the jurisdiction of other Grand Lodges. In both these movements he had excellent success, and his early efforts have been furthered by the work of his successors.

In 1896 the government ordered the mayors of the various towns to attend the meetings of the Masonic lodges, a right conferred on them by the "Ley de Asociaciones" above referred to, and although some mayors did not take advantage of this right, while others were Masons and could lawfully attend, many lodges were closed on account of this order. On December 27, 1896, the Grand Lodge ordered work stopped in order to avoid suspicion on the part of the government that Masonry had any

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part in the revolutionary movements that were then taking place. This state of affairs continued till the arrival of the American troops, when the lodges which had been closed again resumed their labors, since the former secrecy which had been necessary could now be dispensed with.

On April 2, 1899, the Grand Lodge was again reestablished with headquarters at San Juan, and Past Grand Master Palmer for the fifth time was elected Grand Master. He continued his work of securing recognition for the Grand Lodge of Porto Rico with the same zeal which he had previously displayed, and in this he was assisted by American Masons resident in San Juan, who helped secure the recognition of many Grand Lodges of the United States. At this time Saint John the Baptist Lodge of San Juan was organized, to work in English and under the York Rite, being subject, however, to the Grand Lodge of Porto Rico, which in its turn derived its authority from the Gran Logia Unida De Colon e Isla de Cuba, a universally recognized Grand Body. Several Chapters of Rose Croix, two Councils of Knights of Kadosh, and a Consistory were soon established.

In 1906 Antonio Cordero became Grand Master on the death of Grand Master Palmer, and under his term of office arrangements for the purchase of the site of the temple were made, the Official Bulletin of the Grand Lodge was reestablished, and the Supreme Council of the 33d degree of the Southern Jurisdiction of the United States of America assumed sovereignty over the Scottish Rite bodies above the symbolic lodges, and this will doubtless be the permanent arrangement.

In 1910 Dr. W. F. Lippitt was elected Grand Master. From that time the labor of Masonic recognition has gone on till at the present time the Grand Lodge of Porto Rico is recognized by nearly all the Grand Bodies of the world. The work of improving and bettering the work of the craft, as well as organizing new bodies and carrying out Masonic ideas, has been steadily carried on. Masonry in Porto Rico today has much to be proud of, and everything to hope for.

AS A DREAM IN THE NIGHT

By J. H. Rockwell, M. M.

HER name was Ruth—Ruth Gordon; two names to conjure with: Ruth, it will be recalled, was the name of the Moabite woman who garnered the fields of Boaz, and Gordon was the name of the hero of Khartum. She was the daughter of the village doctor who had died while Ruth was still at school, leaving her an invalid mother to care for, and a little farm of some ten or twelve acres, in the suburbs of the town where she was born.

At the time I first saw her she was no longer young, but was, I think, one of the most beautiful women I ever knew; the fact that she was unmarried, was not because there had been lack of opportunity, but because she had felt that all her devotion was due her mother, who would have been utterly helpless without her care.

She was always cheerful, and always busy. The farm, and the orchards surrounding the old-fashioned house where they lived, furnished them an ample, though modest income, out of which they found it possible to meet all their own requirements, and to help others—and there were many—who had nothing. But her manner of giving was wholly different from that of the ordinary charitable, who give out of a sense of duty, and with wise calculation; Ruth gave out of a heart running over with love for the helpless, suffering ones about her; and she gave without nice calculation. As an example, she told me of a visit she had made to a family where the mother—a widow—

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found it almost impossible, by the hardest kind of work, to keep herself and children—there were three of them—from serious want. She gave her money with which to buy food and fuel; a week later she called again to see how the family was getting on. She found the room cold, the three children huddled over a small fire in an open grate, made of chips and bits of wood that had been picked up along the nearby alleys, and the mother ill in her bed in an adjoining room; from her Ruth learned that the money she had given her had been spent for a photograph of the children. And she laughed as she told me the story.

"What did you say to her?" I asked.

"I said nothing," she replied. "Why should I? She had wanted a photograph of her children more than she had wanted food, and so spent the money for the photograph; I didn't utter a single word of complaint—I rather approved of what she had done."

It is needless to say that inside of an hour after Miss Ruth—everybody, by the way, called her "Miss Ruth"—had left the house, the food and fuel that had been forfeited for the photograph, had found its way to the imprudent family. Miss Ruth had promptly seen to that. To her the thought that every craving of the poor should be denied them, except that for food and bodily comfort, was thoroughly hateful, and when I ventured to suggest that she was encouraging improvidence, she gave me clearly to understand that she did not think so.

"Why," she said, "should we help to keep these people alive and deny them everything that makes life worth living?"

I have given this little incident simply to show the tone and tenor of her daily life. Shortly after this I left for college, and was absent for four or five years, only returning home once or twice during all that time. Each time I returned, however, I met Miss Gordon, and learned—not from her, but from others—what she had been doing. Her work (she did not like the word—it savored too much of "vocational"), as she did it, was wholly incidental; wherever and whenever an opportunity came to her to be helpful, she answered it at once; she went where there was sickness, and she did not stop to ask of what sort it was—she had no fear of contagion, and so was safe. She went where sin was; sin of a kind utterly abhorrent to her. She went where domestic tragedy threatened, and always, when she came away, she left healing, and courage, and peace in the hearts of those whom she had visited. These are the things I heard about her, and when I saw her smile, as I took leave of her—my last leave of her, as it proved to be—I thought of certain lines writteen by a little old doctor in Boston, many years ago—changing them a trifle in my mind—"You see that bright smile, and think she's all fun; but the angels smile too at the good she has done."

When I returned home again I had enlisted for service in France, and was to leave for a training camp within a few hours. I heard now, for the first time, of the death of Mrs. Gordon, the selling of the Gordon homestead and the leaving of Miss Ruth for New York, where she had gone to arrange for some sort of service in France. As usual, she preferred to render this service after her own fashion, and as little under organized direction as possible.

She had received a considerable sum for the old homestead she had sold; and this, with other money that had been left by her father, she had taken with her. All this had come to me in fragments, and from many different sources, during my brief stay at home on my way to camp, where—to hasten my story—I was in training for nearly a year. During this time I heard absolutely nothing of Miss Ruth. My acquaintance with her had been in no sense intimate; I had admired her very much, and was a good deal interested in her work, and her methods of doing it; that was all, and in the hurry and excitement of camp life, the matter of Miss Ruth and her doings was soon lost sight of.

One day late in September word

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reached us that we were to leave for France at once, and within a week, we were on our way. We landed in England and about the first American soldier I met whom I had known at home—many had gone over months earlier—was Captain Paul Graham. Graham had been a lawyer in my home town; he was a typical American, thoroughly respected by everybody who knew him, and as I saw him there, he looked the perfect soldier he afterwards proved himself to be. About the first thing he spoke of, after our formal greeting, was Miss Ruth—he had wanted to marry her years before, and had never given up hope of doing so some day, when things came right. He told me that Miss Ruth was in England working in hospitals, here and there—wherever her services seem to be most needed—and her earlier training—perhaps I should say experiences—and the fact that she was the daughter of a physician, and had been brought up in a knowledge of her father's work—in some degree—made her invaluable to hospital heads, and gave her access to places where the ordinary nurse could not go, and where few others cared to go. He spoke of her wonderful success among the sick and wounded; of her gentleness, and courage, and unfailing kindness, and his face glowed with interest, as he talked.

But it seemed Miss Ruth was not satisfied with her present task; she was eager to go to France; she had understood that there was great need along the Western Front. What she wanted to do was to establish a relief station of some sort, within easy reach of the firing-line. For some reason this was not a thing readily accomplished, and so she must wait, doing what she could in salvaging the human wreckage that found its way back to England.

We, too, were a long time getting into France. We were in training camps here and there, it seemed to me, all over England, before we finally left for the seat of war. We saw some little service on the East Front; later we were sent to Paris, where we were held for months. In Paris I heard again of Miss Ruth; at first the talk I heard was of an eccentric American lady who, at her own expense, had established relief stations; some time in this place, and some time in another; but always a little nearer the front, where the fighting was. Then I knew, of course, that they were speaking of Miss Gordon. Later, as we were moved forward to some base within hearing distance of the big guns, I heard her mentioned by name; French, English, American, and all had stories to tell of her bravery, her generous helpfulness to the war-worn men, as they stopped on their way out of the trenches for a few days' rest; but the thing they spoke of most was the simple kindness that revealed itself in the very tones of her voice that shone in her clear, honest eyes and spoke in her unvarying cheerfulness; the food and drink she gave them seemed quite a secondary matter. How many lives she saved, and how much she strengthened the fighting force of the little army of men to whom she ministered, no one knows but the all-wise God who saw it.

Soon after this we were sent to the front, and into the trenches. This happened to be at the time when the Germans were making their final drive for the channel ports, and the fighting was fierce. On our way to relieve a detachment of troops that had been under fire for many hours, we passed a hut where soldiers who had just been relieved were on their way to the rear for a few hours' rest, and were having handed out to them sandwiches and coffee. It was night, and at the moment there was a lull in the fighting; as we entered the road leading to the trenches, we could hear, faintly, the laughter and singing of the soldiers at the hut. The road was somewhat protected on the west side by a heavily-wooded hill, and was lined with hurrying ambulances and ammunition-wagons. We took our way along the east side.

I will not attempt to describe my experiences of the forty-eight hours that followed; it really is no part of this story. It is enough to say that I came out of a hell of fiery carnage alive to

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witness the closing event of this history.

We were relieved shortly before dawn; it was raining and cold, and very dark. Many had been wounded and the road was filled with ambulances. During the night the hut was seldom shelled, but this night seems to have been an exception and several shells had already dropped uncomfortably near us, but as yet no serious harm had resulted. As we came within sight of the hut, however, a shell fell less than two hundred feet from it and exploded; the road was crowded just at that point, and we hurried forward to see what harm had been done. As we reached the spot where the shell had fallen, an officer—a colonel—pushed his way through the crowd and, stooping over a crumpled figure on the ground, picked it up in his arms. In the moment when he turned with his burden, to make his way back through the press, I saw that he carried a woman; the woman was Miss Gordon, and the officer carrying her was Paul Graham.

For a moment I was utterly dazed. I had not known that either of them was within miles of the place; I knew they were somewhere along the Western Front, but I did not know where; and I had passed the hut where I might have seen her, and have talked with her, only a few hours before.

After a little inquiry I learned that no one had been injured by the shell but Miss Gordon, and she had been taken away before anything could be found out as to how seriously she had suffered injury. Those who saw her were of the opinion that the shock of the explosion had killed her—if she had been killed—as there was no faintest indication of a wound. I felt sure she was not dead when Graham took her away, or he would not have shown such haste. That these conjectures were correct, I did not learn until I had been invalided home, where I arrived after a month's stay in the country with a friend, early in June; as I had sent no word of my coming, no one met me at the train, and, the distance not being great, I concluded I would walk. The day was perfect; warm, and bright, and full of fragrance; and yet, to me, there was a touch of unspeakable sadness in it all which deepened as the solemn tones of a church bell reached me through the widespread foliage of the great trees that lined the streets, subdued and softened by the distance.

When I reached the church a funeral procession was just leaving its doors, and immediately following the coffin—covered with flowers and draped with the American colors—walked Paul Graham. I was looking on the burial of Ruth Gordon; and as I thought of this unselfish, devoted woman, so perfectly fitted for all that was best and loftiest in life, and who was denied everything, and made to see and suffer pain, and sorrow, and tragedy in every form instead, tears of resentment and pity blinded my eyes; then there came to me like a whisper out of the infinite the words of the Master: "What I do now, thou knowest not, but thou shalt know hereafter." It was the voice of the minister reading the service for the dead, in the nearby church-yard.

As I turned away the day seemed to take on a different aspect; and I thought to myself, it is the price of civilization—the price of the New Heaven, and the New Earth—and I was comforted.

It is a mere incident, this thing that I have written, but it is true; and the name of Ruth Gordon is a true name. It is also true that the name of Ruth Gordon could be replaced by many other names—if those who know them were minded to do so—and the incident remain unchanged.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs."

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TRANSMUTATION

By Mrs. Louise C. Arnold

AT FIRST all that was apparent was a great slow-moving stream of faintest rose. It was as though through the pine-shadowed valley a wide and perfumed flower-strewn river moved on toward the violet-misted sea. Here and there as the twilight deepened, lights glowed in the midst of the rose; great stars made golden patterns marking the far-reaching heavens; a low, tremulous last call of a bird, and then—silence—broken only by the far-off murmur of the sea and the faint stirring of the night in the pines.

The Man had been here on the hillside long moments. Time as yet held a finger on the pulse-beats of the day. Nothing had changed in all that valley through the moments that slipped as beads upon a chain. No variance in the rhythm of the onflowing river; fascinated, he looked at the strangely glowing rose depths as hour after hour passed in the flare of the noonday, gave way to the shadows purpling the far-off hills, and the quivering heat became a cool fragrance as though dusk came close and pressed the blossoms in the vale—as one might hold between warm palms the petals of the jasmine—the lily, and by the very closeness crush forth some hidden fragrance.

Years ago, the Man had passed this way, but then the river was brown and turbulent and flecked with bold reds and muddy green—at first he had not even seen its somber hues—he stretched at ease resting lazily among the tall rushes on the bank, enjoying the warmth of the sun upon his outstretched limbs—for *he* was this body with its strength and whiteness, its agility and nerves of steel.

And then in a strange way he saw that every emotion passing within his breast changed the colors of the river—he had laughed at it as a folly, but too often had the red flared up as some thought of anger deepened the lines between his eyes; or jealousy tinged it with a sullied green—or thought of fear, a livid gray.

All the long afternoon he had been conscious in ever-increasing strength of conviction that by his thoughts and emotions it was possible to change the color of the onward flowing stream. Then night came and, stumbling out through the valley, he made his way toward the lights of the town. Again and again he returned to throw himself down by the water's edge and send forth desires and emotions self-created that he might watch the hues that rose and fell.

One day he *knew* deep within that this stream he had watched so often was a part of himself—his desires and thoughts self-creative had played and reflected and whirled before him. . . . But tonight—one pointed in a devotion he had only dimly felt before; he knew that the wonderful rose that had passed through all the long day was indeed a body radiant and glorified and fully sensed for the first time. He no longer looked with eyes that saw as in a dream some outside, strangely intimate creation, but that *he* was that radiant body—and *this* had happened—out of the silence of a night of deep brooding—a sudden great uplift had filled his breast.

He started to his feet, the night was the same, and yet no other night had filled him with the serenity and peace that this had; true, the star-dust sifted through the great pause of the hours, but he was one with the radiance; the vast horizon came closer and swept him into the distance; the night winds spoke with *his* voice; the timid creatures of the field and wood came near—he knew in some strange way their impulses and desires; the stream flowed on and on, but he was one with it—and in that hour he knew, past all forgetting, that there was One Life and all forms had disappeared; joy of complete under-

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standing had taken the place of sorrow: there were no limitations either of time or space. All that breathed and radiated existed not as others but as himself; he slumbered in the rock at his feet, woke to greater consciousness in the great pine and fern. Every limitation fell away and with the passing came a peace and ecstacy of a joy he had never dreamed of before.

And yet, with such all-consuming bliss, he had no desire to stay. With the pearl and rose of a new dawning he went down into the world awakening at his feet. The first thrill had passed away, but he found he could call it forth again every time he gave himself to service and centered his consciousness in each life, ignoring the form. His the hands that bound up all wounds; his the sympathy that broke down any barrier of fear between him and the lowliest outcast. The thief and murderer sat beside him—he had lost all sense of their guilt—past all coverings the Light glowed and flamed in all. Life meant naught for him alone save as her gifts could be held in all hands. Death might come—it had only taken the form outgrown; friends prove faithless—*he* walked alone with greater consciousness of the Great Friend; his message might fall despised today, but on a morrow the seed would germinate. An inexhaustible source fed the stream of love he poured forth—a Source ever fuller and deeper the closer he came to the heart of all things.

As yet he was man, but a strange consciousness began to fill him that a new and glorious body was being formed within. Every love that lifted itself stirred the faint sheath—sublimated yearnings, transmuted desires, gave added life and strength and splendor—it was in very truth a body in which human hands had no part in the making—it was to be, he knew, the house "Eternal in the Heavens."

As from some great height, he looked upon his life and found blazoned forth the answer to his many questionings. Now he saw clearly why Death had taken away his loved ones—it was that he might look through eyes that had known the mist of tears and tell of the Comforter; or why Love had been faithless and gone from his days—only that he might cry aloud of the Love unchanging; or why the voice he passionately longer for had faded into silence, that the one Voice might be heard.

And then he no longer returned to the City perforce—his the right to rest eternally in the Valley; his the glorious privilege to dwell on higher planes among the Radiant Ones; his the indwelling for all time in that glorious body of light he had builded—the sheath into which he had risen from the crucible of his casual body wherein all passions and desires had been consumed. Every force that had created a passion was now to be transmuted into a force with which he could serve the Supreme God; love for one into love for all; he existed henceforth not for himself but for others; for the humanity of which he had become the flower.

Dusk had again fallen over the valley; the violet hills were lost in the gloom; the wearied daffodils had closed their golden doors to the night; great peace and a brooding tenderness lay close—no wandering breeze brushed atop the thistledown, and only from afar the murmuring of the waves of a mystical sea came like voices heard in a dream. And then overhead in the drifting mist a great Star shone forth, silent with a knowledge that was of Infinity; strong with the strength that came from the one Source; glorious with the Life seen within but a single film——. And as the Man looked and worshipped he rose within a marvellous consciousness, upward and ever upward, until there was no more time nor space nor voices calling nor hands outstretched. He had lost all outer senses —one with the night and the winds, one with the calling of the great seas, the growing plants, the murmur of the river, he rose upward until, no longer blinded by the Great Light, he became one with it, a triumphant Christ. "He that liveth and was dead—and now behold alive forever more."

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By Mysticus

JUGGLING WITH FIRE

FIRE—mysterious, wonder-provoking, and terrible in its action! It is the one great element in Nature that humanity has venerated above all other physical forces. Civilization may properly be said to have begun with the discovery of fire. No wonder the flame was regarded as an incarnation of the solar god. The worship of fire and light was the basis of many Oriental religious cults. Men became sun worshippers because they conceived the solar disk to be the source of life. In Egypt the sun was supposed to be the abode of Osiris-Ra; the moon of Isis, his wife. Finally, after much speculation, it gradually dawned on the ancient mind that the sun was but the seat of physical energy, and then came the grand conception of Deity as Infinite Will and Mind.

The priests of the pagan temples were adepts in juggling with fire. A father of the church, St. Hippolytus, in his book called Philosophumena, reveals some of the feats of these old thaumaturgists, such as walking on burning coals, breathing flame and smoke, plunging the arm into boiling pitch or flames, and handling fire with impunity. Col. M. A. de Rochas, in his "Trials by Fire and the Fire-Jugglers," says: "The feat of breathing fire played an important part in antiquity. By its aid the Syrian Eunus was able to revive the insurrection of the slaves in Sicily, and Barchochebas to assume the command of the Jews who revolted against Hadrian. Both used it to make their followers believe in the divine inspiration with which they pretended to be invested, the former by the Syrian goddess, the latter by the God of Israel.

"I give next one of the recipes of the jugglers who at present perform this miracle in the fairs. They take a handful of tow in each hand; the left hand holds also, concealed, a piece of burning tinder. The performers begin by taking from the right hand with the teeth a piece of tow which they pretend to chew, while they fill it with saliva and dispose it in the mouth, by the aid of the tongue, so as to form a kind of shield against the heat. Then, pretending to take new tow with the left hand, they introduce into the mouth the parcel of inflamed tinder, on which they immediately place dry tow by biting into the right handful. Combustion is excited by blowing with the throat, and the current of air protects the lips from burning."

The above method of performing the fire breathing trick is very similar to that given by St. Hippolytus. The Father of the Church tells us of another seemingly miraculous experiment: "This is the way that the magician can put his hand into a brass vessel full of pitch that appears to be boiling. He puts into the dish vinegar and natron (carbonate of soda), and, on top of this liquid, pitch. The mixture of vinegar and natron has the property, on the application of the slightest heat, of agitating the pitch and producing bubbles that rise to the surface and present the appearance of boiling. Previous to the operation he washes his hands several times with salt-water, which would keep them from getting burned even if the pitch should be really hot. If he anoints his hands with myrtle, natron, and myrrh mixed with vinegar, and washes them as well with salt water, he will not be burned. His feet will not be burned if he anoints them with insinglass."

Colonel de Rochas repeated the experiment of a pretended boiling described by St. Hippolytus, but used oil instead of liquid pitch. "It produced," he says,

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"a complete illusion. The oil boiled in large bubbles, throwing up to the surface a white foam, without its being necessary to raise the temperature to more than 86°."

Simon Magus was supposed to have been immune to fire.

According to Strabo, the priestesses of Diana Parasya, in Cappadocia, were able to walk barefooted over burning coals. Pliny says that the Hirpi procured exemption from military service by renewing the same miracle annually in the Temple of Apollo, on Mount Soracto.

Trial by fire seems to have originated in India. By means of such an ordeal the gods were appealed to for proof of innocence. The Vedas mention it. The Greeks also were acquainted with it. In the Antigone of Sophocles, the Thebans, who were accused of having abetted in the theft of the body of Polynice, exclaim: "We are ready to hold red-hot iron and walk through flames to prove our innocence."

In the Middle Ages the ordeal by fire was of frequent occurrence, and many pious frauds were practiced. Today the Arabian sect of the Aissaouas perform many astonishing feats with fire as a part of their religious cult.

Richardson, at the close of the seventeenth century, astonished the English public by chewing ignited coals, pouring melted lead (really quicksilver) upon his tongue, and swallowing melted glass. Powell, the fire-eater, in 1762, performed similar and more astonishing tricks. Galen relates the story of a man in the second century who relighted a blown-out candle by holding it against a wall or a stone which had been rubbed with sulphur and naphtha. Baptista Porta reveals a method of lighting candles, seemingly by magic. Thread is boiled in oil with brimstone and orpiment, and when dry it is fastened to the wicks of candles. On the lighting of one taper the flame runs to them all. "In 1783," says the Encyclopaedia Britannica, Pinetli showed two figures sketched upon a wall, one of which put out a candle, and the other relighted the hot wick, when the candle was held to their mouths. By means of wafers he had applied a few grains of gunpowder to the mouth of the first, and a bit of phosphorous to that of the other." In 1842, Louis Döbler lit two hundred candles instantaneously upon the firing of a pistol shot. This was the earliest application of electricity to stage illusions.

Martin del Rio, quoting Thomas Farellus, deca. 2, *rerum Sicularum*, lib. 5, cop. 2, declares that Eunus, while speaking, shot forth flames from his mouth, which was not to be ascribed to Devil's magic but to the fact that he had hidden in his mouth a nut full of sulphur and fire, by which he gave forth flames by breathing lightly on it. Del Rio also remarks that Farellus alludes to a conjurer named Diodorus, who performed the same feat (Cap. I, lib. 3, deca. I).

Reginald Scot says, "Others likewise have (as they say) a Katherine wheel upon their bodies, and they saie they are kin to St. Katherine, and that they can carry burning coles in their bare hands and dip their said hands in hot skalding liquor, and also go into hot ovens. Whereof, though the last be but a bare jest, and to be doone by anie that will prove (as a bad fellow in London had need to doo making no variance at all therein), yet there is a show made of the other, as though it were certeine and undoubted; by anointing the hands with the juice of mellowes, mercurie, etc., which for a little time are defensatives against the skalding liquors and scortching fiers."

In the year 1809, an Italian fire-juggler, Lionetto, toured Europe performing wonderful feats. Professor Sementini, of Naples, made a study of him, after having tried numerous experiments upon himself. "The learned professor has left us the most positive documents," says de Rochas, "that we possess on the

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subject. Lionetto put a plate of red-hot iron on his hair, and a thick flame was immediately seen to rise from it. He struck his toes with another red-hot iron, and this likewise produced a thick and offensive vapor. He put an iron nearly red-hot between his teeth. He drank about a third of a spoonful of boiling oil. He quickly plunged the ends of his fingers into melted lead, and put a little of the liquid metal on his tongue; and afterward he bore a red-hot iron upon that organ, which was covered with a grayish coating. Professor Sementini discovered: 1. That rubbings with sulphuric acid leave the skin insensible to red-hot iron. 2. That a more complete result is reached by rubbing with a solution of alum evaporated until it becomes spongy. 3. That the insensibility obtained by either of these processes is made considerably more perfect by a series of rubbings with hard soap, each rubbing, except the last one, being followed by washing with water. 4. That the tongue may be made insensible by covering it with a salve composed of a solution of alum saturated at the boiling point. Boiling oil put on a tongue thus prepared did not burn it; a hissing was produced, like that of hot iron when put into water; the heated oil cooled in contact with the solution, and could then be swallowed without danger.

"Professor Sementini remarks that Lionetto, to satisfy the spectators that the oil was really hot, threw lead into it, which melted, but that the lead, in melting, absorbed a part of the heat from the oil. It is very possible, also, that the jugglers, instead of melted lead, used alloys fusible at low temperatures, or even simple mercury, as is done in some imitations of their tricks."

Mr. Harry Houdini, in his recent book, "Miracle Mongers and Their Methods," gives a complete exposé of the *modus operandi* of fire eaters, heat resisters, etc. His account of the noted fire-jugglers who have appeared in Europe makes entertaining reading. He says that the most interesting character in the history of fire eating, fire resistance, and poison eating was M. Chabert, who was born on May 10, 1792, at Avignon, France. He was a soldier in the Napoleonic wars. After a brilliant career on the continent and in England as a fire juggler, he came to the United States, where he resided for 27 years. He lies buried in Cypress Hills Cemetery, New York, not far from the grave of Signor Blitz. Says Mr. Houdini: "Chabert first attracted public notice in Paris, at which time his demonstrations of heat resistance were sufficiently astonishing to merit the attention of no less a body than the National Institute.

"To the more familiar feats of his predecessors he added startling novelties in the art of heat-resistance, the most spectacular being that of entering a large iron cabinet, which resembled a common baker's oven, heated to the usual temperature of such ovens. He carried in his hand a leg of mutton and remained until the meat was thoroughly cooked. Another thriller involved standing in a flaming tar-barrel until it was entirely consumed around him."

The New York *Herald,* September 1, 1859, records the death of Dr. Julian X. Chabert, the Fire King, aged 67, of pulmonary consumption. The *Herald* says that Chabert came to this country in 1832, and was first introduced to the public at the lecture room of the old Clinton Hall on Nassau Street, New York City.

The only female fire eater of any consequence was Madame Girardelli, an Italian, who made her debut in England in 1814. Says Mr. Houdini: "Many of our most noted magicians have considered it not beneath their dignity to introduce fire-eating into their programs, either in their own work or by the employment of a 'fire-artist.'" He mentions Ching Ling Foo, that incomparable Chinese conjurer; and Ling Look and Yamadeva, who made the famous tour with Harry Kellar, as described in my article on Kellar.

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Mr. Houdini has gone exhaustively into the subject of fire-eating and fire-resistance experiments, and his book is the classic treatise on that fascinating branch of the jugglers' art. It deserves a place in the library of every magician. Besides dealing with fire-eating, he records the feats of noted strong men, sword swallowers, venomous reptile defiers, human ostriches, poison eaters and others of that ilk too numerous to mention.[1]

OTHER BOOKS RECEIVED

McConnell, Lewis A. Poems of the Temple. Chicago, W. B. Conkey Co., 1914. 151 pp.

A collection of Masonic poems, based upon historic, biblical, sentimental, patriotic and ritualistic themes. The author's work is distinguished by a spirit of optimism and high aspiration.

Griscom, Ellwood, Jr. Americanization: A school reader and speaker. New York, MacMillan Co., 1920. 255 pp.

This excellent little manual is presented to the public free schools by the Texas bodies of the Scottish Rite. It is well illustrated and handsomely printed.

Butler, William M. Democracy and other poems; and The Sea Serpent, a comic opera in three acts. Boston, R. G. Badger, the Gorham Press, 1920. 330 pp.

Fox, G. George. Judaism, Christianity and the modern social ideals. Fort Worth, Tex., Monitor Pub. Co., 1919. 284 pp.

An interesting evaluation of the great influence of Judaism upon ancient and modern life.

[1] "Miracle Mongers and Their Methods." New York, Dutton & Co. 1921. 240 pp. 8°.

SOLILOQUY

Look forth, O Heart
Where fondest hopes entrench,
To that Great Light concealed!

Spread out, O Heart!
That thou absorb
Force that is Nature's yield.

Let not darkness blind thine eye
To blessings within thy grasp—
And O, let not the "Fix-ed" way
Restrain the power thou hast!

Love is thy mission,
Whereby all Nature lives;
And thine the greatest privilege
To both receive and give.

Steady, O Heart!
Let not thy mission fail!
Where e'er there's life will duty call;
Reward is beyond the veil.

—*R. S. Simon*, 32°

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

BRITISH PROPAGANDA VERSUS SINN FEIN PROPAGANDA

We extract the following from *The O. E. Library Critic* of Washington, D. C.

The Evening Transcript is a Boston newspaper which is published by Americans and for Americans, and which represents the idea, still prevailing to a certain extent even in Boston, that American citizenship means loyalty to America, not a screen under which foreigners can shield themselves when engaging in conspiracies against friendly nations.

When the Loyal Coalition was started, something over a year ago, *The Transcript* published its paid advertisements, at the risk of curtailing its business through a Sinn Fein Roman Catholic boycott. Gradually it has come to see what hyphenism really means and has become an ardent defender of the Loyal Coalition's campaign against sham Americanism.

In its issue of March 8 *The Transcript* reproduces a post card which a Boston Sinn Fein organization is circulating among *The Transcript's* advertisers, asking that they use their "influence" with it, which means, plainly, that they are requested to threaten to withdraw their business. Here it is:

"Please use your influence with the *Transcript*, which you help to maintain with your advertisement, to publish no more unpatriotic British propaganda or abusive epithets concerning the Irish, who constitute over half of Boston's population.

"(Signed) THOMAS A. NILAND,
"Chairman Boston Reprisals Committee."

On which *The Transcript* comments as follows:

"The above is the reproduction of a postal card which is being circulated to probably a considerable extent among our advertisers. *The Transcript* clientele fortunately is not one to which a financial gag rule is apt to appeal. If there is any lesson in this it is that the methods which a certain element of the Irish party do not scruple to use should be all the more completely exploited. A better example of the hyphenism which *The Transcript* is doing its utmost to expose were hard to find."

Whether over one-half the population of Boston is Irish, I do not know. But certain it is that Irish noise makes up more than one-half of the noise of that city. And the noise consists of one cry: "To hell with America; we are for Ireland."

When the Boston delegation was starting last summer for the Democratic convention in San Francisco its leader deliverd himself of the following sentiment: "Fellow citizens, as we start for the San Francisco convention, keep one thing in mind—we are not interested in candidates, not interested in any particular thing but the freedom of Ireland."

The speaker of these words, mind you, was an American citizen, either by birth or by naturalization, and he was not interested in any particular thing concerning America, in nothing but Ireland—a fine example of pestiferous hyphenism.

The kind of "patriotism" which the Irish hyphenates manifest is well known, for it does not work underground, like German-American and Catholic-American hyphenism, but goes about with a brass band and a waving of banners. It consists in going to conventions supposed to be concerned with American affairs loaded up with resolutions and planks about Ireland, in sending impertinent telegrams to the British Government and charging them up to public account, in blocking urgent public business in Congress with bills calculated to embroil the United States with England, in female hyphenates forcing their way on to the floor of the United States Senate chamber and acting as if they were "drunk and disorderly," in tearing down British flags, in smashing windows, in importing aliens who stump the country arousing ill-feeling towards one of our allies in the war, in proclaiming that the United States Navy will soon go over and knock the stuffing out of the Britishers, in demanding that Englishmen sojourning in this country shall be assassinated, in aiding to violate the immigration laws, and in general spewing billingsgate over everybody who differs with them.

These things and many others of like kind are what the Mickey who wrote the above post card means by "patriotic propaganda." Patriotic propaganda means bringing about trouble with England in every possible way, at any cost to America, and with the one aim that Ireland may be free to stick its neck still further into the yoke of the Church of Rome

It is said that the Irishman loves a scrap and is never happy unless fighting. It is a base calumny. Witness the following statistics from the records of our Civil War, 1861-1865—another illustration of hyphenated patriotism:

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Total Enlistments		*Desertions*	
Real Americans	75.48%	Real Americans	5%
Irish	7.14%	Irish	72%
All other nationalities	17.38%	All other nationalities	23%

The writer of the post card speaks of "unpatriotic British propaganda." From the standpoint of patriotism there is a world-wide difference between Irish propaganda and "British" propaganda, whether conducted by Americans or by British. Whether British money has been spent here in the furtherance of amity between Great Britain and America I do not know. If it has, it has been spent in a good cause. There is all the difference in the world between propaganda aiming to maintain peace and friendship and propaganda calculated to result in discord and perhaps eventually in war. Which way patriotism lies may be left to the decision of all loyal Americans. We have had enough of fighting. The safety of civilization depends upon the harmony of the English-speaking peoples more than upon any other one factor. A world in ruins, even with the orange-green-white flag floating over it, is not a pleasant thought to contemplate.

The Loyal Coalition invites your cooperation. Its address is 24 Mount Vernon Street, Boston, Mass.

A VICTIM OF THE SINN FEIN

A letter from a Brother in Belfast, Ireland, informs us that on February 2 last, Lieutenant Commander Craven, D.S.O., while acting as District Inspector of the Royal Irish Constabulary, was shot dead in an ambush near Ballinalee, County Longford, Ireland.

It seems that a detachment of Auxiliaries, seventeen in number, was returning from Granard to Longford in motor lorries when a mine exploded, throwing the leading lorry across the road, and obliging the second to pull up likewise. Immediately, from a number of hidden points around, a murderous fire from rifles and revolvers was directed upon the lorries, with the result that four cadets were killed outright and the majority of the auxiliaries wounded. To make matters worse their supply of ammunition gave out, whereupon they were surrounded and disarmed by their assailants, one of whom was the notorious McKeon, wanted for a number of murders—who, however, made off with all haste on the approach of reinforcements for the police, leaving the survivors to do what they could for their wounded and dying.

Attention is called to this murder because of the fact that Lieutenant Commander Craven served in the British Navy during the war, and greatly enhanced his reputation by the brilliant part he played in the rescue of about 600 men, half of whom were American soldiers, from the troopship *Otranto*, lost in a terrible gale off Islay, October 6, 1918. Contemporary accounts show that but for the courage and skill of Lieutenant Commander Craven there would have been no survivors at all, as the *Otranto*, with her steering gear out of control, was being driven helplessly on the rockbound coast. In response to a wireless appeal, the destroyer *Mounsey*, under the command of Lieutenant Commander Craven, appeared and undertook the dangerous task of rescue.

The terrific sea raging at the time made the launching of boats impossible, and the only thing to be done was to run the destroyer alongside of the disabled vessel, giving those on board her a chance to jump for safety to the deck of the destroyer. It can readily be imagined that this manoeuver required for its successful completion, not only courage, but the most brilliant seamanship, skill and coolness, for not only once but eight times did Lieutenant Commander Craven drive the *Mounsey* alongside the *Otranto* to enable as many as possible to take the leap for life, as the fury of the waves was continually driving the vessels apart. It was not until the *Otranto* had taken such a list that her spars began to foul the wireless of the destroyer, that efforts were suspended to save those who otherwise would have perished; also, by this time the destroyer had on

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ard as many as she could safely carry, so the further task of rescue was regrettfully abandoned and the destroyer ran before the gale for Belfast, the nearest port, where she landed the 600-odd survivors late on the night of Sunday, October 6, 1918.

For this act of heroism Lieutenant Commander Craven received the D.S.O. from his own Government, and from the United States, the D.S.M. and the Navy Cross.

SUFFERING IRELAND

A great drive has been on and a great deal of money raised to succor the starving Irish. No doubt there is suffering in Ireland; yet those who are suffering the most are the ones who brought it on themselves and conditions in Ireland could be changed overnight if the Roman Hierarchy would so decree it.

The Belfast *Weekly News* of March 10 contains the following:

At the present moment an American deputation is in Ireland with the avowed object of finding out how America can help alleviate the distress that is said to exist here. Undoubtedly there is distress in Ireland, but, with the exception of that resulting from trade depression, which apparently does not interest the deputation, it is the direct outcome of the Sinn Fein campaign. Dail Eireann has tried conclusions with the British Government, and the damage and consequent unemployment is the result of the 'war.' If Americans have money to spend in "paying for the war" in this way, well and good, but the probable results are well summed up in an extract from the will of Mr. J. S. Wood, 29 Kensington Court, London, W., for twenty years deputy-chairman of the Royal Irish Industries Association. Mr. Wood tried to alleviate distress in Ireland, and the lessons of his experience are summed up in the following paragraph in his will:

"I specifically direct that my executors and trustees shall not at any time invest any money in Ireland or Irish interests. The outstanding regret of my life has been the loss of precious time, money and labour which I gave to organizing Irish industries in the delusion that if the Irish peasant worker—who then needed help, were made content he would be less liable to the lure and power of the political agitator. I, an Englishman without a particle of blood or property interests in Ireland, gave 28 years of voluntary work, only now to realize that the half million of money sent from London to the Irish cottager has but helped to incite treachery and the other evils which make Ireland that self-cursed country."

IRISH CHEER SNEERS AT U. S. PART IN WAR

Let thousands who have been upholding the Roman Catholic Irish and declaring they were so loyal and had been of such great benefit to this country read the following from the New York *Tribune* of April 6, 1921:

Several hundred Irish men and women gathered in Bohemian National Hall, 321 East Seventy-third Street, last night wildly cheered utterances sneering at and belittling America's course in the war, voiced by a spokesman of the Irish-American Labor League, under whose auspices the meeting was held.

Thomas F. Ryan, business agent of the Warehousemen's Union and a director of the American Association for the Recognition of the Irish Republic, received an enthusiastic reception and a sizeable donation for the crusade to enlist American labor in a boycott against British goods.

"In 1917," Ryan declaimed, "you used to hear them say: 'Don't bite the hand that fed you.' America never fed me. I have fed myself. I owe nothing to America. No Irishman owes anything to America, but America can never repay the debt she owes to Ireland."

This sentiment evoked loud cheers.

"Ireland is not fighting England," Ryan went on. "Ireland is fighting America. The Liberty bonds—I should say, the slavery bonds—you bought are keeping the Black and Tans in Ireland."

When the plaudits brought forth by this had died away Ryan declared the Irish in America had "sent their boys overseas to make the world safe for the British Empire," adding that they had been gulled into "going out and waving flags and being 100 per cent jackasses."

This tickled the funnybone of Ryan's audience, whereupon he proceeded to flay them for not having refused to fight when the United States entered the war.

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"There was just one time when you Irish in America could have freed Ireland and crushed England," he said. "But you didn't have the guts to do it. In 1917, when the United States declared war against Germany, if the Irish in this country had been worth a damn they would have gone down to Washington and told the Englishman in the Presidential chair that not an Irishman, nor the son of an Irishman, would don a uniform and fight until Ireland was liberated."

Ryan characterized Samuel Gompers as a "canting, crawling, hypocritical wretch," and asserted that only by organizing for industrial war and combining with the workers of England, Scotland and Wales, as well as Ireland, could results be obtained. With that program effected, he added, "the British Empire will be overthrown."

"Direct action is our motto," he continued, "and we're going to live up to our motto."

Ryan prefaced his appeal for funds with this comment:

"If a priest came into this hall and asked you to give him $10 apiece you'd do it, even though he refused to say a word for Ireland. But when you're asked to give $10 for your kith and kin in Ireland you'll walk out and spend it in some gin mill for hootch."

They didn't, though. Collectors went around the hall and received $10, $5 and $3 subscriptions galore.

The money, it was announced, would be used to defray the expenses of Egan Clancy, brother of the slain Lord Mayor of Limerick, and Emmett O'Reilly, now on a tour of American port cities endeavoring to line up the workers for a boycott against English shipping.

FACTS ABOUT ULSTER

"Belfast News Letter, Ltd."

VOLUNTARY RECRUITING

	Population	*Recruits*	*Proportion to Population*
ULSTER	1,580,000	74,000	1 in 21
REST OF IRELAND	2,800,000	70,000	1 in 40

Belfast was second in Voluntary Recruiting amongst the great cities of the United Kingdom.

Ulster equipped and maintained the largest voluntary War Hospital in Ireland.

ULSTER'S PART IN THE WAR

Ulster had 42 Battalions of Infantry as against 37 for the rest of Ireland.
Ulster had its own Division in the Firing Line with Six Reserve Battalions.
Ulster gained 8 Victoria Crosses and 2,410 other Decorations.
Belfast alone contributed £32,000,000 to the War Loan.
Ulster contributed £1,000,000 to War Charities (more than the rest of Ireland combined).
Ulster Shipyards did 10 per cent of all the Government work in the United Kingdom.
At Ulster Ports, Railway Stations, etc., free meals were supplied to over Two Million soldiers and sailors of all nations, including 8,000 men from torpedoed ships.
Ulster supplied 95 per cent of all the Aeroplane cloth used by the Allies.

WEALTH

Ulster: £5,644,000. Rest of Ireland: £10,258,000.

Ulster has 35 per cent of Ireland's population.
Ulster has 35 per cent of Ireland's valuation.
Belfast alone pays one-half of all Irish Taxation.
Belfast does 70 per cent of all Irish Export Trade.
Belfast has one-half of all Foreign Shipping Trade from Ireland.

AGRICULTURE

Ulster produces: 42 per cent of Irish oats.
49 per cent of Irish potatoes,
58 per cent of Irish fruit,
97 per cent of Irish flax.

Belfast has 60 paupers per 10,000.
Dublin has 260 paupers per 10,000.
Cork, Limerick and Waterford: 245 paupers per 10,000.

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AMERICAN IDEALS AND TRADITIONS THREATENED

The New Orleans *Item* of April 4 contains the following extract from the remarks of Governor John M. Parker, delivered before the State Federation of Labor on the morning of that date:

Preservation of the highest ideals and traditions of Americanism, threatened by the indiscriminate dumping into this country of the scum of foreign countries, was declared the paramount problem before the American people today, by Governor John M. Parker in an address before the state federation of labor, which opened a three-days session in this city this morning.

The meetings of the state federation are being held at Garig Hall, where Gov. Parker's strong arraignment of the torch bearers, who are trying to incite revolution against American ideals was heartily applauded by more than 100 delegates in attendance.

"America can settle her own problems without outside interference, Gov. Parker said in concluding his speech. "I am in favor of putting up the bars against those countries who do not come up to America ideals. I am in favor of preventing them from dumping into the United States that class of people who are not in sympathy with our institutions or the ideals of our people; who are trying to destroy these American ideals and to poison the minds of our people. We do not want the red flag in this country.

"The South represents the highest type of American citizenship because it has not been influenced by this great influx of foreign population. The West comes next in Americanism. The South and West will have to unite to solve these problems.

"If I had it in my power, there would not be a newspaper printed in any foreign language in this country," was a closing declaration that brought cheers from the delegates. This statement followed his description of labor agitators in the East who drew their inspiration from foreign language newspapers.

Governor Parker went into a detailed explanation of the work being done to build a greater agricultural and mechanical college where the sons of the poor could obtain an agricultural and mechanical education through their own efforts.

Referring briefly to labor and capital he said:

"The greatest text for labor and capital is that they should get along together in peace and harmony. I cannot see why any difference cannot be settled in advance rather than after all the bitterness and strife has been engendered.

"I still believe that due notice should be given before a strike and that all the parties interested should get together around the table, intelligently discuss their differences and try to see what is the right and fair thing to be done; that justice and right should rule without friction and that they arrive at a common sense settlement of their affairs."

THE KNIGHTS OF COLUMBUS MEMORIAL AT WASHINGTON

The Christian Advocate of April 14 contains an article on the Memorial building proposed by the Knights of Columbus to the American Legion, which gives a statement of the conditions imposed by the Knights in regard to the erection and control of the building—conditions which have been widely printed and are or ought to be very well known to the American people. It also prints in substance the reply of the American Legion to the proposition, and finally, it deftly and forcibly and in a few words sums up the whole matter as follows:

The plain facts are that the Knights of Columbus (society), having obtained millions of dollars by thrusting itself upon the drive organized and officered by the Y. M. C. A., finds itself with an enormous surplus. The erection of monuments to the K. of C. in French cities, and presentation of jeweled batons to French Marshals were measures of "war relief" which yielded a by-product of publicity for the order. The Knights proposed to use four million dollars to build and endow a War Memorial Hall at the National Capital as headquarters of the American Legion. The idea was clearly an improvement on the statue and baton business, but they overdid the matter of by-product by affixing terms designed to establish a permanent and public relationship between the veterans of the World War and the militant body of Roman Catholic laymen. Evidently the Legion's committee, John Emory (*clarum venerabile nomen!*) of Grand Rapids, and A. G. Walmsley of New Orleans, were too seasoned campaigners to be beguiled by camouflage. They insisted on the removal of the "strings"; as if the strings which tied the Knights to the Legion were not the main thing!

The American Legion is to be congratulated on its happy deliverance from the snare of the Roman Legion!

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THE ONE HOPE

C. W. JENNINGS, in the *Masonic Standard,* New York, Saturday, Sept. 20, 1919:

With mankind thrown by the World War into a state bordering on mental chaos, with the tenseness of four years suddenly relaxed and all the brute and baser instincts liberated, with mistrust and disloyalty rampant, with men's confidence in one another so sorely strained, what greater force exists that may bring us back to normal than the principles and institution of Freemasonry, the common ground where all ranks are leveled, where the master meets the workman, where the professional man meets the mechanic, where the capitalist meets the laborer, where brother meets brother, where man meets man!—Lodge Notice of Kane 55, Newark, N. J.

The answer is obvious, taking the writer to mean *force* literally—strength in action—for the power that can be exerted by the nearly 2,000,000 selected men in the United States that compose our craft is beyond calculation.

But will Masons direct this force as they should? Will they synchronize their acts with their expressed principles? Will they unitedly "patiently submit to legal authority, and conform with cheerfulness to the government of the country?" Will they extend their influence in a practical way, in lodge and out, by putting their oft-repeated tenets into operation? Will they forget their partisanship, their prejudices, their allegiance to a name, their antagonism to a name, and stand together for the biggest thing in the world just now—law and order?

It is always the eternal compromise that makes for progress—the avoidance of extremes—the establishment of the great middle ground whereon all reason may rest—the avoidance of the tyranny of autocracy, of the chaos of democracy—the government of the best through selection (to use Aristotle): which has made the republic of the United States the most rational and successful government of, by, and for men ever devised by men.

And now the mellowing influence of tolerance and sympathy and cooperation and fellowship is needed in this world as never before.

For four and a half years all peoples have been frantically exerting every conceivable device to destroy all human instincts. No life, no property, no condition, but was thrown into the brute-caldron to brew the hell-broth of war. Boys by the million that should still have been in school were dragged from home and trained for the time being into brutes, to prevent the brute government of mankind for all time. Too young to have learned responsibility, the need of brute power to meet brutes denied them self-development—fed them, clothed them, cared for them, ordered every minute of their lives—seared their volition, made them automatons, with nothing to do but to prepare to fight and to fight.

Then, after a quadrenniate of this resource-wrecking in the very dawn of their maturity, they were brought back home, given a few dollars, turned loose, and told to be good, constructive citizens, as they were the very bulwark of the nation.

How on earth can they be good citizens alone? How can they be anything at all by themselves, when the very men that lead are running about in confusion? Is it any wonder that the world seems to be on the way from rage into madness, that restraint has all but disappeared, that reason is becoming insanity, that intolerance reigns, and mankind quivers in expectation of chaos? Why marvel at Russia, at striking police, at the arrogance of labor unions, at the rapacity of capitalists, at the defiance of D'Annunzio? They all come in logical order as the sequence to the immediate past.

And now—in our country's, our world's, great need of sane counsel in the broad principles of brotherhood, of the kindly firm, restraining hand upon the trembling shoulder of the wavering and discontented, of adherence to reason, when brute force and stern militarism, shorn of its terrors, have lost their power—let us 2,000,000 Masons, bred in the sanities of brotherhood and truth, take our lodge preachments out into humanity, into our citizenship, into our intercourse with our fellow men. Let us each live our lives in the vision of normality, the wisdom of conscious right.

Let us help! We 2,000,000 can if we will. We cannot if we go on mistaking platitudes for practice, if we talk content in lodge and live discontent in the street.

"Come to thy God in time!"
Rang out Tintagel chime.
"Youth, manhood, old age, past,
Come to thy God at last!"

—*R. S. Hawker.*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Memphis, Tenn., will hold a Reunion May 17 to 19, inclusive.

The Scottish Rite Bodies of Yankton, S. Dak., will hold a special Reunion May 17 to 19, inclusive.

The Bodies of the Rite in Lincoln, Nebr., will hold their Spring Reunion May 17 to 20, inclusive.

The Scottish Rite Bodies in Grand Forks, N. Dak., will hold their next Reunion May 23 to 26, inclusive.

The Scottish Rite Bodies in Joplin, Mo., will hold a Reunion May 23 to 26, inclusive.

The Bodies of the Rite in New Orleans, La., will hold a Reunion May 28 to 31, inclusive.

The Scottish Rite Bodies of Cheyenne, Wyo., will hold their Fortieth Reunion June 6 to 9, inclusive.

The Bodies of the Rite in Minneapolis, Minn., will hold a Reunion June 8 to 11, inclusive.

REUNION AT WINONA, MINN.

At a reunion held by the Bodies of the Rite in Winona, Minn., March 21 to 24, inclusive, 63 candidates received the 32°. The Class organized, electing a President and a Secretary, and adopted the name "Harding Class." President Warren G. Harding was elected as Honorary member of the Class. He was notified of this fact by telegraph, and he authorized his secretary to wire his acceptance of the honor.

REUNION AT COLUMBIA, S. C.

The Bodies of the Rite in Columbia, S. C., have been under charter less than a year; nevertheless, three classes have been given the degrees in that time. The first was at the Summer Reunion, and was called the "Alpha Class"; the second, the "Scottish Knights of St. Andrew Class," of 31 members, took the degrees at the Reunion of October 22 and 23; the third, the "Diligentia Class," of 55 members, all of whom took the 32°, were inducted at the Winter Reunion of February 7 to 9, inclusive. A very much larger class is confidently expected at the next reunion.

REUNION AT LINCOLN, NEBR.

At the Thirty-fourth Reunion of the Bodies of the Rite at Lincoln, Nebr., begun with 121 members and finished with 90, the Class adopted the name of "Americanization Class" and elected the usual officers. On the evening of the 18th, just before the conferring of the Fourteenth degree, a bronze bust of Albert Pike was unveiled before a large assembly of Scottish Rite and Blue Lodge

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Masons. The bust was the gift to the Bodies of "Albert Pike Class" of November, 1919.

MASONIC BENEVOLENCES.

During the last two and a half years the Grand Lodge of New York has accumulated about $750,000, about $5 per capita, which is to go to the erection on the Masonic Home grounds of a Soldiers' and Sailors' Memorial Hospital. This sum is about three-fourths of the amount desired to be raised. It is remarkable that the sum raised shows a total of less than 11,000 contributors, yet there are over 200,000 Masons in the State of New York.

The Grand Lodge of Kentucky has raised nearly a million dollars for its new Masonic Home building and grounds, which is about $20 per capita, and yet less than half of the Masons in Kentucky have contributed to this fund.

If only the entire Masonic membership in every jurisdiction did its full part, accomplishment would be beyond the greatest expectations of the most enthusiastic.

The majority of the Grand Lodges in the United States now support Masonic Homes and there is a growing tendency toward the erection of Masonic Hospitals. Chicago already has one; that of New York will be the second; Kansas City, Mo., is contemplating one; Seattle, Wash., will be another, and there are perhaps others.

Word comes to us that the Home and Retreat, a hospital maintained by Marshall Lodge, No. 39, in Lynchburg, Va., has received a donation of $60,000 from the family of the late James R. Gilliam, a prominent capitalist who died several years ago. It is stated that plans for a new hospital building have been drawn and that a portion of the building will be erected this year.

FROM OUR MASONIC EXCHANGES

The Grand Lodge of Washington has abolished the office of Grand Treasurer and the duties of that office will hereafter be performed by whatever bank or trust company becomes the custodian of its funds.

The minimum of the three fees in the Symbolic Lodges under the Grand Lodge of Wyoming has been placed at $75. It is doubtful if there is another Grand Lodge having as high minimum fees.

The Grand Lodge of Louisiana has suspended fraternal relations with the Grand Orient of France.

This Grand Lodge has also decided that when the widow of a Master Mason contracts a second marriage she ceases to have any rights and privileges from a Masonic standpoint unless the second husband is also a Mason. If the second husband is not a Mason and she should again become a widow, she still has no claim on the fraternity.

The Grand Lodge of Illinois prohibits life memberships in the Symbolic Lodges. The general idea there seems to be that it is contrary to the fundamental principles of the order because the burdens of the Lodge should be borne by all the members and life membership tends to create a special or favored class.

The Legislature of Virginia has made it a misdemeanor, punishable by a fine of $100, to kiss the Holy Bible on taking an oath or obligation.

Concordia Lodge, of Baltimore, has had a continuous existence of one hundred and twenty-eight years and, in that time, it has participated in many memorable events. Among these it has taken part in the laying of the following corner-stones:

September 18, 1793, Capitol of the United States at Washington.

May 16, 1814, First Masonic Temple erected by the Grand Lodge in Baltimore.

July 4, 1828, Baltimore and Ohio Railroad Station, on which occasion there was present Charles Carroll, of Carrollton, the last surviving signer of the Declaration of Independence.

August 8, 1829, Baltimore and Susquehanna Railroad Station.

July 4, 1848, Washington Monument in Washington, D. C.

May 1, 1849, Smithsonian Institution, Washington, D. C.

November 20, 1866, New Masonic Temple, Baltimore.

September 17, 1867, Monument in National Cemetery, Antietam.

October 17, 1867, City Hall, Baltimore.

June 15, 1896, New Court House, Baltimore.

June 13, 1903, U. S. Custom House, Baltimore.

November 5, 1904, Chamber of Commerce, Baltimore.

November 5, 1905, Maryland Institute, Baltimore.

On October 12, 1880, the Lodge participated in the Sesqui-Centennial Celebration, Baltimore.

On August 16, 1886, it participated in the unveiling of the DeKalb Monument at Annapolis.

On July 5, 1915, in the unveiling of a tablet in the Washington Monument, Baltimore, in commemoration of the hundredth anniversary of laying the cornerstone. This was the first monument erected to Washington. The tablet was unveiled by the great-granddaughter of Governor Winder, who was

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Grand Master one hundred years before, and a gold trowel was used which was the same used by Grand Master Winder when he laid the corner-stone. This gold trowel is the property of the Lodge.

Joseph Jefferson, the famous "Rip Van Winkle," was an honorary member of this Lodge.

The Grand Lodge of Nebraska has enacted a law making it illegal for any Lodge in that jurisdiction to have more than 400 members. After a lodge has reached this number, petitions may be received only as vacancies occur.

The Grand Master of Texas has ruled that it is permissible for a lodge to conduct degree work in two separate rooms within its lodge building at one and the same time; provided these rooms are adjoining each other and that each is properly tiled, and that either the Master or one of the Wardens or a Past Master of the Lodge is in supervision of the work in each room.

The Grand Lodge of Illinois has passed a resolution forbidding Masonic papers accepting advertisements for Masonic Life Insurance Companies. Many Grand Lodges take the stand that no brother or set of brethren has any right to use the name "Masonic" in incorporating or conducting business institutions.

The City of St. Louis, Mo., has been selected for the great hospital for crippled children which is to be erected and conducted by the Imperial Council of Nobles of the Mystic Shrine. Many States put in claims and offered great inducements to obtain this proposed institution, but St. Louis won; and, as it is nearly in the central part of the United States, the decision of the Committee to erect the building there will be generally approved.

Hellas Temple of Shriners, Texas, has created a committee known as Children's Aid Committee, and proposes that the said committee shall select crippled or maimed children, who are needy or dependent, and give them assistance in the way of surgical and medical service to correct their misfortunes and put them in the way of competing successfully with other more fortunate children in the battle of life. The first appropriation for this work was $5,000. There is everywhere a growing tendency for Masons and Masonic Bodies to engage in altruistic work.

The late Jacob Lampert, Past Grand Master of Missouri and 33rd Honorary, on one occasion during a meeting of the Grand Lodge, arose and made a donation of $5,000 to the Masonic Home. At his death he provided for an additional gift of $25,000. He also gave $5,000 to the Jewish Orphans' Home and $5,000 to the Missouri School for the Blind, and $1,000 each to some ten or twelve other charitable institutions. This kind of an example could very well be more generally followed.

The Grand Master of Masons in New South Wales received a letter from a firm of lawyers who were doubtless preparing to draft the will of one of their clients who was very wealthy, stating that their client was ready to make a donation of $500,000 to erect a Masonic Home for educating the sons of Masons between the ages of 12 and 16.

FATHER AND SEVEN SONS ARE MASONS

From Butte, Mont., we learn that George E. Geiser and six sons occupied the chairs when a seventh son, Charles B. Geiser, was given the degree of Master Mason.

FROM SHEPHERDSTOWN, W. VA.

At Shepherdstown, W. Va., there is no Chapter of Rose Croix, but there is a Scottish Rite Club. A letter from one of the members of the club to the Secretary General was of such a nature that a copy of the Maundy Thursday ritual was sent them at once. The following reply has been received:

"Yours of March 23 and the Ceremonies of the Lights duly received; and thank you very much for the prompt receipt of same and for your kind advice and words of encouragement as to our use and discussion of same.

"As has been the custom of the brethren here for several years, the Scottish Rite Club at this place observed Maundy Thursday by holding its annual meeting and partaking of the Mystic Banquet. The Club here is small—having only twelve members, of whom ten were present; also we had with us two visitors who later joined our club. As stated in my letter to you, none of us have ever had the pleasure or opportunity of attending a regular meeting of a Chapter of Rose Croix. Therefore the reading of the Ceremonies was greatly enjoyed and appreciated by all present."

SCOTTISH RITE CLUB AT PADUCAH, TEXAS

A letter from Paducah, Tex., has the following to say:

"Scottish Rite Masons of Cottle County met at the Hotel Paducah Thursday evening, March 24, and enjoyed a banquet. After refreshments the members retired to the Masonic Hall and organized the Scottish

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Rite Club of Paducah. Although we are few in number, we are all firm believers in the teachings of Scottish Rite Masonry and hope to see our membership doubled in the next few years.

THE ORDER OF DE MOLAY FOR BOYS

The Order of De Molay for Boys, which was started a year or so ago in Kansas City, Mo., has had a very remarkable growth and seems to be appealing very strongly to the Masonic organizations throughout the country as a splendid work. Copying after this work started in Kansas City, some Chicago Masons are instituting another one called the Order of the Builders for Boys. The ideals, plans and objects all seem to be about the same as those of the Order of De Molay. As it seems to be a great American idea that everything started can be improved upon, the organizers of the latter Order doubtless think that with the addition of something here and there, and perhaps some change in the ritual, they are justified in giving the organization a different name.

NOT A MASON

Fred W. Allsop, who wrote "The Life Story of Albert Pike," is not a Mason, as stated in a NEW AGE Review of the book.

MASONIC BODIES UNITE

The *Northern Freemason* states:

"There is a strong movement in the Transvaal, where there are at present four Masonic Bodies holding jurisdiction—English, Irish, Scottish and Dutch—to form a united and independent Grand Lodge composed of all four sections. The English district of the Transvaal, formed in 1895, has now 55 lodges, all in a flourishing condition. During that period of twenty-five years there have been but two District Grand Masters, the second of whom, R. W. Bro. Charles Aburrow, still holds the office. There are also three other English District Grand Lodges in South Africa; Central, Eastern, and Western Divisions, with an aggregate of 82 lodges. These would be unaffected by the proposed organization.

"A similar movement is afoot in New Zealand, where there are five District Grand Lodges of the English Jurisdiction, with an aggregate of only 41 lodges. A Grand Lodge, if formed, would, of course, incorporate all these, in addition to the lodges of other jurisdictions. These independent bodies, when formed, will continue in fraternal friendship and communion with other Masonic bodies, but will cease to be subordinate to them."

THIS WILL INTEREST YOU

The following information comes to us from a source which we believe to be entirely reliable:

Harry M. Daugherty, Atttorney General, is an Entered Apprentice of Fayette Lodge No. 107, F. & A. M., of Washington Court House, Ohio. He has taken steps to have the remaining degrees conferred by a Lodge in Columbus, Ohio. He and his family are members of the Broad Street Methodist Church of Columbus, Ohio.

Henry C. Wallace, Secretary of Agriculture, is a member of Pioneer Lodge No. 22, A. F. & A. M., of Des Moines, Iowa.

Edwin Denby, Secretary of the Navy, is a member of Oriental Lodge No. 240, F. & A. M., of Detroit, Mich.

James J. Davis is a Knight Templar and a Scottish Rite Mason.

Postmaster Will H. Hayes is a Mason.

Herbert C. Hoover, Secretary of Commerce; W. A. Mellon, Secretary of the Treasury; John W. Weeks, Secretary of War; Charles E. Hughes, Secretary of State; and Albert B. Fall, Secretary of the Interior, are all Protestants, but are not members of the Masonic Fraternity.

CONCERNING FREE PUBLIC SCHOOLS

The Grand Lodge of Louisiana, by a resolution adopted at its last session, unqualifiedly declared itself in favor of the free public school system of education, liberally supported by national, State and local governments under proper control of the respective States and local authorities, free from sectarian influence and control, and it has called upon its membership to bring this action to the attention of the proper legislative authorities.

The Grand Lodge of Oklahoma, at its meeting of February 23, 1921, adopted resolutions in support of the public schools where all children shall attend and be instructed in the English language without regard to race or creed, claiming that it is the only sure foundation for the perpetuation and preservation of the free institutions of our country, and pledges its membership to that end. It also adopted a resolution endorsing the Smith-Towner Bill and calls upon its membership to encourage, promote and support it.

ISN'T IT AWFUL!

According to the Toronto *Globe*, in a press dispatch dated Montreal, March 21, the Court of Review has sustained a judgment of the Superior Court of St. Hyacinthe, condemning Joseph Begin, editor of *La Croix*, to pay a fine of $100 damages to T. D. Bouchard, Mayor of St. Hyacinthe, for libel. And how do you imagine the poor man was libelled? You wouldn't hit it in a thousand guesses—unless you lived in the Province of

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Quebec, Canada. Steady, now! Editor Begin published in his paper, *La Croix*, that Bouchard was a Freemason! Well, dog our cats!! Don't you wish the Roman Catholics were in control in this country?

THE PICTURE ON THE FRONT COVER

The picture on the front cover of this issue is that of Odenton Lodge No. 209, A. F. & A. M., of Odenton, Md.

A SUNSET PRAYER

How still and calm, and filled with one great peace,
This wondrous sunset is! May it not cease
To be as beautiful to others' eyes
That soon shall question it as their sunrise.
O Father, unto them let their day be
A sweet revealment, as my day to me.

Oh! let it prove to them that from the strife
Unceasing spring the sweetest songs of life;
That out of tears a blessed solace flows
That is to them what rain is to the rose—
A cleansing from the heart of dusty care
That it, made pure, may breathe a sweeter prayer.

Help them remember that there is no night
Between our sunset and eternal light,
Only a passing through a golden haze
While yet earth-blinded—just a little ways—
To where, once children of the Light, we be
Children of Light again, unfettered, free.

—*John P. Sjolander.*

IN MEMORIAM

EDWIN JEROME GRIFFIN, 33° HON.·.

(Baltimore, Md., Bodies)

Born January 28, 1852, at Baltimore, Maryland.

Died February 22, 1921, at Baltimore, Maryland.

WALLING WALLENSON VAN WINKLE, 33° HON.·.

(Wheeling, W. Va., Bodies)

Born November 19, 1845, at Lodi, New Jersey.

Died April 15, 1921, at Wheeling, West Virginia.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4-14th°, $1.00; 19th-30th°, $1.00; 32°, 50 cents.

Liturgies: 1-3°, $5.00; 4-14°, $3.00; 15-18°, $3.00; 19-30°, $7.50. The 4 volumes, $16.00. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau masons; An apology, so called; Beauties of Cerneauism, Nos. 1, 2, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Cerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 24 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 4 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 14, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919), each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10, (bound), each $5.00. Index to Vols. 1-10, $5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

Red Cross of Constantine, Proceedings, 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1870, 1878, 1884, 1886, 1886, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk.

Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

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PUBLISHED AT SIXTEENTH AND S STREETS, N. W., WASHINGTON, D. C.

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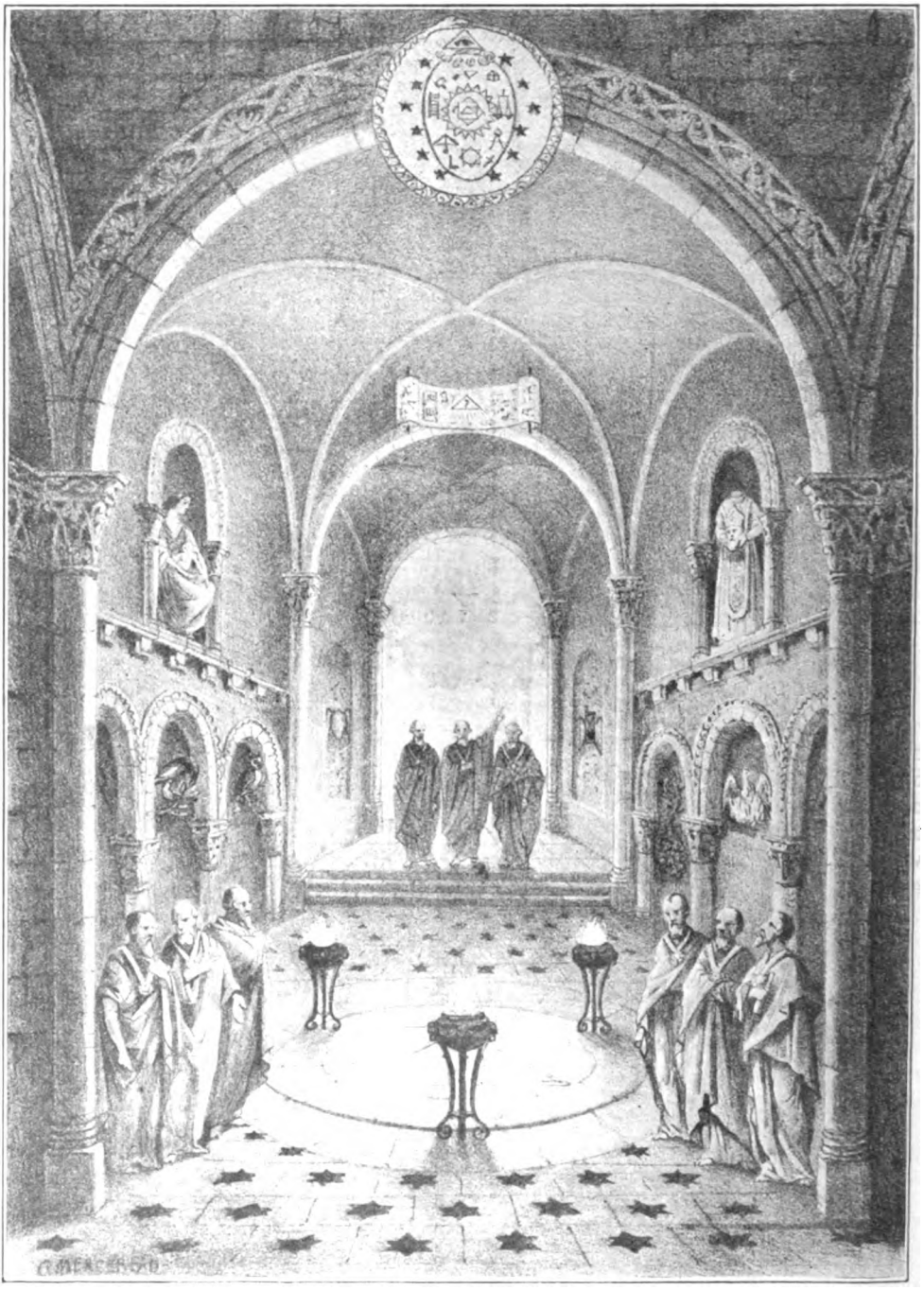

THE SANCTUARY OF THE DOCTORS OF THE HOLY FIRE

—From "Le Temple Mystique," Paris, 1852.

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The New Age MAGAZINE

VOLUME XXIX JUNE NUMBER 6

ARE WE MAKING MASONS TOO RAPIDLY?

BY JOHN G. KEPLINGER

HAVE you ever had a newly initiated brother ask you what the ceremonies of his initiation were all about? Have you ever had a recently admitted member tell you that he was disappointed in the work—that he expected to be given "secrets" or to have "mysteries" imparted to him which did not materialize? Have you ever heard of a member—prominent in his community—who stated that the "mysteries" and ceremonies of Freemasonry were plain "bunk"; or of two distinguished Past Masters, one of whom declared at a recent Masonic banquet that "much reference has been made to the 'secrets' of Freemasonry which do not exist," while the other advocates the discarding of "retail" methods of initiation and of adopting "wholesale" methods to meet existing needs? If any of these experiences have been yours, you are in a position to assist in answering the question as to whether or not we are making Masons too rapidly.

From time immemorial all of us have respected the Masonic institution. We have all been led to believe that Freemasonry imparted "secrets" and revealed "mysteries" to its members which enabled them "to keep their souls serene among the living, and to go," as Crinagoras expressed it, "to join the great Host with a lighter heart."

Now ask yourself this question: Have the solemn ceremonies through which you have passed made your soul more serene, and do you look upon the change we call death with a lighter heart, than does your non-Masonic friend? Do you have more light on the problems of life than he has? If not, what were the ceremonies of your initiation all about? From the way so many of them are rushed through we imply that there is very little depth to Freemasonry—that it is an organization of moral men banded together for mutual protection, for social enjoyment and for the opening up of greater opportunities of fellowship, whether at home or abroad. If there is any deeper meaning we find many of our modern exponents of the Craft advocating that the organization put itself on record as favoring the reading of the Bible in the public schools; that the Fraternity assist in securing a stricter observance of the Sabbath; that it should do Americanization work among the foreign born, and that it be prepared for doing service to its members in time of famine, pestilence and war. Surely, there cannot be any deeper meaning when we realize, as do our quoted brethren, that Freemasonry dates only from 1717—and that—no matter what meanings may be derived from our symbols and cere-

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monies—we are simply the outgrowth of the operative masonic guilds of the middle ages.

Let us see the results which develop from this near-sighted view of our glorious Fraternity. One brother expected the revelation of "secrets" and "mysteries." Naturally he was disappointed when he did not receive any, and our distinguished Past Master does not help matters by proclaiming that there are none. This latter brother must be a scholar and is, no doubt, familiar with De Quincey's essay on Secret Societies in which he states that "the great and illustrious humbug of ancient history was the Eleusinian Mysteries, and that the great and illustrious humbug of modern history is Freemasonry. Secret," he says, "there was virtually none; but a mystery at length begins to arise—how it was that this distressing secret, viz., of there being no secret at all could, through so many generations, pass down in religious conservation of itself from all profane curiosity of outside barbarians."

Now we come to the member who thinks that the ceremonies and "mysteries" of Freemasonry are plain "bunk." In truth, they are—to him. He was "hoaxed," as De Quincey puts it, but unlike "the endless file of heroes, philosophers, statesmen, who, while incensed at being hoaxed, remained silent," this modern initiate has no hesitancy in proclaiming the fact that he was the victim of a hoax.

The next brother, who so eloquently expresses himself, thinks that the older members of the Craft have not yet learned to regard Freemasonry as a *popular* institution, and that the landmarks have not been interpreted in modern terms. Here is the situation as this Past Master sees it: "To use business terms, retail methods which were sufficient when small lodges were the rule and ritualistic work came infrequently, must now be supplanted by a wholesale method which will meet existing needs. When a Lodge has initiated only two or three or a dozen members a year, there was ample time to give each of them the complete instruction which he needed to become a true Mason. Today there is no time for that. The conferring of degrees is in itself a wholesale problem." Now note this Past Master's illuminating statement of the result of such wholesale methods: "The result is that the initiates of the past five years in particular have, on the average, a very poor conception of what Freemasonry really is; what its fundamental principles are and for what it stands in the world. Is not this a frank and truthful statement of the predicament in which Freemasonry finds itself?" Indeed it is, and this accounts for statements such as we quoted at the beginning of this paper. Is it possible that Freemasonry is at the parting of the ways? Look the situation squarely in the face and it will be apparent that the river under our walls is being diverted; that an alien school of thought is coming in through the open "wholesale" channel, and that the handwriting on the wall may some day be interpreted for us by a foreign prophet. Let us, then, get back to first principles, let us stick to "retail" methods of initiation and build solidly and squarely by the science bequeathed to us, so that when the winds of adversity blow and the rains descend, the House of Solomon will withstand the evil day and not be destroyed from within.

What, then, is Freemasonry? Let us study the subject so that all of us may have a proper conception of it. We are taught that it is a progressive moral science. What is this Moral science? It is a gathering together and a correlation of facts to enable us the better to understand our relation—physical, mental, and spiritual—to the Great Architect of the Universe, to His Creation and to our fellows. If this science is not in our possession, the facts and knowledge which lead to this understanding or bringing to light, are "secrets" and "mysteries." St. Paul had these same secrets and mysteries in mind when he wrote I Cor., 2: 6, 7 and

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14: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of princes that come to naught; but we speak the wisdom of God in a mystery, even the *hidden wisdom* which God ordained before the world unto our glory . . . the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

These are the "secrets" and "mysteries" with which Freemasonry deals. St. Paul says these things were "foolishness" to men of his day, while we know that men of our day declare that there are no such "secrets" or that our references to them are plain "bunk."

A superficial acquaintance with the Masonic ritual is a dangerous thing, for we have seen to what it leads. "The Simple look only at the garment"—as Franck says of the narrative of Holy Writ—"that is, upon the narrative of the doctrine (ritual); more they know not. The instructed, however, see not merely the cloak, but what the cloak covers." A deeper study of the science of Freemasonry with its history, principles, allusions, philosophy, symbolism and ritual, shows that it is an age-old body of knowledge dealing with the rebirth or regeneration of the human soul and having for its ultimate purpose the bringing of the individual back to a conscious realization of his Divine Sonship. This pathway back to God is charted for each worthy and well qualified, duly and truly prepared brother. Each stage in the journey has its lessons, its trials, its tests; and to him who overcomes in each is granted a new vista of development on the homeward way. First, the candidate is in a state of ignorance of who and what he is. This ignorance is symbolized by darkness. He is living in the flesh. His consciousness rises no higher than the satisfying of his earthly desires and ambitions. He must be awakened and shown the impermanence of all material things. In his next great advance he rises into the intellectual plane and here sees (by thought) the wonderful working of the Being in whose image he was fashioned. Equipped with this knowledge and understanding he searches behind the manifestation for the principle, behind the principle for the law, and behind the law for the Eternal Lawgiver. Each conception requires a greater power of penetration, a deeper insight into the realm of causation; and the farther thought penetrates into the ever finer and subtler realms of existence, the more the solid and material loses value and importance and the more we are impressed with the permanence and eternal purpose of spirit.

Freemasonry, then, is a progressive moral science based on scientific facts of an eternal and cosmic nature which have been handed down to us from men who, like ourselves, sought out the ways of God in the various manifestations he has vouchsafed to us. "These ancient brethren," says J. Ralston Skinner, in his Source of Measures, "needed no faith that He was, that He worked, planned and accomplished as a mighty mechanic and architect. These ancient brethren knew, saw, handled, and realized through the key measure the law of the living and ever active God."

Now, brethren, we come to the crux of the whole matter. If there was such a formulated science, who held it? Who holds it today, and why is it not given out? Skinner tells us that this knowledge was held by men like ourselves, who were capable of teaching the multitudes in the times of the Old and New Testaments, and that this knowlege was lost by all creeds and sects which have dropped the consideration of the basic knowledge of the Logos or Word. Who holds this knowledge today? Skinner says, "there is witness, by the emblems remaining in use that this science was held by two modern bodies, namely (1) the Roman Catholic Church which is catholic to the extent of possession of the emblems of uni-

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versal knowledge, and (2) by that body of men called Freemasons. It is probable also that the Greek Church and the Brahman system come under this category. The elimination of the vestiges of the workings of the key system can even be seen in the English church, for one of the great functions of the church was to regulate the order and times of its holidays. This was done agreeably to the passage of the sun in his circuits through the signs; but in the preparation of the order of service, as it is seen in the original rolls in the British Archives, it was deemed, for some reason, best to wipe out these calendars teaching the progress of the sun through the signs. All this condition goes to show that the mystery held, as not to be thrown open to the people, but to be retained as the property of a class and a caste in the more ancient days, may never have passed away; but, on the contrary, may even exist today, dominating the souls of men, women, and children, by keeping them in perpetual ignorance and in feeding them the wornout husks of faith, without any relief, by way of setting forth actual connections between man and the Deity." Skinner continues, "How plainly can now be seen the origin and source of ritualism. Ritualism was not an empty thing. The adoration of the Deity was simply a constant reminder of man's dependence upon, connection with, and knowledge of Him. The worship, then, was the expression under this and that form, by gesture, action, signs, voice and dress, accompanied by visible symbols of some one or more of the exact mathematical formulations or numerical combinations pertaining to the known method of measuring the works of the Deity. *The truths of science were the arcana of the priests, because they were the source of religious cultus.* Thus ritualism was an intelligible rite, one to be understood in all its parts and ramifications; one in which there was no possibility of deception as to the use of a symbol, to those who could read the symbol. It has been the gradual, and finally almost perfect extinguishment of the knowledge of the origin of ritualism on the part of the priests themselves that has entailed a superstitious use on the part of the laity. On the other hand, Freemasonry holds to the elemental working by *geometrical display*—that is, by the harder, *more exact and purer* outlines of *the same system of problems.* As between the two stystems in their ultimate, there is no difference at all."

So far as we know, Skinner's statements have never been refuted. If, then, as increasing evidence tends to show, Freemasonry and Roman Catholicism—as well as Greek Catholicism and Brahmanism—are founded upon the same cosmic and eternal truths, why are the demonstrations of these truths withheld from us? Why do our younger leaders continually divert our attention from a consideration of these eternal verities by assertions that Freemasonry has no "secrets" or "mysteries"; by proclaiming the fact that its ceremonies are "bunk" or by advocating wholesale methods of initiation which preclude any possibility of searching after them? Is it possible that these brethren are dupes of Freemasonry's great and ever active opponent and are unconsciously playing the Craft into her hands?

Brethren, think on these things and ask yourselves which is for the greatest good of the Fraternity—to be measured by a great roster of benighted members, led by blind leaders of the blind, or by the character, wisdom, knowledge, weight, and moral influence of a more limited number of MASONS who understand Freemasonry's foundations, principles, philosophy, symbolism and ritual? Let the illuminating experience of Gideon enlighten and help us to answer the question whether or not we are making Masons too rapidly.

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"SO RUN, THAT YE MAY OBTAIN"

By Horace Parker McIntosh, 33° Hon.

SOME little time ago a letter was received from a Brother in Belfast, enclosing other letters received by him from other Brethren, the whole correspondence relating to and commenting upon a certain Masonic ceremony of installation during which allusion was made to the "passing of the torch" from a retiring Master to one about to take up the burden of "The Builder"; and a Past Master, reponding to a toast to the Past Masters, referred to "The Torch-Bearing Races of Ancient Greece," wherein certain chosen competitors ran over a course carrying torches which must be kept alight and passed to successors. The whole idea seemed to the good Brother to be full of meat—as indeed it is—and well worthy of being looked into and written up; so instead of going into the matter himself or "passing the torch" to some one on that side of the water, he sent it over to us; and so the matter has come to be "put up to the editor," and the editor has found it "some job." Nevertheless, it is not his custom to turn down any worthy undertaking that is confided to him without giving the business proper examination and consideration and, at least, having a try at it. The result of the trial is here offered with confidence—and withal, some little fear and trembling—which state of mind earnest seekers and advocates of truth will readily appreciate.

There is very little to be found concerning these ancient bearers of torches that will throw much light upon the subject, but what little there is seems to be full of Masonic significance.

It also seems not unreasonable to conclude that the original idea of the torch races came from the Island of Lemnos, that was believed to be the spot where Hephaestus, the god of fire (called Vulcan by the Romans), fell when he was hurled from heaven. This conclusion seems the more reasonable since it apears that all these torch-bearing races, wherever held, were celebrated in honor of Vulcan, and of Prometheus, the Titan, who brought stolen fire from heaven to men and was by that act the author and promoter of civilization.

It appears that at a certain time in the year all the fires in the Island of Lemnos were extinguished, the reason therefor being due to the belief that they were contaminated and impure; and for nine days, during which certain rites of purification were performed, there was no fire on the island. Then fresh fire was brought from the sacred hearth at Delos and everything was well.

The ten tribes of Attica each chose ten men to compete with those of the other tribes in a torch race. Each group of ten had only one torch which the first runner carried over the course, and during his run he must not only make speed but he must keep the torch alight, covering and fanning it and carrying it very carefully. His course being run, he must hand it over to his eager successor who was waiting to receive it and bear it forward with renewed speed and vigor toward the goal. It mattered not to each competitor how exhausted and overcome he was at the end of his course, so that he could pass his blazing torch to a fresh comrade.

There was annually celebrated in Athens a festival in honor of Vulcan, called *Hephaistia,* on which occasion, on a moonless night, there was a race with torches from the altar of Prometheus in the Academia to the Acropolis. The competitors were three in number, and the one chosen by lot to take his turn first, took a lighted torch in hand and began his course. If the

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torch was extinguished before he arrived at the goal he made way for the second competitor, giving up the torch to him. If the second also failed, he made way for the third. If none of them performed the feat, a new race by new competitors took place.

There are some beautiful allusions to these torch races to be found in the ancient writers, who usually liken them to the changing scenes and vicissitudes of life, the generations of men suceeding one another, and the passing from life to death. One of these allusions occurs in *"De Rerum Natura"* of Lucretius, of which we here quote Creech's translation:

. . . . . every thing appears
Worn out, and wasted by devouring years;
Still wasting, still it vanishes away,
And yet the mass of things feels no decay;
For when those bodies part, the things grow less
And old: but they do flourish and increase
To which they join; thence too they fly away;
So things by turns increase, by turns decay;
Like racers bear the torch of life and live,
And their race done, their lamp to others give.

In "Trachiniae," one of the Dramas of Sophocles, Deianira, the wife of Heracles, greatly troubled concerning his safety while absent from her in the performance of his "labours," referring to the succession of these labours, is made to say:

Ever have I within me fear on fear,
Foreboding ill for him. For with each night
A labour comes and goes; each night in turn
Hands on the torch of labour.

The idea of passing along the power of supervision and direction to a successor is also set forth by Plato (The Laws, B. VI., C. 6):

Since both a ship while sailing on the sea, requires constantly a watch both night and day, and in like manner a state dwells, while driven along by the storms of other states, and running the risk of being caught by all kinds of plots, it is requisite through the day to night, and from night to day, for the rulers to join with rulers, and watchers with watchers, and to succeed each other constantly, and never cease handing over (their power)

In the Highlands of Scotland, when a chieftain found it necessary to summon the men of his clan for war, or in any other dire emergency, he sent out a "fiery cross" which was borne by runners from hamlet to hamlet. It was not necessary to offer any explanation of the call—every man knew what the fiery cross meant—it was simply handed over with a word like that of the runner in Scott's "Lady of the Lake":

The muster-place is Lanrick Mead.
Speed forth the signal, clansman, speed!

A careful study of the history of the ancient Mysteries will convince any candid inquirer that all institutions, even although they may have originated by Divine inspiration, and are at first solemnly and beautifully guiding and comforting, and wholesomely instructive, yet, in time, if people come to consider the symbols instead of the things signified, become debased and are degraded into mere spectacular claptrap and rigmarole. This seems to have been also the case with these torch races, if we may consider what is recorded in this connection in Aristophanes' Comedy of "The Frogs." Therein is set forth a dispute between the shades of Æschylus and Euripides, supposed to be taking place in Hades before Bacchus as judge. Æschylus is inveighing against the degeneracy of the times, how that manners and customs, literature and art, have all become debased,

Till now the whole state is infested with tribes
Of scriveners and scribblers and rascally scribes—
All practice of masculine vigour and pride,
Our wrestling and running, are all laid aside,
And we see that the city can hardly provide
For the feast of the Founder a racer of force
To carry the torch and accomplish a course.

And here Bacchus breaks in with a comment:

Well, I laughed till I cried
The last festival tide,
At the fellow who ran—
'Twas a heavy fat man,

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And he panted and hobbled,
And stumbled and wobbled,
And the pottery people about the gate,
Seeing him hurried, and tired, and late,
Stood to receive him in open rank,
Helping him on with a hearty spank
Over the shoulder and over the flank,
The flank, the loin, the back, the shoulders,
With shouts of applause from all beholders;
While he ran on with a filthy fright,
Puffing his link to keep it alight.

In connection with the Lemnian ceremony of extinguishing the fires believed to be polluted in order to replace them with fresh fire from the sacred hearth, let it be here noted that in one of the most significant of the Masonic degrees it is established as an axiom that Masonic Light is not for use in the Lodge alone, but is to be caried out to dissipate the selfishness and falsehood and error of the world. And to the careful observer it is also made clear that, as fishermen plying their vocation have occasionally to come to the shore to wash and mend their nets, and as workmen going out with the implements of their trade to work abroad have frequently to return to the shop to clean and sharpen their tools, so it is that Masons bearing their lights through the world will, if they are careful observers of symptoms, not only in themselves, but in those they are trying to benefit, hardly fail to note that in extended contact with the things of the world, the oil in their lamps is running low, their wicks are becoming encrusted, their lamps are becoming dirty, and as a result of all these things their lights are becoming dim; so also will be apparent to them the necessity of a return to the Lodge to clean, trim and refill their lamps, to relight them at the sacred hearth, to get a fresh grip on the principles for which they stand, and bear their lights out again into the world.

When Masons are selected by their Brethren to bear for them the torch of Freemasonry in the race of life, if they are true Masons they do not make the race as jealous competitors, but in a spirit of noble emulation as to who can best work, best agree, and produce results of the greatest benefit to their brethren and to all mankind; then, having run the course, they pass the still blazing torch to eager and earnest brethren, well equipped for the sacred trust. The torch passes from their hands, but true Masons are always able to rejoice that it is handed on, not only undimmed, but rather with increased brightness and brilliancy to good and true brethren who are yet to come, from generation to generation.

As in the Highlands of Scotland, ignoring the "fiery cross" and neglecting to honor the sign, brought in its train the foulest disgrace, so it is and ever should be with earnest and true Masons.

But what of those who seek to obtain the degrees for the prestige it may afford them in the world; who scheme for the honors and dignities that the Fraternity can accord, but are careless about the honor they can bring to it; and who, having obtained the honors, repose thereafter in contented indolence, indifferent to the evils that demand to be redressed? What of those whose work is as the speech of a parrot—nothing but heated air? What follows when those who work, do so merely exhibiting the symbols without knowing or seeking to know their spiritual and philosophical significance? Is there here no danger of degeneracy into mere meaningless and profitless horseplay? Is there not grave danger at arriving at a state of affairs when the Fraternity can hardly provide "a racer of force to carry the torch and accomplish a course?"

And now, O Master, to whom shall hereafter be entrusted the torch of Freemasonry, beware how you despise the work of any of your predecessors or glory unduly in your superior knowledge, but with lowliness of mind and singleness of purpose, strive to do the very best you can; for if you labor in this spirit, you may freely use the materials left by the early and ancient Masters and adapt them to your plans wherever you can.

Rudyard Kipling has written a poem

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entitled "The Palace," wherein it is related how a King—a proven and skilled Master—planned to build him a Palace; and in digging the foundations he came upon the ruins of a Palace that some other King had built. There appeared to him to be no wit in the plan of this old builder—everything seemed to be aimless and without direction, the masonry was rough and brutish; but carven on every stone was found:

> After me cometh a Builder.
> Tell him, I too have known.

And this new King and Builder despised not these old things, but took them and recut and reset them—used or left them at his pleasure or need; and presently, in those old and ruined foundations he was able to read the heart of that old builder, and in the face of the thing he had planned, was permitted to see and comprehend the form of his dream—the shadow of the thing he had labored to accomplish.

And then, to this later King and Builder, in the hour of his pride and glory, there came "a Word from the Darkness." He was called aside and told, "The end is forbidden. Thou hast accomplished thy course—thy race is finished—thy Palace shall be the spoil of another King who shall build."

So this King called his men from the trenches and the quarries and the walls and abandoned his labor; but like the builder of old, he cut on the timber and carved on the stone: "O Builder, who shall come after me, I too have wrought in the quarries, I too have passed the test of the overseer and have earned the 'Mark,' I too have borne the Plumb, the Level and the Square—O Builder, I too have known!"

And finally, O Master and Torchbearer, labor with humility, and fidelity, and with earnestness and singleness of heart and life, being well assured that if you do your very best, your remotest successor, no matter how immeasurably far beyond you he may have advanced in Masonic knowledge, can do no better. So labor, then, that he, coming upon your "Mark," may know that you are entitled to your wages.

SANCTIFICATION OF OPPORTUNITY

By Denman S. Wagstaff, 32° K. C. C. H.

SAGES of the world have preached always of the phantom "OPPORTUNITY." This "conversation" has arisen from the graves of "action." Allow this "trailing" of the subject, because it really would appear, that he who talks incessantly without taking a breath "of reason," seldom encounters a realism.

It is possible, then, to consider rightly, that the false doctrine of procrastination has been "the real Mother-trouble" of the world, although often observed saving the neck of a vagabond who deserved less consideration. The thought that procrastination was conceived for the sake of humanity, would seem to parent an effort to apologize for indolence. The weight of judgment rules that promptness and decision, while quick to exact tribute, nevertheless is an economic "jewel," because the one motion suffices to clear the field and allow the procession to proceed. Procrastination breeds a greater weight of indolence than the world is entitled to bear, because each exhibit adds to the derangement and mutilates the symmetry of principle and purpose in life.

This waiting gait—this standing with the bludgeon to smite "opportunity" on the head, represents—in the science of numbers—the sum total that records in subtraction of energy a like division of results.

"Opportunities," we know, are not marshalled in procession, led by a "Brass Band," but are given to parades

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on side streets, as one finds—figuratively—a golden treasure of the mind hid beneath a shabby exterior. One must "get inside the man's coat" somehow before he may be drawn forth into the light and might of mentality. So with each "opportunity." It requires a separation from the sinuous vein that holds its silent glory in the maze where none have dug before. To "dig" is to manufacture "OPPORTUNITY." Deducing, it would appear that "Opportunity" bore a false name. There is no necessity then of waiting for it. It can be immediately grasped by going to the root and foundation of its class and kind anywhere in the field of ENDEAVOR. IT LIVES IN OCCUPATION NOT SPECULATION. CRAFT-WISE it may not be "who best can wait" but in the essence of realism "who best can work." "Opportunity" comes no more often to the man "born under a lucky star"—hence waits a foreordained personal display—that to the simple fellow who boasts no "star attraction." Work and work only, brings success in almost every enterprise engaged in, either for conquest or perpetuation.

A deep-seated desireful determination to "do things" will always serve to illustrate that rightly directed energy "at work," is really one dedication or more properly "sanctification" of the "germ of opportunity."

We should then dignify "OPPORTUNITY," not as a chance "pebble" in the road, that one may stumble over, but as a real adversary to be pursued daily, in order to "garner the sheaves" in the retreat of INDOLENCE. Indolence can not face attack, but will succumb at the first appearance of energy. This is proven philosophy that fits most particularly in the practice of our Masonry. It will outstrip any "camouflaged" competitor. So Masonry welcomes *"Men of even date"—"Men who reply at once." Masonry is a counterpart of any other "Mine" where treasures men need and crave may be found in the "practice of diligent persistence."*

So, then, Brethren—to the "GRASPING OF THE OPPORTUNITIES" Masonry affords her devotees, *let us devote and sancitfy our lives!*

HAVE YOU THE ROYAL SECRET?

By J. H. Pratt, 32°, K. C. C. H.

MY BRETHREN, if you have attained to the Thirty-Second Degree of the A. & A. Scottish Rite of Freemasonry, you are presumed to be in possession of the Holy Doctrine and Royal Secret, so far as we are able to impart them to you, and yet I know that many of you are wondering just when that information was given you and how it was that you missed it. "What," you say, "have I spent all this time and money for the purpose of obtaining the Royal Secret, and have not yet obtained it?" Ah, my brother, many of the best things of this life can not be bought with dollars and cents only, but to those who are worthy and well qualified, duly and truly prepared, they often come "without money and without price." You have been given the Royal Secret but you cannot comprehend it until you do become worthy and well qualified, and duly and truly prepared to receive it. This may sound hard but possibly I can give you a little more light upon the subject. Masonry is a system of moral and spiritual instruction taught by allegory and symbol, and therefore I shall use an allegory to illustrate my meaning.

Let us imagine a large valley inhabited by many people, with a low range of hills running across one end, which effectually shuts off all further

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view in that direction. Most of the people are well satisfied with their living in the valley, and have no inclination to travel farther. In the center of the valley is erected a large tower thirty-two stories high, which only a comparative few of the people ever attempt to climb. Let us follow those who do so. Upon reaching the first story, they become dimly aware that there is possibly something worth while beyond the range of hills in the distance, but the impression is very vague and indistinct. Still they are inspired to press on to the second story, where the impression becomes more definite, and then on to the third, when they become conscious of a beautiful mountain away down the valley, but even yet only dimly seen. After pausing awhile, they continue their ascent and as they climb story after story, the beauty of the mountain grows upon them, until they reach the top of the tower, when they see the mountain in all its glory and grandeur, and realize that from its summit the most wonderful and inspiring views could be had. After awhile they descend again to the valley, most of them, alas, forgetting the vision which they had seen, and many of them even forgetting the tower from which they had seen the vision. But some few carried the vision in their hearts, and set out to climb the mountain itself. Most of these, however, laden down with burdens of fear, selfishness, envy, pride and so on, found the effort too much, and gave up soon after commencing the climb. The others persisted, though their numbers grew less and less as the mountain grew steeper and the pathway more difficult, until finally only a remnant reached the top, there to find, not only a view wonderful and inspiring, but a land overflowing with milk and honey, and infinitely superior to that which they had left in the valley below.

My Brethren, you have climbed the tower, are you going to be satisfied with a distant view of the mountain, or are you going to use the God-given powers within you, press on and climb the mountain itself. If you will thus advance, gird up your loins for the struggle, for the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and indolence will invite you to sleep among the flowers upon the other. But perseverance and determination will enable you to resist the allurements of both. The decision, however, rests with each one of you individually, no one can force you, no one can drive you, you must go forward of your own free will and accord, but we give you the positive assurance that as you climb the mountain, as you study the lessons of each degree, and then "live the life," you will eventually receive the True Word and the Royal Secret which is the reward of those only who have "fought a good fight, have kept the faith, have finished the course," and become indeed, "Princes in Israel."

AN APPRECIATION

Now God be thanked!
For those who counted not the cost,
Nor thought life vain or poor,
If Truth be saved e'en though their life be lost.
These ofttimes wounded by the sneers of men,
Misunderstood, reviled, despised and scorned,
Yet radiant with their faith and hope and trust,
Died—thus in their death all life adorned;
And rose immortal from their moldering dust.

—*Elwyn Guy Williams*, 32°.

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CRITICS ARE OUR MIRRORS

By Fred P. Cree, 32°

A MAN about to make an after-dinner address gazes in the looking glass before leaving his room to learn of his physical appearance. Sometimes he carefully delivers his entire address to his reflection. If, after his address, however, a friend in all kindness offers some suggestions, their friendship may end. Now why be angry at the critic? If a blemish appeared on your attire when you consulted the looking glass, you did not "smash the glass"—then why desire to "smash the human mirror?"

From the earliest days of the human race man has sought to know how he appeared physically to others. We must use our imagination to picture our old friend Tubal Cain gazing at his reflection as he stood with his newly invented sword before some antediluvian pool, but it requires no flight of imagination to recall Sitting Bull in full war paint gazing at himself in the placid waters of a stream on the Sioux reservation.

The Greek poets tell of the goddesses admiring themselves in the placid waters of streams, the Bible in its early books of mirrors made of polished metal, in the Egyptian tombs have been found mirrors of polished brass, and the making of mirrors from polished metal was a thriving business in Sidon. The Aztecs of Mexico made looking glasses from polished quartz.

In Rome one of the most profitable businesses mentioned by writers was the making of silver mirrors, and goblets were made so that the reflection of the revelers could be seen in them as they drank. The Roman villa had its "hall of mirrors" where slabs of stone along the walls were so polished that "a few persons walking within appeared to be a multitude."

Mirrors of glass backed with black papers were made in Venice about the 16th century and were sold throughout Europe. From that the mirror developed to the perfect glasses of today.

The history of the mirror is of interest as it shows the desire of the human race to know its physical self, to admire, and to correct its imperfections. There is not a corresponding history of critics but from what history tells us of them they were far less in favor than the mirror. Zedekiah would have been far better off had he harkened unto the words of Jeremiah. Many a king would have remained in possession of his throne had he considered the words of his friends.

The writer learns to prize the critic. He owes him much. He is his only "looking glass." Then why become angry if others do not see just as we do? Why cast aside the material of value afforded us by our critic? Of course the critic must be honest. A foolish critic or a vain and boastful friend is of as little value to those he criticizes as a concave or convex mirror would be to one seeking to know how he appeared.

The honest critic is the greatest gift the writer and speaker have, and most realize it. So be not angry with the man who points out your faults, and try to be the gainer. Consider every word he utters and ofttimes you will find yourself much benefited by those words. Look upon your critic as upon your mirror.

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought
And simple truth his utmost skill.

—*Sir Henry Wotton.*

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THE POPE AND FREEMASONRY

"Big with its previous success, the sect of Freemasons haughtily rears its head and no sign can be seen of any limit to its pertinacity. United to one another by a kind of guilty union and by their secret plans, all its bondsmen reciprocally aid one another, and incite each other to the perpetration of evil."—*Extract from the encyclical letter of Pope Leo XIII.*

By H. D. Loveland,

Grand Orator, P. M., 32°, P. G. C., Knights Templar of California

THE above quotation has awakened the following reflections:

Are fraternal organizations, such as Masons, Oddfellows, Elks, Knights of Pythians, etc., secret societies? Speaking from knowledge born of membership in several of the above and others of like character, I unhesitatingly conclude that if one is, all are.

It is doubtless true that most of the criticism to which such orders are subjected is directed to their alleged character of secrecy. It is equally true that with proper and perfect analysis and understanding upon the part of the critics many of their strictures would be changed to commendation.

Indifference to such criticism is born of conscious purity of thought and action, but after serious consideration I would go further and claim that such organizations are not essentially secret societies. Note that I say "essentially secret," and that is the basis upon which my decision rests.

The thinking world of today passes judgment upon aims, aspirations and results and not upon forms and requirements adopted simply as precautionary measures to assist in identification and to show continued and present worthiness as demonstrated by ability to comply with such forms and meet such requirements. Masonry may be considered typical, as that which is true of that order applies in substantially the same degree to others. Any Mason who is an Elk, a Knight of Pythias, or an Oddfellow, recognizes the same obligation as to all to preserve the inviolability of the forms and requirements necessary for identification and recognition of worth not only once established but properly maintained, just as a soldier doing sentry duty recognizes the inviolability of the countersign with which he has been entrusted. Is an army to be called a secret organization because, while in defense of its country or perchance in endeavoring to accomplish some great work for humanity and for civilization its sentries guard approach through the medium of a secret countersign? Just as at such times all who are worthy may possess the countersign so every good man and true, who knocks at the door of Masonry professing faith in God and devotion to those eternal truths which make for the progress of the world and the uplift of man, is welcomed into the order, but while these forms and requirements are considered necessary for the purposes mentioned, the teachings and tenets of Masonry are as open and the moral and ethical urge thereto as universal as the sunshine of heaven. It is true that to those who look no further than the ritual and ceremonies of the order, forgetting the pure and holy lessons taught and the influences for good created, it may seem a daring statement to say that it is not secret; it is true that we meet in scenes of which the world knows nothing; that we recognize a brother by means which a brother alone can understand; that we are bound by mystic ties in many a deep and holy lesson; but these are not the life and essence of Freemasonry.

The pure and heavenborn principles upon which our order is founded, principles that are as old as the eternal hills, principles that were present when the stars sang together upon the morning of Creation, principles

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that find expression in brotherly love, relief and truth and in faith, hope and charity, these, and not the outward signs—greetings and modes or recognition, are the real and true Freemasonry. These are the teachings that impart life and reality to our sublime ritual and give to the work of the lodge room a deep and abiding significance. These principles are not and never can be secret. As well might we say that our mighty rivers which contribute to our civilization are secret because their sources are the pure springs that gush from the rock-ribbed breasts of our mountains; as well might we call the rose and the violet, secret flowers because we know not the hidden processes of nature by which their beauty and fragrance are given to them; as well might we call the pure and holy love of the good and beautiful which God has implanted in the heart of woman secret because we cannot analyze the way in which He has given to her a part of Himself.

Attend any meeting of the Masonic Board of Relief, or similar committees of other organizations. See those earnest men, representing thousands of other earnest men, caring for the widows, the fatherless, the brother upon whom the heavy hand of adversity has fallen, or the needy stranger within our gates. No secrecy is there except that which is necessary to avoid the humiliation of those whose necessities are relieved. Stand by the bier of a brother gone to his last long dreamless sleep and hear the loving tribute of the brethren of the mystic tie to their dead. No secrecy is there except that secret of eternity which we must all sooner or later solve.

Think not then of these societies as something secret or hidden but rather as something which expresses a beautiful and moral urge to higher ideals. Something that makes for the progress of civilization and the uplift of man by teaching that love of virtue and that purity of life and conduct of which a pure woman's heart is God's noblest example.

Will those who criticize our fraternal organizations which are really secret only as to establishing worthiness for membership therein, not be constructive as well as destructive and consider "the substance rather than the shadow"?

Note by the Editor.—Read again the quotation from the Pope's encyclical at the head of this article. Erase the word, *Freemasons*, and substitute therefor *Roman Hierarchy*, and the "shoe will fit" exactly; it does not at all apply to Freemasonry. The trouble with the Pope is that he judges Freemasons by himself. Also, the Pope claims to be the representative of God upon earth (!) We wonder if he ever reads the Bible! If so, he ought occasionally to read the 50th Psalm and ponder deeply thereon.

THE MYSTIC CUP AND WORD

The Holy Grail and the Master's Word
  Are symbols each of a nobler thing.
As knights went forth with lance and sword
To search for the cup of the risen Lord,
  We seek in these latter days to bring
Our services to His feet. Award
To us in vision the Holy Grail,
  O Lord of Lords! O mighty King,
Vouchsafe that in thine own good time,
Be it in this, or another clime,
  We, too, may see the Holy Grail!
  And send us strength that we may not fail
In the quest for the Mystic Cup and Word!

—*LeRoy V. Brant*, 32°.

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The River

(Dedicated to F W. B.)

Ho, the River, lo, the River,
As it flowed its way along
With delight was all a-quiver,
And this its murmuring song:

"Midst the peaks whose snows eternal
Frost the mountain's sky-line sweep,
Neath the azure dome supernal
From the Ice-Storm's arms I leap;
And my course is ever downward,
Toward the Ocean's heaving breast,
And my current ever onward
Toward the glories of the West.

"But I sing not of an ending,
Of a haven's welcoming hail,
Of a zest that comes from wending
As I glide from height to vale.
There's a joy to me more precious
Than far-travel's sure surcease,
There's a joy to me more precious
Than long-duty's last release.
'Tis the thought of sweet refreshment
Which I carry in my hand,—
In my silver-cup's regalement
For the thirsting lips of land—
For the hills that would be treeless,
For the vales bereft of vine,
For the fields that would be greenless
But for gladsome gift of mine.

"Oh, the joy that's just in giving—
Giving, giving without stay,
Can there better be than living
Bearing blessing on the way?
That the mill may hum with grinding,
That the cattle drink their fill,
That the feet of children finding
May disport them in my rill?

"And ne'er shall there be ending,
And ne'er my race be run,
E'en when with sea-foam blending
My mission counts as done.
God will lift me back to mountain
On the lambent wings of sun—
Back to sky-line's trickling fountain,
Back to life anew begun,—
To a life of fresh beginning,
To a life of new bequest,
To a life whose only yearning
Is for action, not for rest."

—*J. H. Morrow, 32° K.C.C.H.*

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will probably somewhat surprise the descendents of those pioneers, for we feel reasonably certain that they have always regarded that event as a very important part of *American* history.

If the reverend prelate is to exclude all non-Catholic events from our patriotic observances, his co-religionists will assuredly have an exceedingly small part in our commemorative celebrations, for this would include the Fourth of July, the Battle of Concord, the Declaration of Independence, the Adoption of the Constitution, the Birthday of George Washington—in fact it would exclude Catholics from all of our National Holiday celebrations.

Perhaps the Archbishop might get up for our edification world-pageants depicting the burning of Joan of Arc; the burning of Arnold of Brescia; the Massacre of St. Bartholomew; the Piedmont Massacres, and many other such events which certainly cannot be classed as "Protestant History."

But the Archbishop is not alone in entertaining and publishing such doctrines. Note, if you please, that the Society of The Daughters of the American Revolution is considered by the Roman hierarchy in this country as being distinctly non-Catholic, since they have caused to be organized a Catholic society called The Daughters of Isabella, to which persons eligible for membership in the D. A. R. and who are also Roman Catholics, are directed.

The fact is, brethren, if one is so unfortunate as to be a Roman Catholic, he must give up the idea of ever being an American.

Is the *Sane* Fourth Commission of Milwaukee going to give way to this?

MORE ABOUT THE SMITH-TOWNER BILL

In times of peace and prosperity, when money flows like liquid gold through the veins of the social fabric, when life is like a placid stream, we are prone to forget the evils of society—the nakedness of poverty, the stunted growth of the criminal mind, the sordidness of the slum, and the darkness of ignorance. Mammon, enthroned in the market place, engrosses the attention of the multitude. Men, for the most part, are without vision. Material success has blinded the great majority to the danger that lurks beneath the very ground they walk upon. No one wants to gaze upon the submerged tenth that grope blindly amid the shadows of this earth life, without hope and without faith in higher ideals. But in time of war there comes a great *aufclarung,* or stock-taking, on the part of humanity. Men are needed to defend the Nation; not bovine, dull-eyed men, mere cannon-fodder, but real men, men with vision, men of science, men who are willing to sacrifice themselves on the altar of patriotism for the good of their country. But men of this kind must be educated, in the best sense of the word, physically, morally, and spiritually, and able to hold their own with the best. One of the appalling revelations of the Great War was the illiteracy in our country. Attention was focussed on the fact; our citizenry became alarmed. There were thousands in our army that could not read or write. According to the last decennial census, there were in the United States over 5,000,000 illiterate persons. Some 35 per cent of this total may be charged to the foreign-born, but for nearly 65 per cent of this illiteracy we native Americans must shoulder the responsibility and the direful results. War is indeed a terrible evil, and one to be deplored, but if it brings in its train a larger outlook on life, a higher vision of patriotism and social betterment; if it calls attention to social evils and abuses and kindles in our hearts a desire for their amelioration, then it is not the tragic thing it is depicted to be. Now the World War has emphasized for us the importance of Education. Illiteracy must be banished from the great Republic, and as soon as possible. The States individually have broken down under the strain imposed

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upon them. What must we then do? There is only one answer: We must look to the National Government for assistance. Thousands of dollars are expended every year to aid agriculture. Why not turn some of this money towards the education of the illiterate? The necessity of passing the Smith-Towner bill is self-evident to anyone who really has the good of the Nation at heart. The bill, as everyone knows, provides for a department of education with a secretary in the President's cabinet. It calls for an appropriation of one hundred million dollars annually for "the removal of illiteracy, the Americanization of the foreign-born, the development of a program of physical education, the training of teachers, and the equalization of educational opportunity." Is this too much to ask of the Nation? By no means! Says Prof. George D. Strayer, of Teachers College, Columbia University, in the *Educational Review:*

"In the crisis which confronts us it is of the utmost importance that a great national program for the removal of illiteracy, for the Americanization of foreigners, for the training and support of teachers, for the development of a program of physical education and health service, and for the equalization of educational opportunity be undertaken. We have proceeded during the past one hundred and thirty years on the supposition that the individual neighborhoods would provide adequately for education. We are confronted at the present time with a population approximately one-fourth of which, if we may trust the examinations given in the Army camps, are unable to read an English newspaper or write an intelligent letter. We know that we have from twelve to fourteen million people who are foreign-born. Every American ought to know that the teachers in our schools are less well prepared for their work than are the teachers of any other civilized people in the world. Specifically it should be driven home that only one out of five of our American teachers have an equivalent of a high school education and two years of professional training. That we need a program of physical education and health service is evidenced by the fact that even after many had been eliminated by local draft boards, one out of three of those assembled in the camps was found unfit for combat service. There is no point in saying that all of these matters will be taken care of by the several States. We have every reason to believe that progress will be made, but we might just as well acknowledge that without the stimulus and leadership which the Nation is well able to provide, we shall continue for another hundred years to temporize with a problem which is vital to the very life of the Nation and to the prosperity of our free institutions."

There have been criticisms made against the Smith-Towner bill, but none of them really amount to anything or go to the bed-rock of the proposed legislation. Most of the great national organizations—educational, religious and civic—have given it their unequalified support. The Masonic Fraternity is enthusiastic about it. All we can say in conclusion is: "Go to it, brethren!"

A STUDY OF EDUCATIONAL CONDITIONS

The backbone of our social structure is the public school, for there the future citizen of the Republic is molded; his character formed, and his nascent intellect cultivated. We make a mighty boast of our free school system, and we indeed have something to be proud of, but the question arises: "Do we adequately support that system?" Alas, no! The Secretary of the Treasury, in an open letter on "Estimated Expenditures for Luxuries," dated June 11, 1920, says that the American people spent *twice as much for automobiles as for education;* practically three times as much was spent on cigarettes, cigars and tobacco; $1,000,000,000 was spent on candy alone as compared with $763,000,000 on education; while an additional $350,000,000 for soft drinks

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discourages all ambition, all interest in his work. The greater opportunity and tendency of parents to utilize their children in these sections is suggested by the slightly larger average incomes of tenant families there.

The Smith-Towner bill would, to a great extend, remedy some of the conditions mentioned above; for in order that any State shall receive its share of the money provided for better construction, it must provide compulsory education of children from seven to fourteen for at least twenty-four weeks a year. One of the objections to the bill is the "pork-barrel" implication of money taken from the Federal Government to pay for duties that properly belong to the individual State. But when we consider the fact that education is a paramount duty of a democracy, why confine it to localities? Assuredly the Federal Government is vitally interested in the question and should assume a greater responsibility in the future for the education of all the citizens of the Republic. If the educational burden upon the States is too much for them to bear, then the Federal Government should step in and assist them with funds. There is no desire on the part of the framers of the bill to centralize education at Washington, nor interfere with the rights of the States to manage their respective educational systems.

DEATH

Since life began upon this earth this monster has inspired the human race with fear;
And though earth's treasures purchase all the things of earth desired, Death's angel yet draws near
'Mid scenes of greatest mirth, when blood and brain are fired with wine and men and maidens dance;
Though Satan may look on and smile, his imps with them may dine, their mirth they may enhance;
Yet man looks on with blanched face when thus he sees the shadows fall and knows that Death is nigh.
Men know no fear of mortal thing, but all believe Death's angels call a message from on high.
For only God can give the spark, the spirit, which we claim immortal and divine,
And only He can take away; yet men blaspheme His name, His choicest gifts decline.
Yet, as Death nears, they seek His face; but shadows will obscure the light from spirit spheres;
They're blinded by the sins of earth, their pains they must endure, to pay for sinful years.
There are a few who know no death, who've seen the spirit's flight in a sphere that's free from hate;
To them—no death, but sweet release; transition from the night to a place where loved ones wait.
No man can take your sins away, but YOU must pay the price though you be saint or king;
But to one who has lived the Life, who's clear of earthly vice, to him death has no sting.

—*Oscar W. Searcy*, 32°.

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HOW ROME RULES IRELAND

By James M. Witherow, 32°

IT is rather amusing to Irish of Protestant birth and extraction, to notice how much time and energy are spent by the Sinn Fein and the Roman Catholic periodicals to impress upon the American people the idea that there are no denominational issues involved in the Irish Question; that the Roman Church is entirely neutral in matters relating to the civil government, and that the question of religious dissension is only suggested by the English Government as an excuse for its oppression in Ireland. Let us see how these statements square with the facts.

A person looks in vain in all official statements by the responsible officers of the British Government for any remark or suggestion with reference to dissensions on religious grounds, neither can one find it in any discussions of the question by the English newspapers. Both the officers and the press seem to proceed on the theory that it is better to confine the area of religious difficulties to Ireland alone than to make it a general issue throughout the entire British Empire; the British policy being to confine the succession to the throne to Protestant incumbents, but to insist upon nonsectarianism for all other officers and policies. The evidence with reference to the pretentions of the Roman church does not come from English sources, but from Irish sources; and the most enlightening are the statements of the Irish Roman Catholic prelates themselves, in their official pronouncements to their own followers, where they feel less restraint in delivering than when they are endeavouring to secure subscriptions from Americans for the benefit of the church and the Sinn Fein propaganda.

Perhaps, a well-recognized authority on this subject is Archbishop Hayes, of New York. Speaking on the toast of the Pope at a banquet given to Archbishop Mannix by about five hundred bishops and clergy of the Roman Catholic church in New York on Tuesday evening, July 20, 1920, he stated the policy of the church in the following language as reported by the *Irish World* of July 21, 1920:

> It is the one throne in the world to which the Irish people have given allegiance and will continue to give allegiance, and even the Irish Republic, Mr. President (addressing De Valera), with all the glory of democracy, will stand at the foot of the throne of the Fisherman.

There does not seem to be much neutrality with reference to civil government either expressed or implied in that statement of the archbishop, neither does there seem to be any nonsectarian guarantees for the Protestants in obliging them to "stand at the foot of the throne of the Fisherman."

Those of us who were born Protestants in Ireland were never left in doubt as to whom the Catholics considered the real source of authority in civic affairs. I remember vividly when a boy in the common schools, frequently a Catholic boy would get the worst of it in an altercation with a Protestant, and the Catholic boy would angrily taunt the Protestant, that the priest was going to give his father's farm to one of the neighboring Catholics. In neighborhoods where Protestants are in the majority they are frequently called upon to assist in relieving the financial necessities of the Catholics, to furnish them employment, to straighten out their domestic tangles and difficulties; consequently, a sense of interdependence prevails to a large extent, and many of the Catholics are loyal to their Protestant friends and neighbors—so long as there is no ecclesiastical interference; but if there should be, all sense

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THE RED FLAG AND MASONRY

By H. B. Burnham, M.M.

HAVING participated in the study and investigation of the economic and political movement in the northwest—that nest of American radicalism—on behalf of the U. S. federal authorities, I feel justified as an American citizen first, and afterwards as a Mason, in making a few statements, which I do without fear of successful attack or contradiction, from whatever source it may come, regarding the Red Flaggers, and why each Mason should fight them openly and consider it his duty to exterminate the germ of radicalism which a few ambitious and lazy individuals are endeavoring to spread in this country and all over the world.

I shall not attempt to go into the technicalities of Sovietism or Bolshevism. We all know what they are aiming at in so far as personal liberty and private property are concerned; that they are striving to revolutionize our present system and establish a dictatorship of the proletariat all over the world. This, however, is for statesmen and diplomatists to discuss; I merely intend to tell you what I have learned in the course of my study and investigation about their attitude toward Masonry.

There have been periods in the history of human events and evolution that marked the rise and the ruin of countries, the birth and death of nations, enlightenment replacing ignorance and tolerance overcoming intolerance—all things tending always onward and upward toward the betterment of mankind. Fetichism or the belief in images and material objects was replaced by the Mosaic laws and the Ten Commandments; later, evolution in the person of Christ modernized the then outgrown teachings of Judea, giving the world more light. Still later Masonry appeared on the horizon as a haven of refuge for thinking men, putting into practice within the Order the noble teachings of Christ, *i. e.*, Brotherly Love, Relief, and Truth. Along with the evolution of thought and enlightenment and continual strivings for better conditions and real liberty, rapid forward strides were made. Thus we see the Children of Israel liberating themselves from Egyptian bondage, and then, through their own mismanagement and corruption, losing their commercial supremacy; we see the destruction of Jerusalem and the rise and fall of the Roman Empire. In the middle centuries we see constitutionalism being born in England, and still later the French Revolution with its waste and destruction. Every period of human upheaval for economic, political, social or spiritual evolution, or any movement toward a radical change, was always full of bloodshed, waste and destruction. Perhaps the only liberal movement in the world's history that, to my knowledge, did not destroy, and annihilate and murder innocent women and children, a movement that was clean, unstained and pure like a new-born babe, is the birth of the American Republic that gave us Liberty, Equality and Justice.

But never before in the history of the human race has the world been confronted with such a vast movement tending toward destruction and the tearing down of institutions as the one confronting us today. The World War has awakened the people to self-consciousness and, as in ancient periods of history, there arose extremists, fanatics, theorists, all of whom are trying to undermine and overturn our present institutions and revolutionize our entire mode of living and working, using and endeavoring to use the same means of destruction and terror as in the days of old.

We know of the Russian terror set up by extremists and bolshevists after the overthrow of the Czar in the name of liberty and justice; and we also know of the intentions of extremists in this country. My personal experience with

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them has taught me that they associate Masonry with capitalism and autocracy, claiming that Masonry is a capitalistic institution established for and organized by the wealthy and privileged classes, therefore, barring from admittance the poor and those financially unfit to associate with the more fortunate ones. It was pointed out to me by several of the soviet leaders in the northwest that they intended to do away with churches and all secret societies, Masonry included; at the same time they will abolish capitalism and private ownership. They claimed that Masonry is opposed to the proletariat; that within the Masonic Order plans are being formulated and schemes fostered tending to oppress labor and do away with the "closed shop"; in fact, that all Masons are capitalists, upholding capitalistic institutions and the capitalistic regime. Their object is to do away with everything that is secret, and I am certain that if they knew the truth about the Masonic Order and its institutions, where discipline, harmony and good will prevail from our mighty and yet democratic *Worshipful* to the youngest apprentice, they would come to us in search of light and guidance.

Senator Miles Poindexter, of the State of Washington, in a recent speech, said:

> The Government of the United States was founded on the principles that no special class should rule it or control its destinies. The absolute security of every man under the law in his person and property. Communism is inconsistent with the vested rights of a laborer to the wages of his labor. The right to work, to join or not to join a union, to accumulate, to use, as one sees fit, and to transmit to his children the wages of his work is an essential part of life, liberty and the pursuit of happiness.

Masonry stands for Justice, Equality and Liberty under the Constitution of the United States and therefore preaches nothing that is not "good." There is no room for oppression, hatred, special privilege or destruction within the ranks of the Masonic Order, even if it is a secret institution. (Which it is not.—Ed.)

We all know of the German atrocities committed during the war, destroying life and property, murdering the innocent and destroying cathedrals; we have all read about the Russian terror; and I have seen with my own eyes and suffered the consequences of the Mexican terror, being the sole survivor of a group of seven white employes in the Mexican oil fields, losing all my personal belongings; and on other occasions witnessing the outburst of lawlessness and destruction of the bandits under the slogan of "Constitution and Liberty," the destruction of life, property and churches. I, for one, know what it means to be able to live under a flag that protects one's person, property, and above all, one's *personal* property.

While I am not in favor of the Catholic Church and some of the means the priests use in Mexico to suppress and keep down the peons and the poor, yet when I saw churches burnt, desecrated, converted into sleeping quarters for the dirty, filthy brigands, it touched my very heart. No matter if it be a Roman Catholic Church, the fact remains that very many people find relief, inspiration and refuge there, be it through lack of enlightenment or through inheritance; therefore a church should be respected. The fact remains, however, that the unenlightened and ignorant masses in search for better conditions of life, when led by selfish and brutal leaders or when losing fear of constituted authority, whether during Egyptian plague and massacre when the Jews, fearless of Egyptian rulers and oppressors, let loose a terror in Egypt (with the help of God); whether it be during the fall of Jerusalem or of Rome, or during revolution in France, Russia or Mexico, the fact remains the same that the lawless, revolting element tears down instead of building up.

History, however, teaches us also that evolution is a slow, steady, persistent process of climbing onward and upward, and does not respect such things as outbursts of violence and lawlessness; that these things are always temporary in nature; that the laws of evolution always suffocate sudden commotions and clear the system of the body politic by reverting to and substituting rationalism instead. The laws of compensation also demand hard work that builds up and cements the structure, solidly

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PREMARITAL EDUCATION VERSUS DIVORCE

By William H. Thaler, M.D., 32°.

ONE of the promising phases of modernity which is persistently manifesting itself, is the characteristic tendency of mortals to break away from the shackles of tradition that have enslaved humanity for centuries past. Logically considered, man has on the whole, made comparatively few serious mistakes in his groping for progress and enlightenment; so that we should not take too seriously our windjamming tyros in sociology and dry-as-dust calamity howlers in the economic world, but rather listen to them indulgently. It works no great harm ultimately to the goal of perfection to have them with us; for, at times when humanity is inclined to put the gears of progress "in high," it is just as well to have a little ultra-conservatism manifested, just as it is wise for the modern automobilist to be reminded occasionally by a stiff fine in court, that we have a speed limit.

While the above holds true, there are unfortunately also evident in our modern civilization, a few salient phases, rendered lucent by their retrogressive features. The divorce problem falls easily into this category, as one of the glaring evidences of an inadequacy somewhere, which we will attempt to analyze in this essay from the viewpoint of the physician and educator. Before proceeding further, let us correct the evident misnomer, "divorce evil," which is no evil at all but rather a symptom of one; no more than a sick headache is a disease, but merely evidence of a pathological condition somewhere in the human anatomy, emanating frequently from a source as remote as an ingrown toe-nail.

Without desiring to make any captious or extreme assertions, it is safe to state that the testimony which one reads in the newspapers as having been divulged in the courtroom and scooped up by eager reporters, is in most instances, if not all, purely and simply a barrage of inflated "bunk." The Roman satirist has well described the situation while defining another: *"Parturiunt montes, nascetur ridiculus mus."* (The mountains are in labor, there will be born a ridiculous mouse.) This so-called "evidence," is usually set loose by the contending parties for the benefit of the morbidly curious lookers-on and scandal mongers who scan the newspaper reports with avidity, and eagerly absorb this superficial camouflage for the whole truth. No true man or woman hears or reads of a divorce proceedings without feeling a keen pang of sorrow for lives, which, considered from any viewpoint, have been blighted by the necessity for a procedure which rends asunder the veil of privacy and casts a slur on our social system. It will be found on investigation, that the above statements are borne out by the ablest jurists of our country, who seldom, if ever, expect to have the real facts revealed in a divorce trial held in open court. And so, year in and out, we read the trite and meaningless platitudes, "Incompatible temperament, mother-in-law," etc., etc.; statements in fact, which would make a feast for the pen of a grim and sardonic Carlyle, who was unhappily wedded himself. In fact, few judges are ever sufficiently successful in obtaining all the facts in these cases on account of the extreme reluctance with which it is imparted, particularly by the cultured clients. There is one individual, however, who may be counted on to have a full knowledge of matters concerning the involved persons, and that is usually the "private physician."

The first deduction then, that may be stated as looming up menacingly on

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the marital horizon, is the factor of ignorance—of the most chaotic sort; and unfortunately the handmaid of nearly all marriages. Marriages, says tradition, "are made in he——". (The reader will fill in the blanks to suit his individual opinion.) This fact being "settled" in the minds of certain mortals, the next step for humanity was to envelope the process with a halo of impenetrable prudishness, which has caused many an unsuspecting victim to be led to a sacrificial altar. In spite of the so-called "wisdom" which our youth of today are supposed to possess, it may be taken for granted that the superficial knowledge attained by them, is in most, if not all, instances a very erratic sort; gleaned as a rule from perverted sources; this being the usual outcome, as in other phases of life, wherever mankind has failed to avail himself of Deity's greatest boon—education. Some of the hopeful signs of the new age, are the dissemination of good sex literature, and the excellent work being accomplished by our Federal Government and social hygiene bureaus throughout the country.

The second corollary which presents itself, and which is no doubt the most militating influence in the divorce problem, is man's unbounded cupidity, which does not seem to have been modified to any great extent during the process of evolution. This retrogressive manifestation has obtunded more good women's love than any known agency revealed to investigators. It is a wonderful tribute to Deity's handiwork, that He has turned out in woman, a creature that is the very symbol of endurance, and indubitably by all odds, the most superior specimen of His art. In remote ages we find woman, to a great extent playing the beast of burden; from the viewpoint of this shade of the divorce question, she has made but scant progress. The compensatory phase, however, is becoming evident, and woman's emancipation will no doubt act as a neutralizing agent to quell man's irrationality.

The third *raison d'être* for legal separations, is the almost ubiquitous penchant of modernity to evade the responsibilities of parenthood. Here, sad to relate, femininity, prompted, no doubt, to some extent, by the erratic literature of fictional type which is only too plentiful these days, comes in for a great share of culpability. As we ascend the social ladder, this inclination seems more pronounced. Perhaps this is merely Nature's way of balancing things through her law of compensation; for it is easily manifest, that the higher the culture of the parents, the lower seems to be the mental initiative of the offspring, which rule seems to function for man and beast alike. France is affording an example of a nation persisting in this practice, where the lack of work for the stork seems to have finally aroused the French Ministry to decisive action in making provisions for encouraging an increase of population through this source. There is no overlooking the fact, of course, that the modern struggle for existence has made parenthood a very burdensome process, but strangely enough, the multiplication is advancing among those classes least fitted to combat with modern economic conditions.

The above factors embrace in the main, the bulk of reasons why there is an increasing tendency to seek legal separation. There are, of course, minor reasons, such as the "triangle" and other geometric equations, the fashionable divorce, indulged in usually by the "drones" of our social system, and perhaps a few others, too infrequent in proportion to be worthy of mention. It is fair to assume, however, that where there would be a "perfect understanding" before the consummation of the marital contract, there would result so few triangles, that psychologists and novelists would have to cease searching for the reason of their existence, and that the scandalous divorce proceedings would for very shame become a negligible occurrence. Let ignorance be replaced with education, and "twin beds" will be hauled away to museums; "incompatible temperments" will cease to

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By Mysticus

THE MAGIC MIRROR

"As in Agrippa's magic glass,
The loved and lost arose to view."—Whittier: *The Mermaid.*

I.

IN the Guimet Museum of Paris may be seen the mummy of Myrithis, a female necromancer. The mummy, exhumed in Egypt in the year 1892, was discovered well preserved. It was clothed in a yellow robe and mantle of purple silk, the head being decorated with fibres of the palm, symbol of regeneration. The body was found lying in a bed of persea leaves. The persea tree was sacred in ancient Mizraim, for it once sheltered beneath its branches Isis and Hathor, the goddesses who presided over eternal life. In the folds of the mantle of Myrithis were found various curious articles such as papyrus covered with hieroglyphics, a sistrum, a figure of Isis, two figures of Anubis, several small vases, and last but not least an ivory mirror, designed for magical practices. This mirror, convex in shape, was enclosed in an ivory box; the frame surrounding the mirror was pierced with three holes, each containing a small peg. The holes were designed to filter the light. While gazing into the mirror, the sorcerer uttered the following invocation:

"Light, arise! Light, come! Thou who art outside, come within! Darkness, give place to the light Shai (Anubis)! May the beautiful light come, and that Anubis may be inside! O Her-Sheta (Master of the Secrets), Master of things of Douau (the lower world), come to the opening of my vase! O Master of things of the Occident, thou whose face shinest brightly among the gods, thou protectest the souls which come from To-Ser! Tell me true words, for it is I, Isis, who speaks from my own mouth!"

The above is an invocation of Anubis, the jackal-headed god of the Egyptian pantheon, the Hermes-Mercury of the Greeks, the god of the Hermetic sciences.

Fourteen centuries have winged their flight since Myrithis, the Egyptian pythoness, practiced her art of divination with the mirror in the shadowy temples of Mizraim. Dynasties since then have risen and fallen; the temples lie in broken fragments; the mighty Memphis is but a dream. But the mystic science of the initiates still continues. Today in New York, London, and Paris, we find devotees of the magic mirror. Experimental psychology has claimed it as a legitimate subject of study. Sometimes a mirror of metal, glass, or gypsum is used; sometimes ink, poured into the palm of the hand; sometimes a bottle of water; but most frequently a ball of crystal, which the Chinese call a Dragon's tear, is utilized by the magician.

Romance, poetry, and superstition are woven about the history of crystal gazing. It is a subject of great interest to the student of occultism. The Jews were not free from it. The High Priest seemed to have been acquainted with this form of divination, according to many of the old rabbinical authors. The breastplate which he wore upon ceremonial occasions was the medium. Upon this golden plate were twelve precious stones, each one inscribed with the name of one of the tribes of Israel. The High Priest invoked the name of Deity, and prayed for an answer to his petition. The answer was given by "certain letters engraven on the stones of the breastplate becoming peculiarly, prominently lustrous, in proper order, so as to be read by the High Priest into words. For

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instance, when David inquired of God whether he should go up to one of the cities of Judah (2 Sam. ii, 1), the answer was *'go up'* עֲלֵה, *alah;* the letters ע, ל, and ה became in order prominently lustrous, and thus formed the word." (*Cyclo. Bib.* etc., Vol. X, p. 679, McClintock & Story.)

The early Christian Church denounced *specularii*—that is to say, people who gazed into these forbidden glasses for the purpose of divining winners in the chariot races. The Earl of Surrey, the poet, was shown his distant lady-love in a mirror. The famous Nostradamus conjured up in a magic mirror the phantasmal form of her future husband for Marie de Medicis. Sir Walter Scott records in "My Aunt Margaret's Mirror," a tradition in the Roseberry family concerning crystal gazing. In Queen Elizabeth's reign there is a famous example of attempted divination by means of the mirror. It is that of Dr. Dee and his factotum, Edward Kelly.

II.

In the year 1555, there lived at Mortlake, England, a celebrated astrologer and alchemist named Dr. John Dee. He was frequently consulted by Queen Elizabeth on affairs of state. He often cast horoscopes for her and the Earl of Leicester. The haughty queen once condescended to pay him a visit at his house, to view his museum of curiosities, manuscripts, etc., which he had picked up in his travels on the Continent. An interesting account of this celebrated person is to be found in Mackay's "Popular Delusions." He says: "Astrology was the means whereby he lived, and he continued to practice it with great assiduity; but his heart was in alchemy. The philosopher's stone and the elixir of life haunted his daily thoughts and his nightly dreams. The Talmudic mysteries, which he had also deeply studied, impressed him with the belief that he might hold converse with spirits and angels, and learn from them all the mysteries of the universe. Holding the same idea as the then obscure sect of Rosicrucians, some of whom he had perhaps encountered in his travels in Germany, he imagined that, by means of the philosopher's stone, he could summon these kindly spirits at his will. By dint of continually brooding upon the subject, his imagination became so diseased, that he at last persuaded himself that an angel appeared to him, and promised to be his friend and companion as long as he lived. He relates that one day, in November, 1582, while he was engaged in fervent prayer, the window of his museum looking towards the West suddenly glowed with a dazzling light, in the midst of which, in all his glory, stood the great angel Uriel. Awe and wonder rendered him speechless; but the angel, smiling graciously upon him, gave him a crystal, of a convex form, and told him that whenever he wished to hold converse with the beings of another sphere, he had only to gaze intently upon it, and they would appear in the crystal, and unveil to him all the secrets of futurity. Thus saying, the angel disappeared. Dee found from experience of the crystal that it was necessary that all the faculties of the soul should be concentrated upon it, otherwise the spirits did not appear. He also found that he could never recollect the conversations he had with the angels. He therefore determined to communicate the secret to another person, who might converse with the spirits, while he (Dee) sat in another part of the room, and took down in writing the revelations which they had made. He had at this time, in his service, as his assistant, one Edward Kelly, who, like himself, was crazy upon the subject of the philosopher's stone. There was this difference, however, between them, that while Dee was more of an enthusiast than an impostor, Kelly was more of an impostor than an enthusiast. . . . No sooner did Dee inform him of the visit he had received

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from the glorious Uriel, than Kelly expressed such a fervor of belief, that Dee's heart glowed with delight. He set about consulting his crystal forthwith."

Such is the extraordinary story of Dr. Dee and his ghost-crystal, which appears to have been a black stone or polished coal. In the supplement to Granger's "Biographical History" is the following: "The black stone into which Dee used to call his spirits was in the collection of the Earls of Peterborough, from whence it came to Lady Elizabeth Germaine. It was next the property of the late Duke of Argyle, and is now Mr. Walpole's. It appears upon examination to be nothing more than a polished piece of cannel coal; but this is what Butler means when he says (Hudibras):

"'Kelly did all his feats upon the devil's looking glass—a stone.'"

The famous magic mirror is now in the British Museum. The communications received through it may be found among the Harleian MSS. These consultations were published in a folio volume, in 1659, by Dr. Meric Casaubon, under the title of *A true and faithful Relation of what passed between Dr. John Dee and some Spirits; tending, had it succeeded, to a general Alteration of most States and Kingdoms in the World.*

Edward Kelly made a complete dupe of the unsuspecting Dee, and exercised a baneful influence over him. He had commenced his rogueries early in life. He had been a notary, and had the bad luck to lose both of his ears for the crime of forgery. This degrading mutilation would have ruined his career as an adept of Rosicrucianism and alchemy, so he always wore a close-fitting black skull-cap, which descended over both of his cheeks. This funereal looking head-gear completely concealed the absence of his ears. Kelly lived for years with Dr. Dee, who never discovered the secret.

The fame of the spirit communications spread far and wide, even to the Continent of Europe, where there were many disciples of Albertus Magnus. Many noted people made pilgrimages to the gloomy old mansion at Mortlake, to interview Dr. Dee, and have their horoscopes cast. Possibly to enhance his reputation, Dr. Dee let it be noised about that he had discovered the Elixir Vitæ among the ruins of Glastonbury Abbey, Somersetshire.

Dee and Kelly next went to Poland in the train of a wealthy Polish nobleman, Albert Laski, Count Palatine of Siradz. The Count had become infatuated while in England with the pretensions of the alchemist and ghost-seer, Dr. Dee, and entertained him royally in his palace near Cracow. Dee and Kelly busied themselves in the Count's laboratory, endeavoring to transmute metals into gold, and occasionally consulting the crystal for information from the denizens of the celestial spheres. Count Laski had eventually to mortgage his estates to find pabulum for the crucibles of Dee and Kelly, as well as for the hungry stomachs of their wives and families. When ruin stared him in the face, he suddenly awoke from his dream of gold-making, and got rid of his dangerous guests. They wandered about Poland for awhile, pursuing their trade of astrology and alchemy, until finally they quarreled. This was the end of the spirit communications through the crystal. An old and broken man, Dr. Dee returned to his native land. He died in poverty in the year 1608, in the reign of King James I, who refused to aid him. He was eighty-one years of age. He was buried at Mortlake. Dr. Dee was born in London, 1527, and went to Cambridge University at an early age. His close application to study and his enthusiasm for mathematics and philosophy were so great that he could have made one of the first scholars of the age; but his brilliant mind was diverted to the occult sciences, to magic and astrology, and he left the University and went to Louvain, where he came in contact with many kindred spirits—disciples

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of the Rosy-Cross, searchers after the philosopher's stone, etc. On his return to England he had degenerated into a magician.

Another astrologer, John Lambe, a protégé of the Duke of Buckingham, was set upon by a mob and fatally hurt for calling up phantoms in a crystal glass and for other feats of sorcery.

Lilly, the English astrologer of the 17th century, describes a crystal as follows:

"It was as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. The method of consultation is this: the conjurer having repeated the necessary charms and adjurations, with the Litany, or invocation peculiar to the spirits he wishes to call (for each one has his particular form), the seer looks into the crystal or beryl, wherein he will see the answer, represented either by types or figures; and sometimes, though very rarely, will hear angels or spirits speak articulately."

Charles Vallance, writing about 1800, says: "In the Highlands of Scotland a large crystal of a figure somewhat oval was kept by the priests to work charms by; water poured upon it at this day is given to cattle against diseases; these stones are now preserved by the oldest and most superstitious in the country. They were once common in Ireland."

The English antiquary, Elias Ashmole, wrote in 1652 as follows: "By the magical or prospective stone, it is possible to discover any person in what part of the world soever, although never so secretly concealed or hid, in chambers, closets, or caverns of the earth, for there it makes strict inquisition; in a word it fairly presents to your view even the whole world, wherein to behold, hear, or see your desire. Nay, more, it enables man to understand the language of the creatures, as the chirping of birds, lowing of beasts, etc. To convey a spirit into an image, which, by observing the influence of the heavenly bodies, shall become a true oracle. And yet this is not in any way Necromantical or Develish, but easy, natural and honest." (Theatr. chem. britt. 1652.)

III.

In the days when astrology and alchemy were accepted beliefs among philosophers, magic mirrors were made of the so-called *electrum*, an alloy of the seven known metals. Says Professor H. Carrington Bolton, the chemist, in a paper read before the American Folk-Lore Society, 1892: "The metals named after the planets were thought to absorb and retain certain celestial influences, and hence a combination of them was especially efficacious for producing magical effects; a vessel made of this electrum immediately indicated the presence of any poisonous body introduced surreptitiously by beginning to sweat on the outside. Of this electrum were made amulets, charms, magic finger-rings (and these are still offered for sale in New York city), seals, figures, bells, medals, and mirrors."

To quote from an article in the *Occult Magazine:*

In the ancient books of magic we have not only the formula for the making of a magic mirror, but also the recounting of the discipline that the would-be seer must first inflict on himself. "Ye shall do no fleshly action nor sin during the period. Ye shall perform many good works of piety and mercy."

And the prescribed prayers and invocations were to be repeated, devoutly and unweariedly, for many days before the mirror could become possessed of the necessary power from on high, before the Angel *Anael* or *Answerer* (whose significant name occurs so often in the ceremonies of divination and questionings of the Spirit World) could enter into it, and impart to its owner something of his supernatural knowledge.

A. E. Waite, to whose tireless researches English students of the Occult owe so much, has told us in his *Ceremonial Magic* all about the wonderful "Mirror of Solomon"—

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Kabbalistic in its origin, but of high repute in all revivals of magic in any age and any land. It consisted of a circular plate of steel, slightly concave, and inscribed at the four corners with four sacred names—the "ink" being the blood of a white pigeon.

Again and again, during the first consecration of this Mirror, Anael was to be entreated with prayers and burning of incense. The Mirror was to be breathed upon, and the sign of the cross made. But when Anael had once appeared (the usual shape he took was that of a beautiful child!) it was afterwards enough, in resorting to the Mirror, to summon him in a few words, such as "Come, Anael, come! May it be thy good pleasure to be with me!" For the victory, once for all, had been won. The Mirror had become an eternal means of communication with the powers of light and truth.

The Regent d'Orleans of France experimented with the magic mirror, as St. Simon records. The great traveler, Lane, speaks of such divination among the modern Egyptians by means of ink held in the palm of the hand. As Andrew Lang puts it: "There is, in short, a chain of examples, from the Greece of the fourth century B. C., to the cases observed by Dr. Mayo and Dr. Gregory in the middle of the nineteenth century, and to those which Mrs. De Morgan wished to explain by *spiritualism*." In the opera of "Parsifal," by Richard Wagner, the necromancer, Klingsor, sees in a magic mirror the approach of the young knight.

The celebrated Cagliostro used in his magical seances a globe of pure water instead of a sphere of rock crystal, as we have seen in the chapter devoted to him. But sometimes he made use of a metallic mirror which he carried on his person. This fact we have on the authority of the Countess du Barry, the frail favorite of Louis XV. When the "Well Beloved" went the way of dusty death, the charming Countess spent her years of banishment from the glories of the Court at her Chateau of Luciennes and her houses in Paris and Versailles. She relates that on one occasion the Cardinal de Rohan paid her a visit. During the conversation the subject of Mesmer and magnetism was discussed.

"My dear Countess," said the Cardinal, "the magnetic séances of Mesmer are not to be compared with the magic of my friend the Count de Cagliostro. He is a genuine Rosicrucian, who holds communion witht the elemental spirits. He is able to pierce the veil of the future by his necromantic power. Permit me to introduce him to you."

The curiosity of the Countess was excited, and she consented to receive the illustrious sorcerer at her home. The next day the Cardinal came, accompanied by Cagliostro. The magician was magnificently dressed, but not altogether in good taste. Diamonds sparkled on his breast and on his fingers. The knob of his walking-stick was incrusted with precious stones. Madame du Barry, however, was much struck with the power of his bold, gleaming eyes. She realized that he was no ordinary charlatan. After discussing the question of sorcery, Cagliostro took from the breast pocket of his coat a leather case, which he handed to the Countess, saying that it contained a magic mirror wherein she might read the events of the past and the future. "If the vision be not to your liking," he remarked, impressively, "do not blame me. You use the mirror at your own risk."

She opened the case and saw a "metallic glass in an ebony frame, ornamented with a variety of magical characters in gold and silver." Cagliostro recited some cabalistic words, and bade her gaze intently into the glass. She did so, and in a few minutes was overcome with fright and fainted away.

Such is the story as related by Du Barry in her memoirs, which have been edited recently by Prof. Leon Vallée, librarian of the Bibliothèque Nationale, Paris.

She gives us no clew as to the vision witnessed by her in the magic glass. She says she afterwards refused to receive Cagliostro under any circumstances.

What are we to believe concerning this remarkable story? We might

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possibly conjecture that she saw in the mirror a phantasmagoria of the guillotine, and beheld her blonde head "sneeze into the basket," and held up to public execration. Coming events cast their shadows before.

Dr. Max Dessoir, the German psychologist, speaking of the magic mirror, says (*Monist*, Vol. I, No. 1):

"The phenomena produced by the agency of the magic mirror with regard to their contents proceed from the realm of the subconsciousness; and that with regard to their *form* they belong to the category of hallucinations. . . . Hallucinations, the production of which are facilitated by the fixation of shining surfaces, do not occur with all persons; and there may be a kernel of truth in the tradition which designates women and children as endowed with especial capacities in this respect. The investigations of Fechner upon the varying vividness of after-images; the statistics of Galton upon hallucinatory phantasms in artists; and the extensive statistical work of the Society for Psychical Research, appear to point to a connection of this character. . . . Along with the inner process the outward form of the hallucination requires a brief explanation. The circumstance, namely, which lends magic-mirror phenomena their salient feature, is the sensory reproduction of the images that have sprung up from the subconsciousness. The subterranean ideas produced do not reach the surface as thoughts, but as pseudo-perceptions."

THE BIRTH OF MAN

That consciousness which formed the heav'ns and earth
Conceived a wondrous plan for human birth,
And all who view themselves apart from sin
May see the handiwork of God therein.
He who believes himself conceived in sin.
Can never know that Life which dwells within;
That Life which ne'er was born, hence ne'er can die,
That Life which is as boundless as the sky.

In Mind where two creative thoughts combine,
The offspring from that union is divine;
For thoughts which from that living fountain flow
Are those from which all things in nature grow.
Since naught exists that's either good or bad
But thinking makes it so, we should be glad
To know, that we may all our thoughts control,
Whene'er we change our base from sense to Soul.

All nature's laws are subject to man's use,
Where man would make them subject to abuse;
'Tis thus our greatest sin, is making sin
Of that which in itself is not a sin.
To solve the mystery of human birth,
Our thoughts must wing their way beyond this earth
Into that realm of Life, wherein we find
That all things have their origin in Mind.

—*J. W. Russell.*

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

THE MacSWINEY MYSTERY—HOW SINN FEIN WORKS

Published by the Ulster Unionist Council, Belfast.

Outspoken statements regarding Sinn Fein terrorism are made by "An Irish Catholic," whose letter appears in the "Church Times" of October 1. The following is the full text of the communication.

SIR—Will you allow an Irish journalist, with several years' experience in Britain and America, to answer Mr. Stockley's letter which appeared in your issue of September 10? It has only just reached me in Cork. I came to Ireland at Easter, 1916, after the rebellion, a supporter of Sinn Fein, and since that date I have seen it at close quarters.

Mr. Stockley says there have been some fifty murders committed by "uniformed men," but does not particularize. Any one reading the phrase would conclude that they were R.I.C. or soldiers, whereas they are neither one nor the other, but Sinn Feiners, wearing stolen uniforms. I have often seen men whom I knew to be Sinn Feiners in uniform. They have a plentiful supply of them, and many a crime has been attributed to the R.I.C. or the soldiers which was really committed by Sinn Fein. The latter have also a good supply of service rifles and revolvers, as well as American and German weapons. For most of their crimes they use service weapons and cartridges, and this, of course, is "proof" that the crimes were committed by the R.I.C. or the soldiers.

There were uniformed men among the gang who murdered the late Lord Mayor of Cork, and they used service rifles, but they were all Sinn Feiners. He was murdered by order of Sinn Fein, because, though he was himself a Sinn Feiner, he opposed the campaign of murder and terrorism, which is directed from Cork, and also objected to Sinn Fein using the city rates for the promotion of their criminal plans.

"The normal Englishman may well ask why there has been no inquiry," says Mr. Stockley. True. Sinn Fein, by methods of its own, would provide plenty of evidence against the R.I.C. and the military, but no one in Ireland (or out of it, I trust) would place any credence in such evidence. Anyone who gave evidence against Sinn Fein would certainly be shot, as experience proves. There was no "mistake" in the murder of Lynch. The uniformed Sinn Feiners who murdered him did not shoot the wrong man. Poor Lynch knew he was a marked man, but he could not get out of the country.

Nor was there any "mistake" at Thurles, when Sinn Feiners, in police uniforms, went about the town firing into the houses of their friends (after duly giving them notice) two hours after all the police had returned to barracks, in order to provide a good supply of broken glass for the edification of the Labour deputation which was coming to Thurles. I was there and saw Sinn Fein at it. I was also there the next morning and saw the same men point out the ruin to the Labour men, who freely expressed their indignation. A Sinn Feiner whispered to me, "These English are green."

Mr. Stockley's naive reliance on the verdicts of Irish juries is almost amusing. At an Irish inquest the jury is selected and the verdict decided by Sinn Fein. In fact, the verdict is usually written out for the jury before the inquest; when no jury appears it is either due to Sinn Fein orders or through fear of them.

THE CORK TRAGEDY AND THE SEQUEL

Mr. Stockley justifies murders of R.I.C., on the word of an Irish Bishop, as murderers, spies, informers, terrorists. Such a statement appearing in an influential paper like the "Church Times" will do terrible harm in Ireland. He goes further than the Irish Roman Catholic Bishops, for they denounce these crimes, but usually declare that they are the "fault of the Government," thereby nullifying the denunciation and encouraging crime.

The Sinn Fein campaign of crime is directed from the "headquarters" of the "Irish Republican Army" in Cork. Mr. MacSwiney was a "Brigadier" in that army. Headquarters decided that the late Lord Mayor must be shot and MacSwiney elected in his place.

Both things were duly accomplished. Then MacSwiney was arrested at a meeting of a secret committee of headquarters in Cork. He was charged with being in possession of a Government cipher, and with making war on the Government—both serious offences. He received the surprisingly lenient sentence of two years' imprisonment, without hard labour. Sinn Fein leaders, who know the contents of the papers captured by the police when MacSwiney was arrested, declare that this sentence is a mere ruse; that the Government

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could not imprison him without proving a misdemeanour against him; that they really wish to keep him safe in case he should be wanted in connection with other crimes; hence his lenient sentence. Then certain men were arrested in Cork on a charge of carrying arms without permits—another ruse, says Sinn Fein, for some of them are known to have been implicated in other and graver crimes, and also to have been close intimates of MacSwiney. These things made Sinn Fein leaders uneasy. They have good cause for their uneasiness. They dread two things above all others—an Irish informer and a trial before an English Judge and Jury.

So, out of the hundreds of criminals in Irish jails, orders were given by Sinn Fein that eleven at Cork and MacSwiney at Brixton must go on hunger strike. Whatever happened they were not to be brought to trial. They know too much. Any of them might turn informer, and an English judge would most likely find out too much for Sinn Fein. Besides, English juries cannot be terrorized.

"SUBSIDIZED BY BOLSHEVISTS AND GERMANS"

Sinn Fein is responsible for MacSwiney's determined suicide. He has made appeals to them to be released from his oath of obedience so far as to be allowed to take food. Sinn Fein has ignored his appeals. They are reckoning on the British Government releasing him rather than incur the odium of his suicide in prison. When released they have all arrangements complete for getting him out of the country. If he broke his oath and took food he would certainly be shot by his confederates, but there is no halo of "martyrdom" about that. The man is to be pitied, though he has no one to thank but his accomplices for his present condition, and it is his own doing entirely that he joined a gang of murderers and criminals, many of whom are foreigners. Now they have done with him they sacrifice him ruthlessly.

Outside the larger towns there is hardly a newspaper correspondent in Ireland. One who has the courage to publish the truth about Sinn Fein was told that he would be shot if he did not go, and his paper withdrew him.

Sinn Fein boast that they control the Irish news supplied to English papers, and most of it is utterly unreliable. Mr. Stockley's letter is exactly the kind they want. I do not know anything about him, but his letter is a method of helping Sinn Fein.

In conclusion, Sir, I venture to quote the opinion of a Roman Catholic parish priest of long experience:—"This aduration and glorification of a suicide will do the Catholic Church more harm than anything else could do. It is already alienating many English Catholics, and will most surely be followed by a reaction which I hope I shall not live to see. Suicide is not martyrdom, nor is it any part of the Christian Faith." Sinn Fein is using the Catholic clergy as its tools, but it is decidedly anti-christian. I have heard Sinn Feiners give blasphemous travesties of the Mass. This is not surprising. For years many of the Catholic clergy have degraded the Mass into a political instrument, and now Ireland reaps the harvest they have sown.

Sinn Fein has created a reign of terror in Ireland. They are heavily subsidized by the Bolshevists and by Germans, and during the war they gave much active help to the Germans, much more than the English public is aware of.

I enclose my name and present address. If either is published I should probably get a bullet, as I am already suspect to Sinn Fein. They open and examine all my letters, so this will be sent by hand to be posted in England. That will delay it a little, unfortunately.

IRISH CATHOLIC.

Cork, September 18, 1920.

IRISH ACTIVITY HALTED

The Savannah (Ga.) *Press* of April 1, and the Savannah *Morning News* of April 2, carried telegrams from Atlanta to the effect that the Mayor of Atlanta not only refused permission to the Friends of Irish Freedom to solicit contributions in the City of Atlanta, but directed the Chief of Police to make cases against any persons soliciting public subscriptions for aid to suffering people in Ireland. The Mayor sent a formal communication to the Chief with a copy of a city ordinance requiring councilmanic sanction of permits for soliciting funds from the public.

"As to whether or not this money is to be entirely disconnected with any political purposes, I have never been fully or satisfactorily advised," said the Mayor.

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HOW IS THIS FOR PATRIOTISM?

The New York Assembly recently passed what is designated as The Halpern Bill. The requirement of this bill is a very simple one—public school teachers in New York must take an oath of allegiance to the Flag and to the Federal and State Constitutions. Surely this could do no harm and there could be no reasonable objection to it. *Yet it was opposed!* The opposition was led by Charles D. Donnohue!

TOWNER BILL ENDORSED

The following most encouraging piece of news we clip from the Louisville, Ky., *Herald,* of April 28, 1921:

Support of Kentucky Senators and Representative Charles F. Ogden for the Towner bill now pending in Congress was asked in resolutions endorsing the bill, adopted yesterday by the Louisville Board of Trade.

This action was taken, the resolution pointed out, because the Board of Trade recognizes the need of City, County, State and Nation cooperating at all times for the upkeep of the most efficient free public school system.

The Towner bill provides for the establishment of a department of public education which will bring under one head more than thirty educational agencies of the Government, including the Board of Education, with a view of rendering aid more efficiently and economically to the public schools of Kentucky and other States.

The resolutions follow:

"Whereas, the Louisville Board of Trade recognizes the need of City, County, State and Nation cooperating at all times for the upkeep of the most efficient free public school system and there is now pending in Congress a bill for the establishment of a department of public education which will bring under one head some thirty or more educational agencies of the Federal Government, including the Board of Education, enabling them more efficienty and economically to render aid to public schools in this and other States than is now possible;

Resolved, that the Louisville Board of Trade indorses the Department of Education bill, known as the Towner House bill, reintroduced at the present session, and that the secretary be directed to send copies of these resolutions to Charles F. Ogden, Representative of this district, and to the two Kentucky Senators.

Some other Kentucky organizations that have endorsed the bill are:

Indra Consistory, Covington.
Kentucky Educational Association.
Kentucky Press Association.
Federation of Women's Clubs of Kentucky.
State Parent-Teachers Association.
Lutheran Pastors' Association.
Kentucky League of Women Voters.
Junior Order of American Mechanics of Kentucky.
Daughters of America.

MORE ABOUT THE SMITH-TOWNER BILL

(Now Towner-Sterling Bill)

Fannie Wyche Dunn, of the Department of Rural Education of the Teachers' College, Columbia University, in the New York *Times* in answer to an article by James Flaherty in opposition to the Smith-Towner bill, which appeared in the same paper on February 13, rather punctures Flaherty's argument. Flaherty states in his letter: "It is ultimately the assertion that the State has rights prior to the parent over the child."

Miss Dunn replies:

The fundamental right is neither of these, it is the right of the child as a young citizen of our American democracy, the right to an equality of opportunity, to life, liberty and the pursuit of happiness. These are all hollow terms to the individual deprived of the fair start in life which education gives.

It is not the purpose of the Smith-Towner Bill to close any schools, but rather to open more schools, and to aid schools which now exist to provide a real education instead of

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merely going through the form. For it is merely going through the form of education to open schools for five or six months a year in unsanitary, barnlike, unequipped buildings, with teachers who have only an eighth grade education. There are 30,000 such teachers in the United States today, determining the possibility of life, liberty and the pursuit of happiness, equality of opportunity for perhaps half a million future American citizens. There are other tens of thousands who are little better. With teachers' salaries averaging $650 a year, how can it be otherwise?

We are spending billions of dollars in paying for past wars, for defense, and protecting ourselves by military means against future dangers. But the greatest protection a democracy can have is an education, efficient citizenry, truly free, truly living, truly provided with equality of opportunity, and hence truly happy. The nation can best serve itself by assuring to every child these rights which are today but empty promises for a large portion of our population. It is this which the Smith-Towner Bill designs to do, not crippling the State, but freeing it through freeing its citizens; not usurping any rights, but assuring equal rights to all; not establishing bureaucracy, but insuring true democracy."

EDUCATION IN INDIANA

The Cann bill was finally passed by the Indiana Legislature and signed by the Governor, and it is now a law. It was rough sledding for a while, but in the end, when it was finally gotten squarely before the legislature, it passed by a good majority.

This bill provides for a repeal of the law of 1909 which made it possible to give public moneys to aid private schools, and instead, prohibits the private and parochial schools from receiving any aid from moneys contributed by tax-payers for the public schools.

THE REASON WHY

One of the reasons why a small minority can have such influence in the legislation of our States and Nation is because of an active, live, continuous, and persistent interest in the legislation governing the various States, as well as our National Government. And this is a good thing to do. Every citizen should keep careful watch over all legislation and not only should they do that but they should carry this watchfulness to its logical conclusion and let the individual members of Congress and the State Legislatures know they have an eye on every question that touches upon the public good.

As an instance, there has been before the Congress of the United States the Smith-Towner bill, intended, and well intended, to improve the educational facilities of our land. This bill is meeting with the opposition of the Roman Catholic church especially and some minor opposition outside. The church has entered the arena to defeat this bill and its activities against it are constant and continuous. Congress was flooded with letters, telegrams and petitions against its passage. In just one day, Friday, February 18, the following were noted in the *Congressional Record* as having petitioned in opposition to the Smith-Towner bill:

Branch 403, Ladies' Catholic Benevolent Association, Port Huron, Mich.
League of Catholic Women, of Mount Clemens, Mich.
Ninety-six citizens of Mendota, Ill.
Six hundred members of the Holy Name Society.
Five hundred members of the Catholic Women's Club.
Eight hundred members of the Ancient Order of Hibernians.
The Fall River Cathedral Holy Name Society.
Six hundred members of the St. Peter and St. Paul Holy Name Society.
Two thousand members of the Fall River Council No. 86, Knights of Columbus.
Members of the Isabella Assumption Circle No. 74, Rev. Francis Bradley, Cathedral Rectory—all of Fall River, Mass.
Mansfield Council, No. 420, Knights of Columbus, of Mansfield, Mass.
Monsignor James Coyle, pastor of St. Mary's parish, Taunton, Mass.
St. Joseph's Society, residents of St. Mary's, Pa.

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Citizens of St. Mary's, Pa.
Holy Rosary Church, of Pittsburgh, Pa.
Rev. William A. Maher and three hundred others.
Sundry citizens of Tupper Lake, N. Y.
German Catholic Societies of Richardton, N. Dak.
Mrs. Anna Koor, secretary of St. Monica's Society of St. Joseph's Church, Aurora, Ill.

DIPLOMATIC REPRESENTATION AT THE VATICAN

The two items immediately following are from *The Oklahoma Mason* for May, 1921. They are hereby commended to you.

The New York Catholic weekly, *America,* says that "nearly all the civilized nations of the earth are now represented at the court of the Vicar of Christ, not excepting England which does not allow its protestant bias to obscure the fact that the Vatican is the world's greatest religious and moral influence."

And we remark that England does not have to go nor look far in order to find and see evidences of the "great religious and moral influence" of the Vatican—just across the channel into Ireland. The whole world knows that the soul of the Irish question is that of religion. It is an endeavor to establish another state that can be ruled and directed from Rome, like Austria that was, or "poor old toothless Spain" that is. Everybody knows that if the Vatican desired to do so it could bring about a peaceful solution of the Irish question tomorrow. It is possible that if the English Government sends a representative to the Vatican that it may, by diplomacy, settle the question that vexes her. If she does settle it she will pay dearly, for Rome never gives unless it gets ten fold in return.

It is said that France and Great Britain are taking steps to make permanent the diplomatic relations established by these two great powers with the Vatican during the war, and will send to the Papal Court ambassadors as they do to the first-class nations of the world. If they should do so their action would be taking a long step toward recognizing the claim of the Roman Pontiff to the right of temporal power. Not only is this rumor abroad but one also of a great deal more importance to America, and that is that President Harding may also send a diplomatic representative to the Papal Court, and that even the Ambassador has already been selected in the person of Mr. Maurice Francis Eagan, formerly minister to Denmark. We cannot believe this because one of the fundamental principles of our Government is the eternal divorcement of church and state. Just what business the Roman Catholic priest who happens at this time to be at the head of the church has with the Government of the United States more than the head of the Episcopal church, in England, or the Greek Catholic church, or the Mohammedan church, or the Baptist or the Methodist, we cannot conceive. The Roman Catholic church is no more entitled to recognition from the Government than any of the Protestant bodies. It has long been a dream of the hierarchy to make America Catholic. Indeed it has been the boasted intention to do so for years. Now with the boost it received in this country during the great war, it looks to us very much like this is some more Catholic propaganda put out to salve the black eye it received at the last great election.

If this rumor has, as it is said, been put out by President Harding to feel the public sentiment, we have no doubt that he will find it very effective. A vast majority of good, plain, everyday Americans, who never hesitate in order to ascertain first what the political bureau of their church thinks before taking sides in a controversy of which their country is a party will be unalterably opposed to any such procedure on his part. *The Oklahoma Mason* speaks for 50,000 American citizens residing in this commonwealth when we say we are most emphatically, opposed to the recognition of any church or creed by the Government founded by our forefathers.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring Reason's spite,
One truth is clear, Whatever is, is right.

—*Alexander Pope.*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tuscon, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second Wednesday of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Oakland, Calif., will hold their summer Reunion June 15 to 18 inclusive.

The Scottish Rite Bodies of Sante Fe, N. M., will hold their Thirty-seventh Reunion June 21 to 25 inclusive.

The Co-ordinate Bodies of the Rite in Norfolk, Va., will hold a Reunion June 27 to 30 inclusive.

The Fall Reunion of the Bodies of the Rite in Boise, Idaho, has been set for November 14 to 17 inclusive.

MARCH REUNION IN YANKTON, S. DAK.

At the regular March Reunion held in Yankton, S. Dak., the Brethren had one of the largest classes of recent years. Forty-seven in all received degrees, and forty-five finished with the Thirty-second. There were more non-resident members present than have been recorded for several years. Another reunion was held in May of which we have not yet received the returns.

REUNION AT SAN ANTONIO, TEX.

The Spring Reunion of the Bodies of San Antonio, which closed April 7, provided a substantial addition to the membership of the several bodies. There were 351 in the Lodge of Perfection, 315 in the Chapter of Rose Croix, 301 in the Council of Kadosh and 304 in the Consistory. The class organized under the name of "Marne Class" with Col. Frank H. Adams as President and Perry L. King as Secretary. A fund of nearly $5,000 was raised by the Class, $1,500 of which was set aside to be known as the "Marne Class Student Loan Fund," and the remainder was turned over to the New Cathedral Fund. The outstanding feature of the reunion was the breaking of ground for the new Cathedral which took place on the afternoon of the 7th of April.

REUNION AT PENSACOLA, FLA.

The annual Spring Reunion of the Pensacola Bodies was held April 27 to 29 inclusive. All the degrees of the Lodge and the Consistory were exemplified, and many of the degrees of the Chapter and Council. The Reunion is said to have been one of the most successful ever held in that valley—not in point of number of candidates, but in the enthusiastic work of the degree teams, and the interest and enthusiasm of the class.

REUNION AT WICHITA, KANS.

The Spring Reunion of the Bodies of Wichita, Kans., held May 2 to 5 inclusive, was very pleasant and very profitable. The

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Class started with 316 and closed with 328 who received the 32nd degree. The Class organized under the name of the "Willis Davis Class," in memory of our late brother, Willis Davis, 33° Hon., who was recently called to the Lodge above.

A NEW MASONIC PUBLICATION

We are in receipt of No. 1, Vol. 1 of the *Scottish Rite Camp Chronicle* which is issued under the direction of the Bodies of the Rite in Birmingham, Ala., and we desire to say that in the character of the matter contained in this first issue and in its generally neat and tasty appearance, it will take rank with any in the country. The *Camp Chronicle* is not based upon a commercial or mercenary plane. It is not a money-making magazine. It will accept no advertisements and will receive no subscription fees except from those who are not members of the Rite, or from members of the Rite residing beyond the confines of the Valley of Birmingham. We not only hope for, but confidently predict, its entire success.

FROM THE GRAND CONSISTORY OF KENTUCKY

WHEREAS, only by free public education by the state, has the preservation and integrity of American institutions been secured in the past and can be preserved in the future; and

Whereas, the Department of Education bill now before Congress is designed to give greater strength to the public school system throughout the nation, by elevating what is now a bureau of education controlled by the Department of the Interior, into a Department, in keeping with the full dignity of so fundamental an activity of government; now therefore be it

Resolved, that the Grand Consistory of Kentucky, Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, expressing the sentiment of more than 2,000 citizens of Kentucky, declare its firm conviction that nothing short of a Department of Education will be satisfactory to the people of this State and Nation and that the mere transfer of the educational activities of the United States Government from one department to another, leaving them subordinate to such department, will by no means meet the needs of the public school system and will certainly not satisfy either this Consistory or any of the numerous organizations and individuals of this State who are friends of the Public School System. And be it further

Resolved, that this Grand Consistory of Kentucky A. and A. S. R. endorse and urge the immediate passage of the Department of Education bill introduced in the House of Representatives of Congress April 11 by Mr. Towner. The recorder is directed to transmit copies of these resolutions to the President and our Senators and Congressmen.

THE ORDER OF DE MOLAY AT OAKLAND, CALIF.

A letter from Oakland, Calif., contains the information that on Friday evening, March 18, at the Scottish Rite Cathedral in that city, the Order of De Molay for Boys was instituted, and the first degree conferred on a class of one hundred and fifty-eight. The lessons of the degree, delivered by earnest and enthusiastic Scottish Rite Masons, were very impressive, and will, no doubt, bear good fruit. The members of the Class, as well as all other listeners, were deeply interested and seemed greatly benefited.

HONOLULU MASONS BUY A CHURCH

From Honolulu, Hawaii, comes the word that the Honolulu bodies of the Ancient and Accepted Scottish Rite of Freemasonry have purchased the building and property of the First Church of Christ, Scientist, located at Wilder avenue and Kewalo Street in that city. The purchase of this property and the improvements which will be made will represent an outlay of about $100,000.

The membership of Honolulu Lodge of Perfection, No. 1, has increased 130 since June 30, 1918, while the membership of Honolulu Consistory No. 1 has increased 133 since that date.

FROM SPOKANE, WASH.

The second annual reunion of the bodies of Washington, held in Spokane May 11-14, was marked by satisfactory attendance, a good class of candidates and fine portrayals in the exemplification work. Next year's reunion will be held with the bodies at Tacoma in the new temple now in course of construction.

This plan of the Bodies in the State of Washington of having one State Reunion a year is proving a most interesting one. The number of candidates are limited so that the Degrees can be conferred and full justice done the candidates. Each set of Bodies in the State are called upon to confer one or more of the Degrees. If this plan is continued for a few years the Scottish Rite Masons in the State of Washington will have closer acquaintanceship with each other than anywhere else in the Southern Jurisdiction.

Following an address by Bro. John H. Cowles, Secretary General of the Supreme Council, the following resolution was unanimously adopted:

"That the principles set forth in and the objects sought to be obtained by the Towner educational bill having for its object

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the establishment of a department of education and the strengthening and safeguarding the public school system in the United States, meets with the hearty approval of these bodies, and that the representatives in Congress from the State of Washington be sent a copy of this resolution, and earnestly requested to support said Towner bill on its final passage."

Speaking of the growth of the Scottish Rite in the Southern Jurisdiction, Bro. Cowles stated that in 1901 the Rite in the Southern Jurisdiction numbered 14,000 members, but now, in 1921, its membership is 225,000.

On the afternoon of the last day of the Reunion, Bro. Edward C. Day, 33°, Sov. Gr. Ins'pr Gen'l in Montana, made a brilliant address on the work of the 32nd degree. At the final session of the Reunion, held in the evening, an address of unusual importance was made by Bro. Philip S. Malcolm, Sov. Gr. Insp'r Gen'l in Oregon. Addresses were also made by C. O. Holland, President of Washington State College, a member of the Class, and by Bro. James Begg, Grand Master of Masons in Washington.

A LODGE OF PERFECTION HELD AT SEA

A meeting of Lodge of Perfection, Ancient Accepted Scottish Rite, was held on board Transport Ship "Darro" July 15, 1918, at 8 p. m., eleven members being present, this being presumably the first Lodge of Perfection ever held on the ocean between the old and new world. The following officers were appointed to act for the evening: Venerable Master, Major George H. Stagner; Senior Warden, Major Donald B. Sanger; Junior Warden, Captain F. M. Cole; Treasurer, Captain H. E. Yazel; Recorder, Lieut. Henry M. Scholl; Almoner, Lieutenant H. F. Cleveland. Captain of the Guard, Captain R. A. Kilbury. Inspectors, Privates Charles C. Brok and W. A. Krouse. Lieutenant R. R. Aulick, Tyler. Lodge was opened in due form by declaration of Bro. G. H. Stagner, 32, Venerable Master, and very interesting talks were made by various brethren regarding the past and present work of the Ancient Accepted Scottish Rite in relation to the affairs of the world and especially as regards public education. It was resolved that the minutes of this meeting, together with the lists of names of members present, be communicated to the various consistories and to the Supreme Councils, 33rd Degree, of both the Northern and Southern Jurisdictions of the Ancient Accepted Scottish Rite of Freemasonry. It was also resolved that the money collected in the Box of Fraternal Assistance be given to any Consistory needing the same. Motion was made by Bro. Sanger and Seconded by Brother Cole and unanimously passed that this organization be a temporary detached lodge of perfection of the 6th Division, U. S. Army, to meet at such times and intervals as are convenient, and subject to call. Further motion was made by Bro. Cole that an election of officers would be held at the next called meeting.

The following Brethren were present:

Major George H. Stagner, 32°, M.R.C., Oklahoma Consistory No. 1, Guthrie, Okla.

Major Donald B. Sanger, 32°, S.C., U. S. A. Army Consistory No. 1, Ft. Leavenworth, Kans.

Captain F. M. Cole, 32°, M.R.C., T. S. Parvin Consistory No. 5, Sioux City, Ia.

Captain H. E. Yazel, 32°, M.R.C., Oklahoma Consistory No. 1, Guthrie, Okla.

Captain Ira A. Kilbury, 32°, S.C., U.S.A., Army Consistory No. 1, Ft. Leavenworth, Kans.

1st Lieut. R. R. Aulick, 32°, M.R.C., Oklahoma Consistory No. 1, Guthrie, Okla.

1st Lieut. H. F. Cleveland, 32°, M.R.C., Army Consistory No. 1, Ft. Leavenworth, Kans.

1st Lieut. Henry N. Scholl, 32°, M.R.C., Philadelphia Consistory, Philadelphia, Pa.

Sergt. J. S. Webb, 32°, Med. Dept., Indiana Consistory, Indianapolis, Ind.

Pvt. Charles C. Brook, 32°, Sig. Corps, Army Consistory No. 1, Ft. Leavenworth, Kans.

Pvt. W. A. Krouse 32°, Med. Dept., Army Consistory No. 1, Ft. Leavenworth, Kans.

The Lodge was then closed in due form.

HENRY M. SCHOLL, 32°,
1st Lieut., M.R.C.,
Recorder.

Approved:
MAJ. G. H. STAGNER, 32°,
Acting Venerable Master.

DR. DICK'S DUELLING PISTOLS

Dr. Dick, as every one knows, was a Past Master of Washington-Alexandria Lodge of Alexandria, Va., and one of the physicians of General Washington. Dr. Dick, who was an Episcopalian, married a Miss Harmon who was a member of the Society of Friends. In after years they exchanged religions, she becoming an Episcopalian and he a Quaker. Up to that time the Doctor had owned a set of duelling pistols—as most gentlemen did in those days. Upon his conversion he decided to make away with them, and, in order that they might not serve any deadly purpose in the future, he threw them into the Potomac River. A fisherman witnessed the act, recovered the pistols and sold them to a gunsmith in Alexandria, who, knowing nothing of their history, offered them for sale and displayed them in the window of his establishment. Dr. Dick passing the place of business, saw the pistols and purchased them back. This story is vouched for.

Recently a great-granddaughter of Dr. Dick,

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having read in a Sunday edition of the *Washington Post* an article concerning these pistols, called upon Bro. Chas. H. Callahan, a Past Master of Washington-Alexandria Lodge, and presented the pistols to him for the Lodge. Bro. Callahan says he is going to load them for people who break contracts without compunction.

A LODGE 145 YEARS OLD

American Union Lodge, No. 1, Marietta, Ohio, recently celebrated the one hundred and forty-fifth anniversary of its founding. The Lodge was constituted at Waterman's Tavern, Roxbury, Mass., February 20, 1776, nearly five months before the Declaration of Independence. It worked in the Patriot Army until April 23, 1783, was visited by Washington and other Patriot Chiefs, and reopened in Campus Martius, Marietta, Ohio, June 28, 1790, by Jonathan Heart, W.M., and was the first lodge opened in the Northwest Territory. It was rechartered by the Grand Lodge of Ohio on January 5, 1816. General Rufus Putnam, first Grand Master of Ohio; Governor Return C. Meigs, Lewis Cass, and other eminent men were members of this Lodge.—*Masonic Bulletin, Cleveland, O.*

ANOTHER OLD MASONIC SECRETARY

Following our notice in the April issue of the NEW AGE of the Masonic record of Bro. Edward Cass of Siloam Lodge, Chicago, we have received a letter from a Brother in Stromsburg, Nebr., which sets forth the following:

"James D. Edwards, of Stromsburg Lodge No. 126, was born in Huntington County, Pennsylvania, March 9, 1831; made a Mason in Clinton Lodge, No. 15, of Fairfield, Iowa, April 2, 1855; W. M. of Stromsburg No. 126 for nine one year terms; Secretary of the same Lodge for 24 years, which office he now holds and fills."

THE PRESIDENT OF CHILE IS ALSO A MASON

There has been received, under date of January 10, 1921, and signed by the Grand Master and the Grand Secretary of the Grand Lodge of Chile, the following letter:

Worshipful Brother:

The Grand Lodge of Chile has the pleasant duty to inform all the friendly High Masonic Bodies that, on December 23, the office of President of the Republic was assumed by our beloved brother, Arturo Alessandri Palma, to which office he was elected by the popular will and vote.

Brother Alessandri, an active member of our Bodies and a tireless worker for our ideals, came to his Lodge, after his inauguration, to say to all the Brethren of the Obedience that today, as yesterday, he would continue to labor for the progress of the Masonic Order. And as a free manifestation of his purpose, he entrusted to one of our members the premiership of his first Cabinet, and has recommended another for the portfolio of the Treasury of his coming administration.

The Grand Lodge of Chile, which for more than half a century has been laboring for national perfection, and which today has under its jurisdiction more than fifty Lodges prosperously at labor, firmly believes that during the government of our beloved brother Alessandri it will be given him to secure a larger degree of prosperity for our country and of justice for humanity.

This Grand Body is convinced that for the best success of its aims, it is necessary to draw continually closer the bonds of fraternity which unites it to the friendly High Masonic Bodies. With this end in view it will, wherever and whenever possible, labor to bring about the strenghtening of these bonds, and expresses the hope that for this purpose it will be able to count upon the fraternal reciprocity of Universal Masonry.

THE PICTURE ON THE FRONT COVER

The picture on the front cover of this issue is that of the Sheffield Masonic Temple, Kansas City, Mo.

CHINESE RELIEF

The Supreme Council by recess vote has sent $40,000 to the famine sufferers in China.

The man that hails you Tom or Jack,
And proves by thumps upon your back
How he esteems your merit,
Is such a friend that one had need
Be very much his friend indeed
To pardon or to bear it.

—*William Cowper.*

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IN MEMORIAM.

GEORGE WASHINGTON KIDD, 33° HON.·.
(Beaumont, Texas, Bodies)
Born December 7, 1846, at Dodson, Tenn.
Died April 25, 1921, at Beaumont, Texas.

YANCEY C. BLALOCK, 33° HON.·.
(Spokane, Wash., Bodies)
Born August 3, 1859, at Mitchell, N. C.
Died May 12, 1921, at Walla Walla, Wash.

ALFRED SOLOM EICHBERG, 33° HON.·.
(Atlanta, Ga., Bodies)
Born August 23, 1859, at New York, N. Y.
Died May 15, 1921, at Atlanta, Ga.

LOUIS H. KORTY, 33° HON.·.
(Omaha, Nebr., Bodies)
Born October 22, 1846, at Hanover, Germany.
Died May 16, 1921, at Omaha, Nebraska.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4-14th°, $1.00; 19th-30th°, $1.00; 32°, 50 cents.

Liturgies: 1-3°, $5.00; 4-14°, $3.00; 15-18°, $3.00; 19-30°, $7.50. The 4 volumes, $16.00. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau masons; An apology, so called; Beauties of Cerenauism, Nos. 1, 2, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Cerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 24 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 4 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

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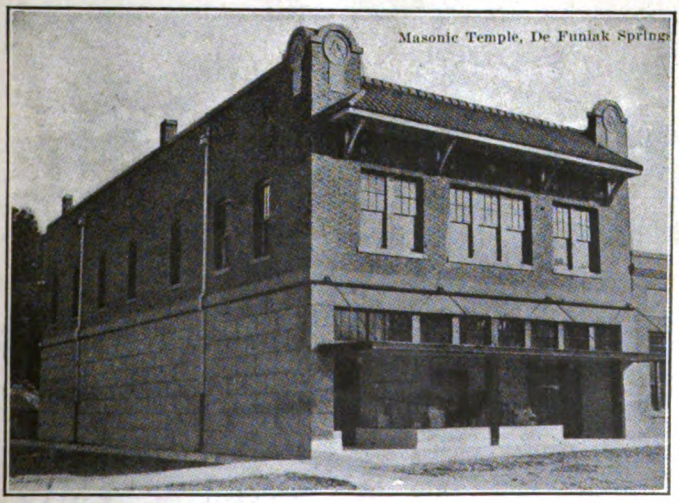

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THE GREAT GOLDEN BOOK
—*From "Le Temple Mystique," Paris,* 1852.

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The New Age
MAGAZINE

VOLUME XXIX JULY NUMBER 7

THE MISSION OF MASONRY

BY REYNOLD E. BLIGHT, 32°, K. C. C. H.

PART VIII

THE GREAT DECISION

AMERICAN Freemasonry stands at the forks of the road. Two roads stretch before us. One leads downward to the pleasant valley of tranquillity and social success where we shall find ease, comfort and dishonor. One leads upwards by a rugged path of hardship and danger to the heights of service but where we shall find glory.

The former road is easily travelled being a descent, where we shall find shady nooks in which to speculate dreamily on philosophic themes, and delightful outlooks from which we may contemplate the broad meadowlands of symbolism and allegory, and the way will be marked by heroic statues to the memory of the fathers. At the foot of these memorials we may recount their achievements and gather to ourselves a sentimental unction in remembering that we are the honored inheritors of their greatness and we shall feel ourselves illumined in the reflected splendor of their glorious deeds. We shall find secluded picnic grounds where, safe from the intrusion of trouble-makers and guarded from the noise of conflict, we may bask in the serenity of our self-sufficiency while enjoying the delights of social amusements. As a craft we shall wax wealthy, luxurious and decadent; and in the valley we shall find peace, prosperity and spiritual stagnation.

The other road to the right is stony and it is rumored that there are lions in the way. There will be few shady nooks because the blazing sun beats upon it and the resting places will be few and far between, but will be like angels' visits. There may be few monuments because we will be doing pioneer work and it will be necessary to blaze much of the trail, but the wise traveller will see that it is a continuation of a long, long trail that reaches far into the past and the discerning eye will perceive that the distant milestones carry venerated names such as Gettysburg, Yorktown, Marston Moor, Runnymede, Calvary. But up and beyond smile the heights, the heights!

But let us drop the metaphor of the roads.

Consider the power of the craft. Two million and more men in this nation wear the apron. Among them may be numbered many of the bravest, brainiest men the nation possesses; and many of the most distinguished leaders in our politics, industry, literature and education feel themselves honored to wear this badge of the fraternity. The craft enjoys a prestige amounting almost to veneration, and it is honored by the commonalty as the custodian of reverenced traditions, the teacher of exalted morality, the exemplar of spiritual principles

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and the defender of those ideals of charity, tolerance and popular sovereignty that have made our nation great.

Consider now the state of the popular mind. Distraught by the strange conditions arising from the great war, bewildered by the psychic disturbances that always follow a catastrophe of such magnitude, wholly at sea in a world at sixes and sevens, skeptical of the ancient authorities, distrustful of the age-old standards, driven wild by the strident voices of would-be leaders, each calling in a different direction, the nation waits for the leader who shall lead it out of the wilderness of shadows and by-paths into the sunlit plains of justice and security.

And Masonry may be that leader. This is the splendid service that Freemasonry may render the present generation. To indicate how this may be has been the purpose of this series of articles. This is the call: will the craft heed?

Modern life is a warfare; just a new expression of the irrepressible conflict between progress and reaction, between tolerance and bigotry, enlightenment and temperance; against superstition and fanaticism, the rights of the people against greed and tyranny entrenched in high places; between education and ignorance, Christ against Belial.

Freemasonry is a mighty army, its banners ablaze with the emblems of light, its knighthood sworn to the support of the right against the world, its rank and file pledged with ancient oaths to the defense of freedom and righteousness. And every lodge is a temple to the worship of the Most High God in the name of charity, brotherhood and humanity.

Shall the soldiers of freedom sulk in their tents when the spirit of the time sounds the call to conflict? Shall the knights of brotherhood engage in frivolous games and petty social amenities when the earth rocks with the shock of battle? Then were they unworthy of their arms. Then are their banners mere flaunting pretensions. Then are their brave traditions mere gossip of ghosts and dead men, their rituals mere mummeries, their shibboleths hollow mockeries and child's play, and tinsel their aprons and jewels.

But Freemasonry will not prove recreant in this day of testing.

Let us drop the metaphor of the army; we are builders, also.

Our fraternal fathers lifted above the fogs and miasmas of the middle ages those supreme triumphs of the human spirit, the cathedrals. Tremulous with light their spires leap toward the sky. Over nave and transept bent the massive arches as though pronouncing eternal benedictions. The mystic hand of unseen music enwreathes pillar and column with magic light seen only by the enraptured soul. Deep laid, resting upon the rock of ages, stand the foundations, defying the surge of earthquake and the corrosion of time. Astounding monuments these to the triumphant faith of the soul, the undying aspiration of the spirit, and the integrity of human character. Beauty and strength, we say, are the pillars of the temple. Yea, verily, of the temple made with hands and the temple made with dreams.

We are the builders of the new civilization—that is, we may be if we will. Mighty stones are given to us to set into the foundations—justice, truth, equality, education, civic responsibility, popular sovereignty, toleration, and an abiding charity. And two cornerstones there are, bearing the inscriptions, the Fatherhood of God and the Brotherhood of Man.

Put aside then the toy and the gamester's rod and take up the trowel of the Mason for we have work to do; and at your side gird on a sword. For the word of the Lord comes unto us, saying, build but lay not aside the sword for there are those who would pull down and destroy. Against them we must fight, without rancour and without hatred.

It is for us to build again the temple of a redeemed humanity, in the thoughts and aspirations of the people, building with sentiments and ideals, even as our fathers worked with stones and mortar. Has ever a more glorious work been given to a fraternity to do?

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THE JESUIT ORDER AND EDUCATION

By PEDAGOGICUS

IT was a momentous stage of history when Ignatius Loyola decided to create his formidable Order to combat heresy, to defend the Faith against its traducers, to spread the gospel of Christ in Pagan countries, and to educate youth. The new wine of religious liberty had been poured into the old bottles of dogma by Luther and his adherents. It was necessary for the Roman hierarchy to stem the growing movement by some united and tremendous effort. The time was ripe for Jesuitism. Though, as Catholic writers contend, the Society of Jesus was not founded for the purpose of combating Protestantism, but rather to crush Moorish superstitions in Spain, it became the chief force throughout the world in fighting liberalism in religion; and today it is the Jesuit religious press that is most violent in condemning modernism in religion and education.

In the year 1540, the Society of Jesus was established by the bull of Paul III., *Regimini militantis ecclesiae.* Its founder, Ignatius Loyola, a Basque nobleman, was also the author of its constitutions. But the completion of the organization was accomplished later, mainly under the Fifth General, Claudius Acquaviva. According to the Jesuit Francis Suarez, in his treatise *De Religione,* "the primary author of the constitutions was the Holy Ghost, the secondary author was St. Ignatius." Viewed in the light of modern knowledge, Loyola was "a pseudo-mystic and pathological hysteric." His life was filled with weird visions and apparitions. The discipline he imposed upon his Order is calculated to reduce the human being to a mere machine; to blind submission and obedience. In the hands of his superior the Jesuit is to be as a *corpse* or a *stick.* Loyola, on March 26, 1553, addressed a letter to the Portuguese province, "on the virtue of obedience." This document was really intended for the whole Order, and, as one of its rules, was adopted in the Constitutions. In it he says:

> You must not see in the person of the Superior a man subject to errors and weaknesses, but rather Christ Himself. . . . Strive with zeal always to defend even to yourselves the commands of the Superior and never blame them. . . . Be assured that whatever the Superior commands is the command and will of God, and just as you are prepared at once with your whole mind and consent to believe everything that the Catholic Faith declares, so you should let yourself be driven with a sort of blind impulse of the will that strives eagerly after obedience to do whatever the Superior bids. . . . This subjection of the judgment and this approval without examination of whatever the Superior may command, . . . is worthy to be imitated in all things by all those who strive after perfect obedience in all matters not concerned with evident sin. Still, if anything differing from the opinion of the Superior occurs to you, and it seems good to you, after first praying humbly to the Lord, to set it before the Superior, you are not forbidden to do so. But that you may not be deceived by self-love and your own judgment, you should be careful to be of a perfectly equable mind before and after making your statement, whether you are bidden to do or not to do the matter in hand, and that you approve and regard as best whatever is pleasing to the Superior." (*Inst. S. J. Roman edition,* II, 27-33.)

The letter is only partly quoted by us, but one may easily see from the above excerpt that the moral self-consciousness and personal responsibility of the Jesuit is subverted or annihilated by the iron-bound rules of Loyola. Says Count von Hoensbroech:

> The reservations with regard to sin have absolutely no significance. How can anyone prove whether a command is sinful, if he has to obey "without examination," if he may not ponder "whether the commands of the Superior are right or not, if he has to divest himself completely of his reason and will, if his attitude towards his Superior is to be that of a corpse or a stick, if he may not show in any way that his own judgment is in opposition to that of his Superior, if he is to recognize in the

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Superior, not a man liable to error, but the Christ Himself, who cannot err?

And this doctrine of obedience has given offence even in clerical Catholic circles, though without any lasting result. The letter of Ignatius on obedience was severely censured by the Spanish Inquisition, and afterwards, under Sixtus V., by the Consultors of the Roman Inquisition, and only the influence of the Jesuit Cardinal Bellarmin saved it from condemnation by the Congregation of the Inquisition. A French Jesuit, Julian Vincent, who in the year 1588 denounced the letter to the Inquisition as heretical; was, at the instigation of the Order, thrown into the Inquisition prison and afterwards declared insane. (*Cretineau-Joly: Histoire de la Compagnie de Jesus,* II, 259, 264.)

Roman Catholicism today is tremendously tinctured with Jesuit ideas. The influence of Jesuitism on the faith is profound in every walk of life, religious and secular. Its schools and colleges predominate everywhere; its influence on politics has been all but universal. Driven out of France in the Eighteenth Century, by Roman Catholic efforts, be it remembered, the Society of Jesus returned later on with increased vigor until in recent years, its power was overthrown by the great anti-clerical movement that separated Church and State in that country. *Mirabile dictu!* In the year 1773, the Order of Jesus was suppressed by the bull *Dominus ac Redemptor Noster* of Pope Clement XIV. But in 1814, Pius VII restored the Order by the bull *Solicitude omnium ecclesiarum.*

So far as Roman Catholicism itself is concerned, the Order of Jesus is now so strongly entrenched that it cannot be dislodged. It occupies a strategic position in ecclesiastical affairs. It possesses many important privileges, among which Count Hoensbroech enumerates the following:

There is no appeal from the decisions of the Superiors of the Order to the bishops or other ecclesiastical authorities. Even the appeal to the Pope is only allowed when the permission to bring it has previously been obtained from him. The Order has the right to adopt new constitutions and alter the old ones without first consulting the Apostolic See. In such a case the decisions of the Order are *eo ipso* to be regarded as confirmed by the Pope. The Order may found settlements without the permission of the spiritual or temporal authorities. Members may everywhere preach, hear confessions, and discharge the other sacraments without permission from the ecclesiastical authority. The Order, with its members and possessions, is immediately subject to the Pope, and no bishop has any jurisdiction over it. The Order can establish schools anywhere unhindered. The houses and churches of the Order have the right of sanctuary. Bishops who try to check gifts to the Jesuit Order are suspended. Everyone who attacks the privileges of the Order is excommunicated, etc.

After reading the foregoing is it any wonder that the General of the Jesuits has been called the Black Pope?

Many books have been written about the Society of Jesus in praise or blame, but we doubt if anything more illuminating or instructive has appeared than that of Count Paul von Hoensbroech, entitled *Fourteen Years a Jesuit; a record of personal experience and criticism.*[1]

Count von Hoensbroech, who was born in the Rhenish-Prussian district of Guelders, on June 29, 1852, was the son of Franz Egon, Count of the Empire and Marquis of Hoensbroech. His mother, before her marriage, was the Baroness von Loe. Both parents belonged to the old German Catholic nobility and were devoted members of the Church.

Educated under strict Catholic influences and traditions, the young Count Paul entered the novitiate house of the German province of the Society of Jesus at Exaeton, Holland, in 1878; and in 1892 left the Society and the Catholic Church forever. For keen analysis of human conduct and psychological penetration, the record of his life in the Jesuit Order is unsurpassed. Count Hoensbroech is no fanatical backslider or professional agitator trying to make clap-trap and capital of his Romish experiences, but a sincere and truth-loving man; a man who is not ashamed of his

[1]Translated from the German by Alice Zimmern, and published by Cassell & Co., London & New York, 1911.

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convictions. His breaking loose from the faith of his fathers was only accomplished after many heart-rending trials. But he became finally convinced of the falsity of Catholic dogmas, and eventually repudiated the faith. He did what every genuine man must ultimately do when his belief in any particular creed becomes untenable: *Abandon it!* But being a deep student of religion and philosophy he did not swing to the other limit of the pendulum, but preserved his fine faith in God and eternal life—but a faith purified in the fire of suffering. Like most thinking men he realized the fact that there is a vast difference between *religion* and religions. Men of smaller calibre cannot do this; they either become agnostics or sink into the mire of atheism and materialism.

Perhaps the most interesting part of Count von Hoensbroech's work to us is his exposition of the Jesuit system of education. As education is the great fundamental factor of modern life, it behooves us to examine the pedagogical scheme advocated by the powerful Order of Jesus, whose particular mission is the instruction of the young. Says the Count:

> The educational system of the Jesuits is mechanical and superficial, concerned with externals rather than what lies beneath; it polishes the surface, but penetrates no further. Even its main object, the suffusion of a man's inner being with religion, is not attained. The religion which it does foster is in part weak sentimentalism, in part a mass of formulae, in part superstition. But its worst effect is spiritual bondage in the widest sense of the word.
>
> The Jesuit pupil never learns to stand on his own feet, but leans on the crutches of external authority—Church, confessor, spiritual director. His freedom and independence of thought are enslaved. And everywhere internationalism, though not always shown openly, is present, because it springs from the innermost nature of the Order, and keeps down patriotism, that mighty instrument of education.
>
> To realize the worthlessness of the Jesuit educational system as a whole, we must bring before our eyes the universal and lasting failure which its labors of four hundred years have everywhere encountered. Although the Order undertook the education of practically the whole Catholic youth —particularly the higher and more influential classes—in Austria, Germany, France, Belgium, Spain, Italy, and Portugal, it was nowhere able to delay by a single day, still less permanently check, the anti-clerical or revolutionary political movements in those countries.
>
> Even the attack, to which the Order itself temporarily succumbed toward the end of the Eighteenth Century, was actually strongest in those countries where it had for generations had the almost exclusive direction of education—i.e., Italy, France, Spain, Portugal and Austria. . . .
>
> The educational results of the Order bear the impress that stamps its labors on every domain, a brilliant exterior and inward hollowness. . . . Again, the members trained in the spirit of the Order are bad educators. This is not, of course, the deliberate purpose of their training, but they lack qualities indispensable to good educators, and they possess others which unfit them for the work. In the first place, they have no sense of nationality; their thoughts and feelings must be international—not national. Secondly, Jesuit discipline makes it impossible for a Jesuit to be a good educator. Abandonment of the world, detachment from all earthly affection, surrender of the will and reason to the Superior, are fundamental principles of Jesuit discipline. But from the point of view of an educator they are injurious. . . . A good educator must be able to establish confidential relations of love and affection with his pupils. But Jesuit discipline forbids all attachment to things, places and persons. . . . Men who allow themselves to be handled by others as corpses and staves, who may never on any question resist the judgment of another (except in a case of open sin), are incapable of molding youth which must go through life on its own feet.

The system of espionage in vogue in so many Jesuit schools is not conducive to independent judgment and morality. The excessive appeal to ambition is also unhealthy, and encourages petty rivalry on the part of pupils. The religious exercises enforced, such as compulsory communion and confession, become after a while matters of mere routine and rule. As Count von Hoensbroech says: "An educational system which recognizes the true nature of religion and piety should be content to offer scholars the opportunity of taking part in them, without setting 'Thou shalt' in front of each of these pious practices."

The Jesuits have attained reputation as classical scholars. But their schools

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over-emphasize the classics. The great modern writers—such as Voltaire, Rousseau, Goethe, Schiller, Hugo, etc.—receive no attention in their institutions. Of course, from the Catholic standpoint, these great men, who were cast in such a revolutionary mold, are not fit guides for Catholic youth. Voltaire bitterly assailed the dogmas of the faith, and Rousseau was the apostle of natural religion as against revealed religion, hence they are anathema to the Church. But the Devil is never so black as he is painted! Notwithstanding the sombre hues in which Catholic writers have portrayed Voltaire and Rousseau, these two great free-thinkers and modernists were firm believers in the existence of God. Rousseau's plea for the immortality of the soul, contained in his letters from the Mountain, is one of the greatest efforts of his pen. Neither Voltaire or Rousseau were "angelic beings," but their wagons were hitched to the star of liberty and progress. They saw the abuses of religion and government of their times and they did not hesitate to attack them. They both suffered imprisonment and exile at the hands of kings and priests.

Says Count von Hoensbroech: "Time and custom have tempered many things. But tolerance, religious equality and denominational peace have never found acceptance among the Jesuits. The Jesuit Order regards these foundations of the modern civilized State as symptoms of decay in the structure of the Christian social order."

The Jesuit Order is the great upholder of the ultramontane Papacy—"the doctrine of the *direct*—that is, the immediate dominion of the Vicar of Christ over the whole world. It stands before us as the embodiment of a system which aims at temporal political dominion through temporal political means, established by religion, which assigns to the head of the Catholic religion—the Pope—the role of a temporal overlord, and under shelter of the Pope-King, and using him as an instrument, desires itself to attain the dominion over the whole world."

But, alas for Jesuitism, the Time-Spirit (the *Zeitgheist*) is against it. The spirit of the age, which is science and philosophy raised to the nth degree, has declared its eventual doom.

The Jesuit Order boasts unduly about its foreign missions; and the heroism of its missionaries who have braved torture and death in order to carry the Gospel to the heathen. We have no desire to minimize the heroism of its martyrs, but as Count von Hoensbroech says, "has not every profession its self-sacrificing and courageous heroes? Are there not martyrs of science as there are martyrs of faith, and have not hundreds and thousands of soldiers spilt their hearts' blood as readily for the flag as a missionary for the Cross? If all those are to be canonized and beatified who have held high their ideals in a life of renunciation and sacrifice, or who have sealed with their blood their endeavors and convictions, there would not be room in the world for the necessary altars, on which would stand the images of men and women of all professions, among them hundreds and thousands of such as were not Christians at all, who believed neither in God nor a future life. Therefore, with all due recognition of the heroism shown by Jesuits, and other religious orders too, the rest of the world, believers and unbelievers alike, may say to them, 'We, too, have our heroes.' It is owing to the narrow education of the Catholics that they know scarcely any martyrs and saints except their own; indeed, they object to the expression martyrs of science."

We Masons have, too, our martyrs who sealed their faith in the dungeons of the Inquisition. Count von Hoensbroech does not mince matters when it comes to criticising the Order of Jesus. He calls a spade a spade! Doubtless his book is by this time on the index. Very likely he is regarded as an emissary of Satan. Poor old Satan, how he has been overworked by Catholics in general. Says the Count: "What do not the Roman Church and its Orders owe to the devil, that great ultramontane sheepdog? The keeping alive of

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the belief in the Prince of Darkness is literally a vital matter for ultramontane Rome." And we poor Masons of the higher degrees, according to many Catholic writers, worship Satan in secret! Ye gods! It is to laugh!

A CALL FOR ACTION

By W. R. Griswold, 32°

THE thought of America today is turned to the plight into which we have fallen through our now recognized too liberal policy of immigration. Through the literature of the day, from the most lurid of "penny dreadfuls" to the sedate and thoughful quarterly, runs a thread of pessimism as to the future. We now realize that true Americanism can be diluted to the point where the ideas and ideals embodied in our Constitution and laws, a reflection of Anglo-Saxon development, are but so many words to perhaps a majority of us—that by the influx of inferior alien stock whose ideas of liberty, loyalty and progress have no relationship whatever to the principles for which this Government of ours has stood, we are in danger of losing the very things we value most.

In the early days of the development of America and until approximately thirty years ago the accretions to our population from foreign shores were of the same stock from which the founders of America sprung. Latterly these accretions have been from the south of Europe and from Russia—peoples alien to our ways of thought—peoples largely selfish and people inoculated with the virus of Bolshevism, Communism and various other isms, totally out of harmony with the lofty purposes to which our Government has been dedicated.

Congress has at last taken the necessary steps to stop, temporarily, at least, the flow of undesirable immigrants but too late to save us from the evil effects of the old policy of attempted assimilation of the dregs of Europe.

Some powerful agency must rescue us from the poison which has been injected into the veins of America, the poison of Bolshevism, of Anarchy and of Ignorance. To what greater end and at what more opportune time might Masonry, the institution of freemen, dedicate itself than to the political and educational purification of America? What institution in America today numbers among its membership so great an array of thinking men? Is it not time that we put into practice the immortal precepts laid down in our rituals? Let us not be mummers of phrases, idolators of form—let us rather emerge from the abyss of ritualism and ACT. Let us discuss in Lodge the things which are of vital importance to us, nationally and locally. Let us decide what is best for our community, our state and our nation, and then support the men and the principles which we know to be right. Not in a petty, narrow or selfish manner but broadly and for the purpose of seeing that right triumphs. True it is that we should not lose sight of the ancient landmarks, but if those landmarks are not used as a rule and guide to our conduct then they are valueless. Let the Masonic Lodge in your town be the beacon light to guide the faltering footsteps of those who are drifting away from the true principles of our Government—let your Lodge be a militant, fighting force for good government, local, state and national. Let your Lodge live in the present and not in the past and realize that upon the educated members of society (and more particularly of our Society) rests the responsibility of inculcating the Spirit of True Democracy.

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WHEREIN LIES OUR COUNTRY'S SAFETY?

By D. W. KETCHUM

THE future safety of the United States as an independent self-governing Republic, united and capable of defending itself against all others, depends mainly on four things:

The keeping out of immigrants who are not willing to accept American ideals and American citizenship in its true sense.

A proper Americanization program for those who are in this country, but not of this country.

The deportation of trouble-makers and all those who refuse to accept our ideals and ways of living.

The maintenance of adequate means of defense, and the strengthening of the individual patriotism of all the people.

To carry out and enforce the first of these is a matter of legislation. As long as emigrants are allowed to come into this country indiscriminately, just so long will we get thousands of undesirables who will come to this country and at the same time maintain the ideals, manners and customs of their Fatherland. Proper legislation on the immigration question, if properly carried out, would prevent the growth of the big hyphenate population of this country. We do not want German-Americans, Irish-Americans or Russian-Americans in this country, we want American Americans. A man cannot serve two masters, and as sure as an emigrant refuses to accept the United States wholly and fully, just so sure are we of having in our country citizens who will owe their allegiance to some foreign authority. Proof of what these hyphenates can do is presented by the propaganda which is being spread in this country today by the Irish-Americans.

As to the second of these requirements. To fully Americanize those in this country who have not fully accepted American ways, there are several ways of proceeding. One of the first things that should be done is to require that all schools in this country should be taught in the English language. For as long as the children of emigrants are educated in the tongue of their fathers' birthplace, just so long will those foreign ideals cling to them. This is an English-speaking nation, then let all of its citizens use the national language. That would be one of the greatest steps towards the Americanization of all the different races contained within our borders.

But the teaching of our language is not the only thing necessary for the fulfillment of this. All who come into this country should be made to attend some sort of Americanization schools where they could learn something of the history of this country; why this country was founded as a Republic; what our ideals are; and the duties of each American citizen to the nation at large, the greatest of which is Undivided Allegiance.

The third and most important thing for the carrying out of this second requirement is that the work done in the public schools should be carefully superintended. The school books should be examined so that nothing of an un-American character could creep in. Courses in Americanism should be taught in all schools, so that when the students go out in life, they may carry with them a better understanding of the duties they owe to their country.

As to the third requirement. Little need be said concerning this. Deportation should be the punishment for treasonable acts as well as imprisonment. The man who comes to this country, whether he takes out citizenship or not, should be heart and soul behind America. But such is often not the case and many of these unworthies stay on

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in this country, and some even hold positions of honor and trust, while doing injury to our country directly or indirectly. We should be rid of such.

Now we have the fourth question to take up, adequate defense and active patriotism. Our young men should be so trained that in time of need they would be in condition to do their duty to the nation. Only too clearly did the medical examinations under the draft act reveal the state of health of the men of this country, while medical authorities claim that the condition of the health of the women of this country is even worse than that of the men, because of the unhealthful mode of dress.

The citizenship of this country should be in a condition to spring to the defense of the nation. And as we need a ready army in reserve, so do we need a navy ready and equal to cope with any attack we might have.

But these things go with a strong patriotic feeling among the people. Individual patriotism must be strengthened. To accomplish this there is only one means, by direct appeal to the man himself. Each individual must cultivate his own patriotism. Each man must be ready to do his share. When the nation gets to that stage, we will have nothing to fear from enemies without or within.

HOW ROME RULES IRELAND

By James M. Witherow, 32°

II

THE manner in which the priests control the politics and the schools is partially set forth in "The Irish Revolution," by Michael J. F. McCarthy, on page 26:

There was no religious bitterness at this time; but the priesthood, in the exercise of what they believed to be their duty, dissuaded Catholics from social or philanthropic cooperation with Protestants, and this especially applied to landlords and tenants, lest the landlords should use their influence to proselytize the tenants.

The priests were, according to their own ideas, true Irishmen and sympathetic with their flocks; and were always telling the people that the next world was of more importance than this, and the life after death more worthy of attention than the life here. Their chief concern with politics up to this was to get a Catholic University under the management of the bishops, and to acquire complete control over the elementary schools. They made every parliamentary candidate promise to support denominational education, and the people acquiesced without understanding the issue at stake. In Midleton the P. P. ruled with a rod of iron, and the Catholic who dared to take any social or political step without his consent was regarded as a kind of outlaw.

Teaching in the Catholic schools and the preaching in the Catholic chapels prevented the people from forgetting the past, and, after the lapse of centuries, they still regarded those who monopolized the Government and the land as the descendants of plunderers, invaders, and usurpers. Every landlord was looked upon as the heir or assignee of some English planter who had wrongfully seized the land belonging to a native family. I travelled a good deal in the rural districts of England since the time of which I am now writing, and I have never found this spirit anywhere amongst the Saxon peasantry, who accept subjection and inferiority as fate, and inherit no legacy of idealism and discontent; living only for the present, while the Irishman lives in the past and the future.

It is not generally known and recognized in this country how extensive the control of educational matters rests in the hands of the Priesthood. The British government makes general parliamentary appropriations for the benefit of the Irish schools and colleges out of the general treasury of the nation; but leaves the local management of these schools to the local authorities; consequently the priest usually arrogates to himself the position of manager of the school in localities where the Roman Catholics have the numerical prepon-

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derance. He recommends the teacher to be hired, and usually appoints him as "mass server" in the local church, and he is usually intrusted with the task of teaching the Roman Catholic pupils their catechism and partially prepares them for confirmation. Under these circumstances, while the law prohibits religious instruction during the regular sessions of the school, yet it permits a period once each week for the purpose of religious instruction in the tenets of the denomination to which the pupil belongs. Thus, it can be readily seen that the natural tendency will be for the schoolmaster to wink at the pupils' surreptitious application to the catechism rather than to the text-books during school hours, when he knows that the pupils' proficiency, when they come for examination before the priest, is going to win the patron's approval. The Archbishop of Dublin is the chancellor of the national university of Ireland, which, under the supervision of the Roman hierarchy, is really turned into a preparatory school for the Roman Catholic theological seminary rather than into an educational institution in the broader sense of the term, although it is supported by public funds. The present Home Rule Bill, which was recently passed, expressly prohibits this, and for that reason has had the most determined opposition from the Roman Catholic hierarchy and clergy, the attitude of the hierarchy toward the bill being, I think, fully expressed by the following from the Lenten pastoral of the Roman Catholic Bishop of Down and Connor, this being the diocese in which the city of Belfast is located:

> It must be a very different settlement indeed from that with which the country is threatened in the new Government of Ireland Act. That Act—and I speak deliberately—is a mockery not only of Ireland's claims, but of all justice and fair-play.
>
> If the issue involved were merely political, I might perhaps have remained silent; but the whole question of education is involved, and this, as you know, is very closely connected with religion. To you, the Catholic education of your children is a vital matter, and anything that would gravely threaten it would be incomparably more serious than any merely political issue.
>
> The decision, therefore, that you shall have to come to regarding your attitude to the Belfast Parliament, if it be ever set up, is of vast importance; and it will probably very soon be advisable for representative Catholics and Nationalists of the six counties to meet for counsel together; and whatever course is decided upon will, please God, be decided upon unanimously.

But the Roman Catholic priesthood in Ireland does not rest with politics and education, it often interferes in the commercial and business affairs of the community. The priest does not hesitate to forbid the members of his congregation from trading with certain individuals who happen to incur his personal enmity, probably through lack of personal donations, and often-times that boycott becomes so intense as to drive some of the weaker business enterprises from the neighborhood.

The number of clergymen belonging to that church is also an enormous strain upon the industrial resources of the country. The Roman Catholic population of Ireland is approximately three million. For that number there are, according to reliable statistics, three thousand priests, five hundred monks or members of Catholic brotherhoods. twenty-three bishops, with three suffragan bishops, four archbishops, one of whom is a cardinal, while Belgium, which is considered the most Catholic country in Europe, has one cardinal and seven bishops.

Under these conditions it can be readily understod why it was that the bishops of the Irish Roman Catholic churches ordered a mass to be offered on April 21, 1918, against conscription, which was followed by an oath in the presence of the holy sacrament, and in addition, funds were collected for the opposing of conscription, and the priests advised the members of their congregations "under penalty of eternal damnation, to resist conscription to the uttermost."

The following quotation from the official statement of Lord Curzon to the House of Lords on June 20, 1918, gives

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some of the results of this meeting which was reported to the British government from many different sources:

On Sunday, April 21, 1918, at a meeting after Mass at Castletownbere, held to protest against conscription, the Rev. Charles Brennan, C. C., said they should resist it, that they should all approach the sacraments and be ready to die in their resistance, and that dying in their resistance they would die with the full blessing of God and of the Church upon them. If they (the police) enforced it, the people should kill them the same as they would kill any man who would attempt to take away from them their lives, and that the police had no right to their lives if they came to arrest an Irishman under the Conscription Act. . . . If the soldiers did attempt to enforce conscription they should be treated in the same way as the police. When the police and the military would die in the enforcement of the Act—as die they would should they attempt to enforce it—they would die enemies of God, whilst the people would die at peace with God, and under His blessing and that of the Church.

On April 21, 1918, the Rev. Father Lynch, addressing the congregation in Ryehill Roman Catholic Church, said, "Do ye resist conscription by every means in your power; and any minion of the English government who shoots one of you, especially if he is a Roman Catholic, is guilty of mortal sin, and God will cry to Heaven for vengeance."

On April 21, 1918, the Rev. Father Murphy, C. C., addressing the congregation in Kilgarvan Roman Catholic Chapel, said that any Irishman who assisted the government to enforce conscription in Ireland, as well as being a traitor to his country, is morally committing a sin against the law of God.

On April 21. 1918, the Rev. James McInerney, at Mass, at Scariff, said: "No Roman Catholic Irishman, no matter what position he held, could assist in the enforcement of conscription in this country without being a renegade to his faith."

On April 21, 1918, the Rev. Father Donnelly, Murrough, said: "Those who were enforcing it were guilty of a mortal sin because they had no legal right to put such an Act in force against the wishes of the Irish people."

On April 28, 1918, Father O'Callaghan, after Mass, Killyclogher, said: "If any conscription is enforced, any policeman who assists in any way in enforcing it is guilty of murder and can never get absolution."

On April 28, 1918, Father Murphy, at Divine Service at Killenena Roman Catholic Church, said: "On last Sunday I asked the police to throw off their jackets from a moral point of view as they were Nationalists and Irishmen with the same Irish blood through their veins, but today I ask them from a spiritual point of view to do so, because all Irishmen are asked by the Irish Hierarchy not to do anything to facilitate conscription, and that if any policeman went out to force Irishmen to join the English army and was shot when doing so, he would be damned in hell, even though he may be in the state of grace that morning."

The Rev. Gerald Donnehy, C. C., of Eyries, County Cork, told about three hundred men who received the sacrament in his chapel that any Catholic policeman or agent of the government who assisted in putting conscription in force would be excommunicated and cursed by the Roman Catholic Church; the curse of God would follow them in every land; and he asked his hearers to kill them at sight; they would be blessed by God, and this would be the most acceptable sacrifice that could be offered.

(To be concluded)

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—*Lowell.*

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"THE FLAG OF OUR COUNTRY"[1]

By J. W. Reynolds, 32°, K.C.C.H.

EVER since history and tradition began to mark the goings and doings of mankind, emblems of some character representing a common cause, a common purpose or a common country, have been used to bring forth all that is highest, strongest and best in human endeavor.

The use of these emblems began long before woven fabric had been devised by the brain of man. The fan-shaped, feathered emblem, you remember, spoke to the Egyptian warriors of the majesty of their Pharoahs. The standard of the Maccabees drew to it and held fast the mighty armies of the Israelitish hosts; the owl of Athens inspired the Greeks, while the eagle called for all that was highest and best in the citizens of ancient Rome.

Great as was the influence of such emblems upon the tribes, peoples and tongues in the dim and distant ages of antiquity, banners and flags seem to have been used by their descendants in medieval and modern times with even greater force and effect. By their use national purposes have been unified, national consciences have been stirred and the patriotism of peoples aroused and held to a fervor and pitch akin to that evidenced by the ancient Hebrew exiles, you remember, who hanged their harps on the willow tree and wept as they sang by the rivers of Babylon:

> If I forget thee, oh Jerusalem, may my right hand forget its cunning, may my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my highest joy.

Ah, yes, flags have always appealed with irresistible force to the patriotism of all loyal hearts born and protected beneath their folds.

One hundred and forty-three years ago last June our flag was born. Representing, as it always has from its birth, the faith and hope of the United States —the youngest nation that warred against autocracy in the recent world struggle, it is older than the flag of any of its allied nations that participated in that conflict. It is many years older than the Crown and Shield of Italy, 26 years older than the Union Jack of England and 19 years older than the Tri-color of France. Old in years, rich and glorious in experience.

Born on the 14th day of June, 1777, one year after the deft, feminine fingers of Betsy Ross had fashioned it into form, within three months after its birth it was immersed in the smoke of battle at old Fort Stanwix, with Maxwell at Cooch's Bridge and with Washington at the battle of the Brandywine.

Amid the snows of Valley Forge the following winter it witnessed the sufferings and privations of our ancestral soldiers and heard the earnest prayers of Washington. Later it saw the valor and moral of our troops at Monmouth and fluttered in childish glee as it looked down upon the surrenders of Burgoyne at Saratoga and Cornwallis at Yorktown. Ah, yes, old in years, rich in experience.

Rejoicing with us in the change from a continental to a national congress and sharing our just pride in the firm establishment of a government of, for and by the people, thoroughly imbued with the spirit of progress and justice, it went with the onward march of civilization from the then forest land along the Atlantic seaboard over the Alleghenies to the Valley of the Mississippi; and then during the swift-flying years onward across the broad prairies of the west and on—still on—and further on—and on—until it saw the evening sunset turn the Pacific's blue to gold. Old in years, rich and glorious in experience.

Witnessing a nation grow from three

[1]Address delivered at the banquet of the "Feast of Tishri."

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to one hundred and ten millions of people, seeing its dominion extend from thirteen small States to the largest territory of any nation in all the world save three, and seeing a nation grow from an inconsequential factor in the affairs of men to a power of the first magnitude in the affairs of the world—that flag, large, glorious and grand enough to epitomize the history, the faith, the hope and the dignity of such a mighty nation, it has always aimed to be serviceable enough to defend and protect the sacred rights and the legitimate interests of the humblest of its citizens, both at home and abroad.

It swung from the flagstaff of the *Lusitania* on her final voyage and sank beneath the waves that hushed the last cries of our women and children when that good ship went down. It accompanied our boys, 2,000,000 strong, as they swept through our streets and across the seas on their way to France; and we love to think of it standing there side by side with the crown and shield of Italy, side by side with the Union Jack of England and side by side with the Tri-color of France, as a perpetual warning that the peoples of the earth whom God has made free will never more submit to the subjugation of an autocratic power.

Its inspiring and symbolic colors daily stand as a perpetual appeal to American manhood and American womanhood for all that is highest and best in civic service and civic righteousness in all the forty-eight States of our National Union.

Ah, yes, the flag of our country and the republic for which it stands, one nation, indivisible, with liberty and justice for all. That sentiment, that call, that appeal should be just as strong and potent in our hearts and lives today as it was when that flag was first raised over an American schoolhouse, which was over the little log schoolhouse on Catamount Hill, Massachusetts, in May, 1812. It needed friends and supporters then, when our country was torn by internal dissensions—some of our people favored and others opposed the denial of the right of a foreign power to invade our ships and imprison our seamen at sea. It needs friends and supporters now, when jangling discords continue to arise from the arrogance and sullen indifference as to the rights of others on the one hand and seething, deap-seated discontent on the other. But, high above those discords it is calling to you and me, to Scottish Rite Masons everywhere, for better civic service than we have heretofore rendered; it is calling for our support in its every cause that needs assistance, for our support against every wrong that needs resistance. Paraphrasing our battle hymn,

It is sounding out the trumpet that shall never call retreat,
It is searching out the hearts of men before its judgment seat,
Be swift our souls to answer it, be jubilant our feet.
That flag under God is marching on.

"THE SPIRIT OF AMERICA"

This country is founded on the belief that civil and religious liberty, freedom of press and of schools are absolutely essential to our form of government.

Regardless of race, color, creed or birthplace, those of our people who thus believe, are Americans; those who do not thus believe, are not and cannot be Americans.

While welcoming developments in our principles, we will not tolerate underhanded attempts to change them.

"American" stands for certain beliefs. These lost, the very meaning of "American" is destroyed.

For those who have not the spirit of freedom in their own souls, will not grant it to others.

This is "The Spirit of America." You must live it.—J. M. HAMILTON.

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Rose Croix

The fast receding flood of light
  Leaves but a fitful reflected ray;
Like a sable mantle of the night,
  Effacing the last imprint of day,
The storm cloud's shadow spreads o'er all.

Hushed is the night bird's wonted song;
  Darkness and silence are wed in gloom;
Groping my weary way along,
  Cheerless as 'twere a path to the tomb,
A nameless dread o'ercasts my soul.

Hark! The thunder, crashing loud,
  Follows the lightning's lifted blade,
Rending in shreds the winding shroud
  About the corpse grim Doubt has made,
And bids it rise transformed.

The temple's veil is rent in twain;
  Redemptive blood crimsons the cross;
The racial sacrifice at last is slain;
  Joy of service seems but loss
With the door of the tomb close sealed.

Gloomful night ends tragic day;
  A long day through, the world is sad;
Returning dawn sees the stone away,
  Life set free, man made glad;
He will fall asleep to wake again.

God wills that we forever live
  After this fitful breath has ceased;
To the life of mind He'll surely give,
  When from the flesh 'tis at last released,
Eternity in which to grow.

The thunder's rumbling dies away,
  The lightning's gleam is reflected now,
The rifted clouds await the day
  Which laves with light fair Morning's brow
Before he mounts serener heights.

—Eugene Frederick Turner, 32°.

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NOTES AND COMMENTS

EDUCATION IN SOCIAL PROGRESS

A civilization based on material prosperity is a house built upon sand; it is not destined to last. History shows us the fate of ancient dynasties that became so luxurious, powerful, and wealthy that they finally fell into decay and went the way of dusty death. Where are they now?—rubbish heaps, where the lion and the jackal hide themselves. Says the editor of *Education:* "Not a single civilization known to history every survived the trials of prosperity. Not one! Our own materialistic, over-luxurious and vicious civilization culminated and collapsed in the gigantic cataclysm of the World War. Now, if we are to have a new and higher and permanent civilization, constructed out of the fragments of the old, we must purge it, from the beginning, of all the old luxurious vices; and the only way to do this is to substitute the restraints and ideals of morality and religion for the old pioneer restraints of necessity. To build again on any other than a moral basis is to build upon the sand. Whenever, in human history, moral advancement fails to keep pace with material progress, then, suddenly, out of the mysterious darkness appears *the handwriting upon the wall.*" Prophetically said! Knowledge unattended by moral character is the most dangerous thing in the world. A moral pervert with a knowledge of chemistry can wreck in a few minutes the greatest temple ever erected by human hands. What society needs more than anything else are men with moral vision. Now where are they to acquire this vision if not in the school? Education is the great solvent of our difficulties. We need social education, which aims "to create social solidarity by means of a social type marked by service rather than exploitation." We must learn to serve rather than prey on humanity. In every sense of the phrase we are our brother's keepers. Progress is bound up in social education. Public opinion is the great factor in social advance, but it must be opinion based upon the earnest study of problems and not the wild, hysterical vaporings of fanatics

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and half-baked doctrinaires. Says Todd, in his *Theories of Social Progress:* "The weakness of public opinion as a social force is due to prevailing ignorance. Can a nation that bases its political life on an average sixth grade elementary school education expect much sober, mature opinion? Two agencies are suggested for creating sound public opinion, the press and the school. Unfortunately, the average newspaper, run as a commercial venture, is biased. The school is the main hope for educating public opinion." From the first grade through the university, every student should be taught to criticize, to evolute and solve problems of social import for himself. He must be shown that character is destiny; he must be taught to think wisely and well. The spread of bolshevism is mainly among the ignorant; and, alas, we have many illiterate among us whose windows of the soul have been darkened by disease, poverty, and superstition. Sharpening the intellect at the expense of the moral nature led to the World War. Progress is only real when measured in terms of human welfare. According to Todd, the well-marked indices of progress are "a higher level of material wants and means of satisfying them; an expansion of the numbers of men, their energies and their contacts; greater emphasis upon intellectual values; wider participation upon all material and intellectual gains; therefore, wider concepts of truth, greater liberty, greater order, and finally greater solidarity; for we are freest when love and intelligence constrain us to identify ourselves with our fellows. The humanitarian gain should express itself in the growing sentiment against war and slavery, in the conservation of infant and adult life; prevention of such diseases as tuberculosis, syphilis, and typhoid; in the desuetude of corporal and capital punishment; in fact, in the radical change of front in our whole penal machinery from retribution and terror to reformation and prevention."

THE BUREAU OF EDUCATION AND ITS NEW CHIEF

The Federal Bureau of Education has a new chief, recently appointed by the President. The new Commissioner of Education, like his predecessor in office, Dr. P. P. Claxton, is a Southern man, and his name is Doctor John James Tigert. He comes to his post well equipped for his task.

Doctor Tigert was born at Nashville, Tenn., February 11, 1882. He is the son of the late John James Tigert, Bishop of the Methodist Episcopal Church, South, and Amelia McTyeire Tigert. His grandfather, Bishop H. N. McTyeire, secured a million dollars from Commodore Cornelius Vanderbilt and founded the Vanderbilt University and was the first president of this institution and president of its board of trustees. Mr. Tigert was the first child born in Wesley Hall, one of the large dormitories of Vanderbilt University. At that time his father was professor in the university, having held the position for many years of professor of mental and moral philosophy. Bishop Tigert was subsequently for twelve years book editor and editor of the *Methodist Review,* Nashville, Tenn., at the expiration of which time he was elevated to the Episcopacy. Six months later Mr. Tigert's father met his death through accident in Tulsa, Oklahoma, at the age of 49 years. Both Bishop McTyeire and Bishop Tigert were leaders in American Methodism and extensive writers on religious and other subjects. Bishop McTyeire wrote a complete history of Methodism and was the author of a number of important works. Bishop Tigert was the author of "The Constitutional History of American Methodism," which is the only comprehensive work of its kind in existence. Other works of his were "Theism," "The Christianity of Christ and His Apostles," etc.

Mr. Tigert began his education in the public schools of Kansas City, Missouri, in 1890. At that time his father built and was pastor of Troost Avenue

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Methodist Church South. After four years in Kansas City, Mr. Tigert's family returned to Nashville and his elementary education was completed in that city. In 1896, Mr. Tigert entered the famous Webb School at Bellbuckle, Tennessee, the most unique school in America, from which a good many men have gone to conspicuous places and positions. Mr. Webb, the founder of this school, is known all over the South as "Old Sawney."

Mr. Tigert graduated from Webb School in 1900 and entered Vanderbilt University. He took the Latin and Greek entrance prize of $50, was an honor graduate, was elected a member of the honorary scholarship fraternity of Phi Beta Kappa, and made the address on the occasion of his graduation as a representative for the faculty. Mr. Tigert was on the varsity football team for three years, was an all-Southern full-back, captain-elect of the football team in 1904, for three years on the varsity basketball team, and captain in 1903.

In 1904, Mr. Tigert was elected as the first Rhodes Scholar from Tennessee. In 1907, he took a Second Class in the Honor School of Jurisprudence at Oxford, and received the degree of M.A. (Oxon) in 1915. At Oxford Mr. Tigert represented his college, Pembroke, in rowing, tennis and cricket and was a member of the All-Rhodes Scholar Baseball Team.

From 1907 to 1909, Mr. Tigert held the chair of philosophy and psychology in Central College, Fayette, Missouri. From there he was called to the presidency of the Kentucky Wesleyan College at Winchester, Kentucky, holding this position at the age of twenty-seven years. He was one of the incorporators of the Association of Universities and Colleges of Kentucky and later served as president of this association.

In 1911, he was nominated by the Bishops of the Southern Methodist Church and served as a delegate to the Ecumenical Methodist Conference at Toronto.

In 1911, Mr. Tigert accepted the position of professor of philosophy and psychology in the University of Kentucky, Lexington, Kentucky. In 1917 the department was divided and Mr. Tigert was offered his choice of the chair of philosophy or psychology. He accepted the chair of psychology and occupied this position until his nomination to the Commissionership of Education.

Perhaps Mr. Tigert's best known work is along the line of commercial applications of psychology, especially in the field of the psychology of advertising.

Mr. Tigert has been greatly interested in education for a number of years and has been frequently in demand as a speaker and lecturer in universities, colleges and high schools. He has made addresses before scientific bodies, educational associations, chambers of commerce, advertising clubs, and other bodies.

Mr. Tigert is the author of "Philosophy of the World War." He has contributed articles to the following publications: *London Quarterly Review; Methodist Review; American Legion Weekly; Kentucky High School Quarterly; Southern School Journal; Elizabeth Teachers' Quarterly,* etc. He is a frequent contributor to newspapers and current periodicals.

At the time of his appointment as Commissioner of Education, Mr. Tigert was secretary of the committee for the selection of Rhodes Scholars in Kentucky and was vice-president and member of the executive committee of the Southern Intercollegiate Athletic Association. In June, 1918, Mr. Tigert went over-seas in connection with educational work of the Y. M. C. A. He was stationed for about two months in the north of Scotland near the naval bases from which the mine barrage was being laid across the North Sea between Scotland and Norway. He organized the educational work and taught in naval bases 17 and 18. Later he was transferred to take charge of the educational

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work of the American soldiers attached to three aerodromes in the immediate vicinity of Oxford, England. He was there about two months. He was then transferred to France, with headquarters at Paris, and sent out as lecturer to various parts of the A. E. F. In April, 1919, the Army Educational Corps was formed and Mr. Tigert was transferred to the Army as a member of this corps, which was under the command of Brigadier-General Rees. He lectured five months with the Army of Occupation in all the divisions with the exception of the 42nd. One month was spent in School Center of the First Division at Arzbach, Germany.

Mr. Tigert married Edith Jackson Bristol of Chicago on August 25, 1909. Her father was superintendent of the Western Union Telegraph Company.

Since his appointment as Commissioner of Education the University of Kentucky has conferred upon Mr. Tigert the honorary degree of Doctor of Laws (June 15, 1921).

The new Commissioner is young, energetic, and progressive. A student of philosophy and psychology, a man with a world vision, he will not use the Bureau of Education as a medium to further impossible Utopias of education, but will proceed along the road of common sense. At a banquet given in his honor by the Lexington Board of Commerce, he announced his intention of fighting communism, bolshevism, socialism, and all forms of government that do not recognize the rights of property and the right of genius to its just rewards. The policy of the Bureau of Education, he declared, would be to strenuously oppose communistic ideas. The first move in the campaign will be to send prominent speakers throughout the United States to speak on Americanism. The subject also will be emphasized in the efforts of the Bureau in the schools and through every medium under its control. The firm stand taken by Commissioner Tigert on these great questions of public policy is to be commended. We gather from his speech at the Lexington banquet that Dr. Tigert is an individualist, but an individualist who believes in concerted effort, in the brotherhood of man; in cooperation. Socialism is pretty in *theory*, but put into practice it would prove disastrous. Man is inherently an individualist. When he ceases to be this, he loses both his social and economic value. But social groupings are necessary. How to have these social and trade groupings without destroying individualism is the great desidearatum. Charles F. Dale, in his admirable little book, "The Burden of Poverty," says: "We cannot measure how precious and important in human society the element of individualism is. It is precious, even in its extreme form, when it opposes socialism with anarchism, and denies, as Tolstoy denied, the right of the majorities to coerce the few . . . . It therefore happens, as if by a dim instinct, that the democracy is always singularly cautious and conservative touching hasty changes in the social structure. The world has very slowly got a measure of freedom. It is shy of a scheme that appears to set everyone in the cogs of a centralized bureaucratic machine."

We see in "Red" Russia the disastrous effects of communism. We want none of this in free America. The Masonic Fraternity is heartily in accord with Commissioner Tigert. Constitutional liberty is the bed-rock of a republic. Freemasonry will forever combat the opponents of the social order.

"SCORES SINN FEINERS"

Under the above title, the *Evening Star* of Washington, D. C., issue of June 8, prints the following Associated Press dispatch:

London, June 7.—Rear Admiral William S. Sims, U. S. N., advised Britons and Americans to disregard "dangerous propaganda circulated in America by your enemies and ours" in addressing a luncheon of the English-Speaking Union here today.

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In denouncing "American hyphenates," Admiral Sims said:

"I do not want to touch on the Irish question, for I know nothing about it and I haven't found any Englishman who does. But there are many in our country who technically are Americans, some of them naturalized and some born there, but none of them Americans at all.

"They are Americans when they want money, but Sinn Feiners when on the platform. They are making war on America today.

BLOOD ON THEIR HANDS

"The simple truth of it is that they have the blood of British and Americans on their hands from obstructions they placed in the way of the most effective operation of the allied naval forces during the war.

"They are like zebras, either black horses with white stripes or white horses with black stripes, but we know they are not horses—they are asses. But each of those asses has a vote and there are lots of them."

IGNORE JACKASS VOTES

The admiral advised the British to ignore any resolution "forced by these jackass votes."

He deplored the fact that there was a section of the press on both sides of the Atlantic which "prints false news of the wires, which causes questions to be asked."

During the war, Admiral Sims said, the allied naval forces were employed in pursuance of the decisions of the allied naval council, in which he had a vote, and where he utilized his right to participate and "sass any one whose opinion did not agree with mine."

After decisions were taken, however, the admiral declared, the naval forces always were used as if there had been unanimous agreement.

"If we could only see the same spirit today among all branches of our people," he said, "there would not be as much trouble as there is."

The same issue of the same paper states in this connection that Senator McCormick, Republican, Illinois, formally complained to President Harding and Secretary Denby about the above-mentioned address, characterizing it as "disgusting and un-American," and asked that disciplinary measures be taken against the admiral. We firmly believe that the facts in the case are just the other way about; and that, from a truly American viewpoint, the epithet, "disgusting and un-American," belongs, not to Admiral Sims, but to the people he was talking about. While it may possibly be against the traditions of the Service for an officer in uniform to make such a speech in a place where newspaper reporters were present, we desire to call attention to the fact that the admiral had great provocation, and also to remind everybody concerned that no one, so far, has denied the truth of his statements. Another thing we should like to note, and that is that, in making the speech he is reported to have made, the admiral expressed our sentiments exactly. We heartily approve of every word of it!

THE SINN FEIN AND THE SIMS FUROR

The kowtowing of the muzzled press and the politicians to the Sinn Fein agitators in this country is ridiculously painful. No one dares say anything derogatory of the Sinn Fein campaign of murder and assassination in Ireland without bringing down upon his devoted head the proverbial shillalah. But there are a few among the multitude who do not bow the knee to Baal. One of them is Admiral Sims, U. S. N., a 100 per cent pure American. As an officer of the Navy, it was, perhaps, from a diplomatic standpoint, injudicious for him to utter the expressions recently credited to him, "but," as the New York *Tribune* says, in an editorial,

that his overblazing candor hit somewhere near the truth in his attack on the Sinn Fein politicians of America is plain from the outcries that are heard. It was time for someone

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to say out loud that Sinn Fein hyphenism is un-American and that weakened politicians do themselves no credit when they cater to it.

America protested, and properly protested, when an element in England helped this nation's enemies in our Civil War. It is just as objectionable now for an element in this country to foment civil war in another nation and to furnish funds to support murder gangs which hit in the dark and are subjecting Ireland to the horrors of guerrilla warfare. It is plain that fear of loss of votes has colored the attitude of our American politicians. Why deny it? For Daniel Cohalan and others like him suddenly to profess great concern about propriety and to pretend to be shocked by an indiscretion is sheer hypocrisy.

When Admiral Sims was in charge of the American naval station at Queenstown, his men had unfortunate experiences with Sein Feinism. It was necessary to forbid American sailors going to Cork. He thus had first-hand knowledge on which side in the World War were the Sinn Feiners—knew why they were enraged at America. So the Admiral may be pardoned for not having complete patience with Sinn Fein Americans.

It is scarcely necessary to point out that in condemning Sinn Fein as it is practiced Admiral Sims did not attack the great body of men of Irish descent in this country. These are Americans first and may point with pride to a record of unbroken loyalty. But the professional Sinn Feiner is of another quality and cares so little for America that he would embroil us, even to the extent of bringing on war, in a complicated controversy which, as President Harding has declared, does not concern us.

The efforts of the Irish-Americans to embroil this nation with England should be fought tooth-and-nail by all genuine patriots. Not content with sending great sums of money to aid the Sinn Fein rebels, the Irish in this country endeavored to capture the American Federation of Labor, and subvert it to their ultramontane cause. The cry was, down with Sam Gompess, who would not yield to their misplaced efforts to make political capital of the Federation.

In the meantime, the people of Ulster are well under way with their Parliament, and perfectly satisfied with home rule, under the flag of the Empire. Ulster is predominantly Protestant and Scotch-Irish. It knows perfectly well that Sinn Feinism means bigotry, priestcraft, and corrupt rule. They look at America, and behold Tammany in control of New York City! We need say no more!

A DUTY OFTEN NEGLECTED

Masonry teaches that it is the duty of every member of the Fraternity to be a patriotic American citizen, to take an interest in the welfare of the State and Nation, to be alive to his duty in every way at all times and in all places. The above is preliminary to a statement of the fact that recently, in one of the large cities of our country, there was a registered vote of 240,000. A primary election for the nomination of candidates for mayor, city attorney, auditor, city council, and board of education was to be held. Matters of great import to the city were to be affected according to who should receive these nominations, and the papers had been full of editorials and other matter pertaining to the question; and yet only 80,000 votes were cast—one-third of the total vote—and, doubtless, after the election, many of those who had not cast a vote at all would complain bitterly at the way things went and were going! Are you one of this number? If so, let us advise you to go to the polls next time and cast a vote for the persons or things you believe to be correct! Otherwise, SHUT UP!

MORE POWER TO THE ATTORNEY GENERAL

The Washington *Post* of June 15 states that Attorney General Daugherty has announced the purpose of the administration to uncover war profiteering upon the Government, and to go the limit in criminally prosecuting the "war grafters." The Attorney General is reported to have said: "The Government is not going after the little fellows. We can afford to throw the minnows back and let them start over again. It is the big fellows that we are after, and expect

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to get." That's the talk! The little fellows are, as a rule, only a screen to hide the bigger, more iniquitous and important grafters. We feel confident that a number of certain "high financiers" have not only made use of "ways that are dark and tricks that are vain" in order to rob the Government and the people of unimaginable sums, but we very much fear that they have, thus far, not only gone free, but, perhaps, have been parading before the people as benefactors of the country. Strenuous efforts have been made to apprehend and punish one Bergdoll, a draft evader, and we sincerely hope they will be crowned with the highest success; but these grafters, whoever they are, are just as iniquitous and just as deserving of condign punishment. If their guilt can be proven and they can be lodged in the penitentiary to wear government stripes for a good, long term, that very fact will go further than any other to get our disordered business affairs to running with greater smoothness than they have ever functioned before.

Smoke 'em out! we say, if it is only *"pour encourager les autres."*

"SILENCE AND CIRCUMSPECTION"

By John C. Vivian, 32°

SILENCE and circumspection are two words which should have impressed themselves indelibly upon the minds of all Masons. They should cast a broad hint that the inner maneuverings of our bodies, and especially the Rite, are not of public concern.

Why should we take the public into our confidence? Why should we conduct our reunions as log-rolling contests? Why should we rush to the public press with detailed stories of the conferring of the degrees?

Some of our consistories have press agents who are too versatile. There is no question but what the majority of our brethren are opposed to this propaganda.

There are reunions in some jurisdictions which are as elaborately advertised as a circus coming to town. The men who are to work the degrees and the time and place of their exhibition are exploited with the same prominence as the headliners of an acrobatic show. It doesn't set well with the men who are responsible for the high standards of the Rite and who are known as conservative Masons.

Time was when the Scottish Rite was looked upon by the Blue Lodge Masons and laymen as the acme of realization in things moral. To be a 32° Mason was to be honored beyond the reasonable expectations of the majority of men. The Rite was difficult to make. Candidates were more carefully examined than in any other order. To be accepted for the Rite was an exceptional honor. Can this be truthfully claimed today? Does the world believe we have the highest honor to which one may aspire?

It seems to many of us that our Masonry is a matter wholly and solely between ourselves. We cannot see where the public is concerned or interested. Some consistories go about their work without outward ceremony or display. Silence and circumspection are still the watchwords of most Rites. Shouldn't they be reversed by all bodies? And shouldn't our more enthusiastic brethren curb themselves at least within the reasonable bounds of masonic propriety long ago established?

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LABORARE EST ORARE

By Frank W. Harris, 32°

IN THESE days when the mental and the physical are in open warfare against each other, it is well to recall to the former, the heavy obligation that they are under to the latter. The selfish intellectual instead of being deeply grateful for the bounteous gifts of nature; turns all too often, to assessing his endowment as a tax on his lesser favored brethren. "I can't afford to do this for you; look what my education cost me; look at my investment; what do you expect?" This is the spirit that forgets that where much has been given, much will be required.

There is in an old book, a story of a man, who did a great work. He did not demand that 10 per cent of the cost of building be given him as a fee, nor did he capitalize his vision in terms of the usurer. In his dealings with his fellow-laborers he did not grant a concession in the letter, unless he intended to carry it out in the spirit; but withal, he was firm, just, and benevolent. Hear the story of this old master-builder, as recorded by the ancient chronicler:

A long time ago there was a great king who desired to build a temple to the glory of the Father of all Mankind. He searched through his own country for a man capable of building such a temple. His search was, however, fruitless. A neighboring king hearing of this, offered to send him the man he had so anxiously sought.

The work was started, and the master-builder was always on the work, instructing and supervising the craftsmen as they labored. It was his custom at the noon hour, to lay out the work, and engage in prayer to the Great God, to whose honor the temple was being built. (Here the old chronicler states: "We do not know what these prayers were, but from the character of the man it is almost certain to say that some of the prayers breathed a spirit of thankfulness, that hands had been given to carry out the plans placed on the designing board.")

The temple was almost completed. A few of the overseers, who envied not the piety of the master but only coveted his power, conspired together to obtain the master's secret. One said, "The temple is about finished, this is a great work. Other nations will want to reproduce it. There will be a great demand for our services. Our master is a good man, but he has no business head. It is his own fault that he is not a prince." Another said, "You are right. Only the other day a stone fell, crushing a slave's leg. What did he do? Bound it up himself and went to the slave's hut and provided for his family. All foolishness I call it. Plenty more slaves where that one came from."

Another said, "How are we going to get this secret?"

"How are we going to get it?" said the first speaker. "Easy enough, we will make him tell it, or he will build no more temples."

The conspirators waited outside the office of the master at the noon hour, as they were certain to catch him at that time and place. As he was about to return to work, one of the overseers stepped up to him and said. "Master-builder, a word with you, if you please."

"What is it?"

"We know that this temple is about completed, and as there is going to be a great demand for temples, we want to know the secret of your success in building this one."

"I cannot give you the secret."

"You mean, you can, but you will not."

"No, gladly would I impart the secret to you, but you could not comprehend it, you are not ready for it."

"Do you mean to refuse us?"

"I have just built this temple, but I can not do the impossible. What you ask is impossible."

A few days later the king was visiting the work and, to his great surprise, he found the workmen quarrelling over the stones and timbers.

"What is the meaning of all this quarrelling. Every stone and timber has its proper place. What means this confusion? Where is the master-builder?"

One of the overseers spoke up, "O king, the master-builder has not been seen for several days."

"This accounts for the confusion. Something has happened to my friend. You overseers search diligently for my friend, or his body."

"If he is dead, how shall we know the body?"

"The master wears a master's ring, and

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on it is engraved a word that few can read."

The overseers searched for many weeks without result. Finally on a corpse was found a ring, engraved with a word that none could read. They took the ring to the king. The king examined the ring carefully, finally he said, "This is the ring, and on it is engraved the Royal Word, a word known only to master-builders wheresoever dispersed. It is ineffable. Without this word, those who build, labor in vain. Without this word, labor that has the semblance of construction is in reality, destruction; for works pursued with selfish motives, shall bear their evil fruits. This word is the rock on which the building of home, state, and service to the Great God must rest: all other foundations are as shifting sands."

"What is this word, O King?"

"The word of the true master-builder is: LOVE AND SERVICE FOR OTHERS."

This old Oriental story contains a lesson for all; more especially to those who have assumed the larger obligations of duty that fall to them, who are indeed their brother's keeper.

It is a privilege in these times to be a citizen of a democracy, so many duties call out the best in men. Illumined by the Great Light, the Mason constantly strives to better conditions; knowing full well the limitations of political reform. Hope and courage urge the laborer on, yet wisdom does not pass the deeper parts. It is always to be borne in mind that "Men may become so absorbed in social wrongs as to miss the deeper malady of personal sin. They may lift the rod of oppression and leave the burden of guilt. They may seek to correct social dislocations and overlook the awful disorder of the soul." This mistake can only happen to the Mason who allows other gleams to take the place of the Great Light in the illumination of the soul.

The Mason is a constructive thinker, it is the natural frame of mind of the builder. Masonry teaches that the head without the hand is nothing, and vice versa. Masons will resist every attempt to bring confusion among the workers, by insisting that masonic principles govern the treatment of a man, whether he be the youngest entered apprentice, or the oldest master builder.

SOLDIER SCHOLARSHIPS

BY HERBERT S. WARD, 32°

I HAVE read with a great deal of interest Bro. Lieut. Phelan's article on our new Army, and fully agree with him that it can, and should, be made the greatest preparatory educational institution in the United States, assuming, of course, that the altruistic advantages are not impaired by other conditions which the Lieutenant has overlooked. It is with the thought that, by pointing out for correction a few of the factors deterrent to a realization of perfect manhood, this great American Army can be brought to accomplish what Lieut. Phelan is claiming for it.

Unfortunately, the writer knows of no way of judging the future but by the past. He has served his turn, a year of that time in France, and, judging by the standard of the past, he has learned that the promises of a lieutenant have not the force of a summer zephyr, when a captain is in command, and a captain's most solemn assurances are repudiated by a Major with most refreshing nonchalance. Hence the writer must be pardoned if he points to that system of snobbery so absolutely foreign to American institutions, and asks if it will conduce to the attainment of a high standard of morale to bring the "educated noblesse" under a condition calculated first and last to break down self-respect, and to instill a full measure of subservience for a sacrosanct quota of army officers. If this is an elevating part of any man's education, I for one am ready to throw education to the dogs; I'll none of it.

I have not written the foregoing without a full realization that so broad

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a statement, directed at our War Department, should not be lightly made. Nor is it based entirely upon the writer's experiences, although they have served to crystallize in his mind a feeling that until the "new Army" to which the Lieutenant refers is purged of its heritage from the old Army, it will continue to be the same sort of excrescence on Americanism.

But in what does the new Army differ from the old? It is made up of the same officers, the same Army regulations, the same articles of war (and only in the court-martial procedure has Congress so far sought to guarantee a rudimentary justice to an enlisted man), and the unpledged word of a second lieutenant still has more weight than an enlisted man's oath. Think of the educational advantages that the writer as an enlisted man derived at the front from the prohibition against addressing on the street any woman serving with the Army. How it bolstered up his self-respect to be searched by the guard each night he returned from being on pass after his return to America. How it added to his education, for failing to snap to attention at the approach of a second lieutenant, while engaged in adjusting the cross hairs in a transit, to be "bawled out" at Fort Valerian, France. I am sure you will understand how his American ardor swelled within him upon being ordered away from the vicinity of a Paris café, because it was reserved for American officers, especially when the French soldiers and their officers were entertained there without discrimination. The most highly Prussianized caste system the writer encountered in Europe except the Boche was in the American Army, and army conditions were worse for the over-seas man in America than in France.

But perhaps all this was in the old Army. Within the last few months the writer had a touch of the "new Army." A lady applied to his bureau for transter from the finance division, then under the Quartermaster Corps. He took the matter up with her superior, a lieutenant colonel on the staff of the Director of Finance, who informed him that if he were captain of the company and the writer sought to secure the transfer of one of his best sergeants, "he would throw him out of the window." Fortunately, not being in olive drab, I could assure the colonel that although he might actually carry out his threat, his "office would be badly mussed up when he did." This happened in the city of Washington, and my bureau got the girl, but how about the system?

So long as the deportment of the American Army officer is marked with overbearing hauteur and insolence toward the enlisted personnel, I can conceive of no educational advantage which would justify the stultifying effect upon a young man's inspiration and personality. I agree that the United States, for her own peace and safety, should maintain an efficient military organization, but until such time as it is so modeled that a freeman can serve with credit to himself and honor to his country, so long shall I consider it my duty, as an American and a Mason, to hold the snobbery of the Army system up to execration.

Once a firm believer in universal military training, I have come to regard it as endangering the fundamentals of our liberty. Nor do I regard it as unlikely that in the course of time we may develop the same type of international outlawry that made the Boche an epithet of reproach. Do not be led into the error that I parallel a military school to the Army. Discipline we could not live without. I am not complaining of discipline. It is that in multitudinous petty ways a soldier is taught that he is *"only* an enlisted man." What recruit after he was sworn in has not noted the marked change that came over the recruiting officer, perhaps wondering why his oath to support the Constitution of the United States, etc., changed his status from man to dog?

Is this overdrawn? I am willing to

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submit it to a vote of some four millions of my comrades, all red-blooded Americans. Or you who have access to the reports of the Congressional investigating committees can verify all this and more.

Would it not, then, be wiser for our fraternal organizations and civic bodies, to whom the lieutenant appeals for scholarship endowments, to lend their aid first to stamping out the Prussianism which dictates all relations between a soldier and his officers, and instilling somewhat of the French relationship, or of the English, which recognizes a soldier as holding an honorable position, even among his superior officers, and treats him as a human being; and a brother? I could not see that such treatment impaired discipline, and it left the humblest private with a pride in his service and an affection for his officers that is the keynote of Colonel Ozan's analysis of a military leader.

First, I suggest, change the old leopard's spots, so that the education which you are asked to provide for soldiers may not be tinctured with such recollections as have called forth this; then I am with you, heart and soul. Until then I can see only degradation and slavery in the educating of our young men under such a system. Being an American, I must stand against it.

OUR MYTHOLOGY

Graves of the dead are the Temples of Isis
Holding in thrall just the shadows—we knew
Silent and lone—like yon tree on the mountain
Bending to welcome each drop of the dew!

Shade of Osiris! thy spirit is waiting
To greet, in earth-dying, the soul in its flight
Lifting the pall from the form that was mortal
Leading the way by Eternity's light!

So do we live in beatitudes—ever—
Hope gains the goal when Earth claims her earth
Death gasps the home-song as rose laden zephyrs
Bear us to Heav'n where Life had it's birth!

—Denman S. Wagstaff, 32°, K. C. C. H.

COGITO ERGO SUM

"You an essential part of God,"
Sang Job and Homer long ago;
Life's highway is a lovers' road,
So from our souls let glad words flow.

"Reverses" are God's compliments.
We're on probation for a time.
Why should we harbor discontents?
The rest of God has joys sublime.

The love of God within us glows,
For each one knows he has no "woes."
Sum Ergo Cogito. I AM—Therefore I think.

—Donald Fletcher, 32°

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By Mysticus

THE PSYCHOLOGY OF MAGIC

"Mundus vult decipi, ergo decipiatur."

THE instinct to deceive is deeply embedded in human nature. It is partly derived from our animal ancestors, whose protective mimicry is a matter of scientific observation. Children, in their spontaneous play activities, revel in deception. In order to escape punishment for infractions of social duties they often resort to prevarication and deceit. In this age of fierce commercial and professional competition, men rely to a greater extent than formerly upon these animal impulses that culture and ethics condemn. Says Professor Triplett (*American Journal of Psychology*, Vol. XI, p. 447): "In the struggle of primitive man to increase his personality, conjuring came into existence. According to this view, conjuring is deception engrafted upon the religious instincts and thus given a supernatural coloring." Among savage tribes the witch doctor or medicine man uses conjuring deceptions to gain influence and wealth. To quote further from Triplett:

> Besides its material benefits, the calling of the conjurer ministers to his self-importance. With all this priestly class there appears a love of showing off and filling the public eye, just as with the Flagellants who pretended to lash the blood from their own backs, or of the Fakirs of India who are such because of the distinction it gives them. Self-advertising is not the least of the conjurer's gifts, whether ancient or modern. There is, apparently, much more in the priests' impudent assertion of power than in their actual manifestation of it, as many of their feats are exceedingly trivial. But like every act of deception they seem to contain a pleasurable element. The evidence for the pleasure in modern conjuring is not hard to find. Robert-Houdin constantly refers to its fascination. It has been said of Herrmann that he was never so happy as when he went to orphan asylums or about the streets playing his tricks on children, policemen, and shopkeepers. Kellar also assures the writer that his profession possesses an intense fascination for him.

In his early study of sleight-of-hand Robert-Houdin, the celebrated French conjurer, soon recognized that the organs performing the principal part are sight and touch. He says in his memoirs: "I had often been struck by the ease with which pianists can read and perform at sight the most difficult pieces. I saw that, by practice, it would be possible to create a certainty of perception and facility of touch, rendering it easy for the artist to attend to several things simultaneously, while his hands were busily employed with some complicated task. This faculty I wished to acquire and apply to sleight-of-hand; still, as music could not afford me the necessary element, I had recourse to the juggler's art." Residing at Blois, at the time, was a mountebank who for a consideration initiated the young Houdin into the mysteries of juggling, enabling him to juggle four balls at once and read a book at the same time. "The practice of this feat," continues Houdin, "gave my fingers a remarkable degree of delicacy and certainty, while my eye was at the same time acquiring a promptitude of perception that was quite marvelous."

A more difficult feat still is to conduct a dual train of thought. On one occasion, when Houdin and his son Emile were performing the second-sight trick in one of the theaters of Paris, a spectator endeavored to baffle the boy's pretended clairvoyance by requesting the number of his (the spectator's) seat, which was covered by a cloak.

A sharp controversy arose between the gentleman and Robert-Houdin,

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purposely prolonged by the conjurer in order that he might gain time to solve the problem mentally and convey the information to his son on the stage. Says Houdin: "The way I succeeded in finding out the number of the stall was this: I knew beforehand that in all theaters where the stalls are divided down the center by a passageway, the uneven numbers are on the right and the even on the left; as each row was composed of ten stalls it followed that on the right hand the several rows must begin by one, twenty-one, forty-one, and so on, increasing by twenty each. Guided by this I had no difficulty in discovering that my opponent was seated in number sixty-nine, representing the fifth stall on the fourth row."

In the above scene, Houdin could very well have insisted on knowing the number of the spectator's stall, for in an exhibition of second sight the operator is supposed to see the object first and then convey it telepathically, as it were, to his assistant. But in order to enhance the difficulty of the exhibition and give the impression that his son was really endowed with clairvoyant powers, Houdin worked the trick according to the method explained above. Truly was he the arch-master of *mise en scène,* and a conjurer possessing histrionic talents of a high degree.

In order to perfect themselves in the second-sight trick, Houdin and his son when passing a shop window would glance rapidly at its contents, and afterwards make a list of the articles seen, checking them up by a second visit to the windows. The boy often recorded as many as forty articles, and Houdin thirty.

"The quickness of the hand deceives the eye," is an axiom among those unacquainted with the psychology of magic, as if the movement of the hand bore some resemblance to a cinematograph film passing through a projecting apparatus and blending into one consistent whole upon the screen. This is an erroneous impression. Quickness of hand does enter into the performance of most conjuring feats, but it is a celerity that is very seldom exhibited to the spectator, being masked in some manner; for example, executing the *sauter le coup* with cards under cover of a simple gesture, or loading a hat while making a half turn to lay some object on a table, etc. The more natural a conjurer is and the less parade of dexterity he exhibits, the more his tricks resemble miracles. Everything must be hidden by natural movements of the hands or body. Misdirection also plays a powerful role in magic. Dr. Joseph Jastrow, of the University of Pennsylvania, subjected Herrmann and Kellar to some interesting tests to determine their tactual sensibility and quickness of hand.

It is not so much what you do in magic that counts, but how you do it—how you present it to an audience. Most feats of legerdemain are absurdly simple when explained. The great thing is to invest them with a mystical halo, or else a scientific setting. It is easier to deceive a grown person than a child in conjuring seances, because the adult is more susceptible to suggestions of a psuedo-scientific or occult character, and is anxious to lend the entertainer every assistance possible for the perpetration of his sleights. But the child—the *enfant terrible*—looks at everything in a matter-of-fact way; glues his eyes on the performer's hands, and will not be diverted.

Magic is an appeal to the intellect, hence the necessity of cultivating the histrionic art. A magician who is not an actor will not get very far in his profession.

Says Prof. Brander Matthews (*Bookman*, January, 1915):

Rober-Houdin was the first to formulate the fundamental principle of the modern art of magic—that a conjurer should be "an actor playing the part of a magician." One of the foremost exponents of modern magic, Mr. Maskelyne, notes that many conjurers strive only to play the part of some other conjurer; and it might be added that there are not a few who fail entirely to see the necessity for playing a part and who content themselves with a

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purposeless display of misplaced dexterity. But the masters of the art are men like Robert Heller, and Buatier de Kolta, who are accomplished comedians, each in his own fashion, and who present a succession of little plays—for a truly good experiment in magic is really a diminutive drama.

It may be brief and simple—a play in one act; or it may be prolonged and complicated—a play in three or five acts. But like any other plan it ought to possess a central idea and to have a definite plot. It should tend straight toward its single conclusion, which must be the logical development of all that has gone before; that is to say, it must possess what the critics of the drama term Unity of Action. It should have a beginning, a middle, and an end, in accord with Aristotle's requirement for tragedy. It must work up to its culmination with a steady increasing intensity of interest. It must contain nothing not directly contributory to the startling climax which is its surprising and satisfying conclusion. It must not digress or dally in bypaths, however entertaining these may be in themselves, but push onwards to its inevitable finish. It is only by conceiving of every one of his successive experiments as a play, complete in itself and governed by the inexorable laws of the drama that the magician can rise to the summit of his art. He is a conjurer and a comedian at the same time, making his dexterity the servant of his drama, and never for a single moment allowing this dexterity to force itself upon the attention of the audience. In fact, the one thing he ought to conceal is his possession of any special gift in manipulation. He should keep his audience ever guessing as to the method of his apparent miracles.

It is because Robert-Houdin was seemingly the first conjurer to adopt these principles as his irrefragable code of procedure that he is to be accepted as the father of modern magic. He never allowed himself to parade his skill in manipulating coins and cards at the risk of distracting the attention of the spectators from the central and culminating effect around which he had constructed his plot. No doubt he possessed dexterity in abundance, but it was subordinate to his dramatic intent. No doubt again, some of the devices he used had sometimes been employed by a long succession of his predecessors in conjuring. As a matter of course he availed himself of all sorts of mere tricks, of ingenious sleights and of artful apparatus that the conjurers who went before him had devised for their own use long before he was born. An experiment in magic, to use the term that Mr. Maskelyne prefers, is not a mere trick—or at least it ought not to be. It is not the exhibition of a device or of a sleight or of an adroit piece of apparatus. Rather it is a coherent whole, direct in its development, no matter how many subtleties of concealment and deception it may employ in the course of its accomplishment.

Most amateurs in the art of magic, and also only too many professional performers place their reliance mainly upon the trick itself—the deceptive manipulation of the novel apparatus—and are satisfied to get out of it what they can. They invent new methods of changing a card or of making coins pass into a box, overlooking the fact that these inventions are valueless except as they are utilized to facilitate the execution of one of those larger feats which only are fairly to be entitled experiments in magic and which are distinguished always by the direct simplicity and the straightforward unity of their plots. In fact, an experiment in magic must aim at that totality of effect, that perfect subordination of the minor means to the major end, which Poe insisted upon as the dominant characteristic of the true short story.

Modern magic is divided by Robert-Houdin into five classes as follows:

1. *Feats of Dexterity.* The hands and tongue are the only means used for the production of these illusions.

2. *Experiments in Natural Magic.* Expedients derived from the sciences, and worked in combination with feats of dexterity; the combined result constituting "conjuring tricks."

3. *Mental Conjuring.* A control acquired over the will of the spectator; secret thought read by an ingenious system of diagnosis, and sometimes compelled to take a particular direction by certain subtle artifices.

4. *Pretended Mesmerism.* Imitation of mesmeric phenomena, second-sight, clairvoyance, divination, trance, catalepsy.

5. *Mediumship.* Spiritualism or pretended evocation of spirits, table-turning, rapping and writing, mysterious cabinets, etc.

The above division is an excellent one, but it does not take into consideration *schools* of magic.

For the sake of convenience, modern magic may be divided into four schools,

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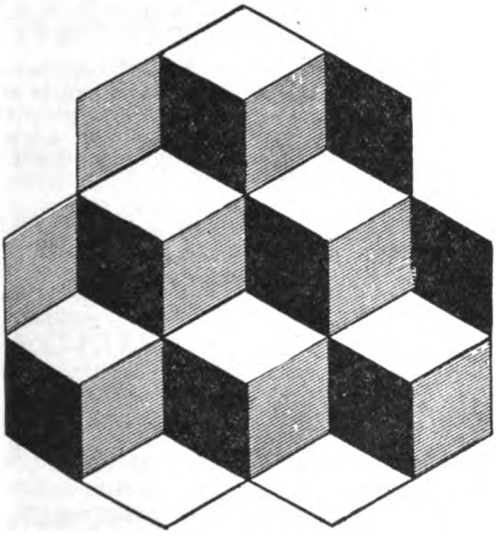
as follows: (1) The school of Pinetti; (2) the school of Robert-Houdin; (3) the school of Frikell; (4) the school of J. W. Maskelyne.

Pinetti, with his draped tables and brilliant display of apparatus, represents the old classical school of conjuring; Robert-Houdin, the scientific school; Frikell, the school of hanky-panky or pure sleight-of-hand, completely divorced from apparatus; and Maskelyne, the school of magic presented in dramatic form. Some conjurers affect one school, some another; while others combine several schools.

Frikell was an innovator in the art of magic. He dispensed with apparatus. In his "Lessons in Magic," he says: "The use of complicated and cumbersome apparatus, to which the modern conjurers have become addicted, not only greatly diminishes the amount of astonishment they are enabled to produce—a defect which is not compensated by the external splendor and imposing effect of such paraphernalia—but the useful lesson, how fallible our senses are, by means the most ordinary and at everybody's command, is entirely lost. It has been my object in performances to restore the art to its original province, and to extend that to a degree which it has, I believe, never yet hitherto reached. I banish all such mechanical and scientific preparations from my own practice, confining myself for the most part to the objects and materials of every day life. The success I have met with emboldens me to believe that I have followed the right path."



There is more or less truth in what Frikell says. But one can go to extremes in the avoidance of magic paraphernalia. The happy course is the middle one—a combination of sleight-of-hand and apparatus.

The most easily deceived of the senses is sight—a fact which conjurers from the earliest ages to the present time have taken advantage of. Were sight the only sense we possessed for unraveling the mysteries of the universe (to say nothing of the mysteries of charlatanism), we poor mortals would indeed live in a world of illusions. But reason comes to our aid; and is the final arbiter in settling controverted questions. We weigh, sift, and argue; listen to the pros and cons, and then give judgment. Among the many illusions of sight is the accompanying figure, which I have called "The Cabalistic Cube." At first blush there seems to be six cubes in the diagram. But, look attentively at it for a few moments and you will be able to count seven cubes. Says a writer in the *Sphinx:*

The majority of the tricks and illusions are illusions of the sense of sight. The spectator thinks he sees things which do not take place or he does not see things which actually happen. The spectator thinks he sees a handkerchief vanish in a flash of fire from the performer's hand and appear in a decanter on the other side of the stage. The handkerchief is vanished by sleight-of-hand. The spectator does not see this. The flash of fire is produced by chemicals. A duplicate handkerchief adroitly hidden is pulled into the decanter by a thread. The facts are interpreted by the mind of the spectator so as to give him an entirely false impression. The magician is interested chiefly in illusions of this type.

In the evolution of man the sense of hearing is the last of the senses to be developed.

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We are not surprised, therefore, to find it somewhat imperfect. We find it especially hard to localize sounds which we hear. In ordinary life we let our eyes help us out. Anyone who has tried to locate a katydid or cricket at night by its chirp can readily appreciate this fact. If anyone doubts it, let him try to locate a hidden loud ticking watch by standing in the center of the room and listening for it.

Many illusions are based on this principle. The commonest is ventriloquy. We can not locate the sound of the voice by our ears alone so we let our eyes help us out. The jaw of the dummy is moving while that of the performer is not, so we mentally attribute the voice to the dummy and the illusion is complete.

It is not necessary for a chorus girl to have a good voice to win a place in the front row. If she has the looks she is stationed there, while the voice is contributed by her plainer sisters in the rear and the audience is none the wiser.

The oracle of the spirit bell is another example. An ordinary call bell is passed for examination and placed on a table. It answers questions, etc., by ringing. The secret lies in a second bell of similar sound under the table and operated by electricity. The audience can not locate the sound and attribute it to the bell which they see. A similar trick is the spirit whistle. A whistle is held out at the end of a wand and blows in answer to questions. The duplicate in this case is operated by a rubber bulb which is pressed under the performer's arm pit or between his knees.

The spirit harps, produced at the Polytechnic Institute, London, by Professor Pepper, is another feat of this same type. Two large harps are seen standing on the stage and render beautiful melody without any visible performers. Pepper had these harps connected by a wooden rod through the stage to two harps below. When these were played upon the sound was transmitted up through the rods and appeared to come from the harps on the stage.

The talking raven is still another example. A large raven (or stuffed crow) is seen resting in the middle of a wreath of roses on the stage. This wreath is supported by two ribbons which run off to the top of the stage. The raven answers any questions which are asked him. The secret consists in the fact that each ribbon is double and contains a long piece of rubber tubing which is carried off stage. A confederate answers the questions through the tubing and the voice appears to come from the bird.

We are indeed creatures of deception, and live amid illusions. According to the Hindoo sages the world we live in is *maya*, an illusion; a dream within a dream. When we shall have passed into the realm of spirit doubtless we shall learn the reality of things.

OTHER BOOKS RECEIVED

HISTORY OF MASONIC AND KINDRED BODIES OF NORTHERN KENTUCKY. Compiled by the Committee on History and Legend, H. A. Schroetter, editor-in-chief, under the auspices of the Shrine Club of Covington, Ky. Covington, Ky., 1921. 95 pages.

This well-written and handsomely illustrated brochure gives a most interesting account of Freemasonry in all its phases as established in Northern Kentucky. Considerable space is given to the Scottish Rite. The publication was issued on the occasion of the second annual Shrine Frolic, April 19-21, 1921, at the Covington High School, when a musical review was presented with great effect.

HALPER, B., *trans.* Post-biblical Hebrew literature: an anthology. Philadelphia, Jewish Publication Society of America, 1921. 251 pp.

Shows that the Hebrew genius did not become stagnant with the conclusion of the biblical canon, but continued to flourish. Consists of extracts from the works of famous Jewish post-biblical writers. The translator says that the eleventh century may be regarded as the Golden Age of Hebrew Poetry.

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

THE TOWNER-STERLING BILL

The people throughout the entire country, real, true hearted American citizens, those who have no "axes to grind" and no favors to ask of a personal nature, are taking very seriously the question of the Towner-Sterling Bill which calls for a Department of Education.

Reports from Southern California inform us that the Board of Directors of the Sawtelle Chamber of Commerce of Los Angeles County, have passed a resolution heartily endorsing the Smith-Towner Bill (now the Towner-Sterling Bill) and calling upon their Congressmen to use every endeavor to have it enacted.

The Board of Education at Long Beach passed resolutions directing the Superintendent to send letters to the representatives in Congress expressing approval of the bill.

The Methodist preachers meeting of Southern California, representing a constituency of 70,000, and the County Board of Education of Los Angeles County, and the Board of Education of the City of Pasadena, passed resolutions stating that they believe the perpetuity of the American Republic depends upon a wider diffusion of education, and calls upon Congress to support the bill.

The San Diego Manufacturers Association, the San Diego Merchants Association and the San Diego Chamber of Commerce, are others that have passed resolutions of like import.

The greatest and bitterest opponents of the Smith-Towner Bill—introduced in the last session of Congress and re-introduced into this session with some change and now known as the Towner-Sterling Bill—has been and is the Roman Catholic hierarchy. This opposition has been constant, aggressive and unceasing, but we have received a copy of a circular with the heading "NATIONAL CATHOLIC WELFARE COUNCIL, The Hierarchy of the United States, Administrative Committee. Department of Education. A. C. Monaghan, Director, 1312 Massachusetts Avenue, N.W., Washington, D. C." It reads as follows:

May 4, 1921.

Gentlemen: As you no doubt know, the Smith-Towner Bill failed of passage in the last session of Congress; hence any further protest against that measure is quite irrelevant. In fact a continuation of such protest would only do harm to the Catholic interests.

At the opening of the present session, Mr. Towner introduced a new bill which again provides for a Department of Education with appropriations for specific purposes; care, however, is taken in each paragraph concerning the object of the appropriation to insist that all funds shall be handled by the Educational Authorities of each State. It is also explicitly provided that the Secretary of Education shall exercise no authority beyond seeing that the Provisions of the Law are observed by the State Authorities and especially that the monies are expended as provided for in the Act.

It should further be noted that other measures are now under consideration by the leaders in Congress which may obviate the need of opposition to the Towner Bill. Should the McCormick Bill, e.g., be passed and the Department of Public Welfare be established, the Bureau of Education would simply be transferred from the Department of the Interior to the Department of Public Welfare; it would not be erected into a separate department. In that case the situation would practically be what it is at present.

You are therefore requested most earnestly to desist from further protest until developments in Congress make clear that opposition on our part is not needed or indicate the line which opposition if needed should be conducted.

Very Faithfully Yours,

AUSTIN DOWLING, Chairman, Department of Education.

We don't know just what to think of this. We wonder if it can account for

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the Department of Public Welfare measure that is now before the Senate. There does not seem to be any very popular demand for a Department of Public Welfare, and yet a great endeavor has been made to get Congress to pass the measure. Can it be a compromise? Can it be that the future political interests of any individual or party is jeopardized or would be jeopardized by a Department of Education? Can it be that the interest and the welfare of the children of the United States is the consideration, or is it the future of a political party? Who knows?

THE QUESTION OF CAPITAL AND LABOR

The question of capital and labor is always with us and the sympathy of the American people as a rule is with labor. Labor deserves a great deal of consideration at the hands of the American people because nearly every individual American is in some sense a laborer. It is indeed a very small proportion of the people that does not labor, and the laborer is worthy of his hire. Yet how many give as little service in return as it is possible for them to do and without any regard and consideration for the capital end of the question. According to the Better America Federation pamphlet of May 17, when the question was asked, "Are these stories that come from the State Federation of Labor correct, in so far as they charge all sorts of misdoings to the Better America Federation," one man arose and said:

Mr. Chairman: I am a boiler-maker; I am a member in good standing of the Boiler-Makers' Union; about a year ago I took out a membership in the Better America Federation, because I wanted to see for myself what its ideas and purposes really were. I want to say that I consider money paid in membership dues to the Better America Federation the best investment I have ever made. Ninety per cent of the members of organized labor are thorough Americans, but in many instances—far too many—they are being led astray by radical leadership. The complaints that Mr. Scharrenberg and some of his officers in the State Federation of Labor make against the Better America Federation ought to be sent as a contribution to humorous magazines.

Another item from the Better America Federation news letter of May 3. In a controversy between printers and newspapers in Massachusetts in the Supreme Court of that State, Justice Balster said:

I will not arbitrate your demand for a minimum wage until you supplement it with an agreement for minimum production. I deny your right, as against the public, to set up half an issue for settlement. I deny the right of the publishers to join issue with you on your one-sided demand as you have formulated it. I will not stultify myself by saying what is a fair share for you to take out of the community wealth as wages when there is no stipulation as to what you will put back by your labor.

THINGS IRISH AND ROMAN CATHOLIC

THE NEW AGE MAGAZINE circulates pretty much all over the world. We have received a letter from a good brother in Chile which reads as follows:

As regards the article in the February issue of THE NEW AGE, pages 84 and 85, under the title, "The Vatican Makes Effort to Avert New Catastrophe," dispatch to the Chicago *Tribune*, dated Rome, Nov. 18, herewith is the reason why the Pope is trying to discredit Chile in the eyes of the Americans.

In September, 1920, Don Arturo Alessandri, a Brother Mason, was elected President of Chile. One of the planks of his platform was that the Catholic Church and the State should be separated, and that the Catholic Church would have to pay taxes on all the land that it held.

All Masons and all Americans should realize that many reports will originate in the Vatican during the present administration in Chile to discredit Chile in the eyes of Americans.

The *New Orleans Times-Picayune*, date of May 23, states that the National

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Council of Catholic Men has set out to organize the 75,000 Catholics in the twenty-eight parishes of the city of Washington as a model council for other cities. Bishop Corrigan, in his address to the men, "laid much emphasis upon the larger influence had by Catholics, since organization as a national council nearly two years ago, upon the President, upon Congress and upon all government departments." "Catholics claim that legislation in Congress affecting social questions and also affecting finances if related to railroads and the coal situation, also affect Catholic interests as apart from Protestant ones." According to this, Catholic interests are at variance with Protestant interests, and, if such be the case, how can both be patriotic Americans?

Below is a copy (we have an example of the original issue) of an appeal sent out just previous to an election this spring. It speaks for itself.

Oakland, Cal., April 26, 1921.

Dear Friend:

If you are a Catholic or a sympathizer, don't fail to vote for Senator A. P. Anderson for Commissioner No. 2.

Mr. Anderson is a fourth degree Knight of Columbus, and an ardent supporter of Mother Church and is a man who is deserving of your vote.

Help make America Catholic by giving him your support.

CATHOLIC WELFARE COMMITTEE.

On Wednesday, January 6, Senator James A. Reed, of Missouri, declared on the floor of the U. S. Senate that about forty million dollars out of a hundred million appropriated by Congress to feed the children of Europe had gone to the Roman Catholic Polish army. Masonry is suppressed in Poland and in Hungary, two Catholic countries given their independence since the great war—republics set up, with the United States as a model—to guarantee civil and religious freedom.

G. H. Platt, of County Down, Ireland, in the *Montana Mason,* gives some interesting figures:

The census of 1871 showed the County of Limerick to have a population of 191,336, its priests, monks and nuns numbering 373. In 1901, with the population diminished to 146,016, we find Limerick harboring 710 priests, monks, and nuns.

In 1871 the County of Kerry had a population of 196,586, with a sacerdotal army of 337; but in 1901, when its population had decreased to 165,726, the sacerdotal army had increased to 543.

In 1871 the County of Clare had a population of 147,864, while in 1901 it had been reduced to 112,334. Today Clare requires 270 priests, monks, and nuns to do the work performed in 1871 by 175.

In Tipperary in 1871, 403 priests, monks, and nuns presided over the destinies of a population of 216,713; in 1901 we find 949 of these parasites feeding on a population which has been reduced to 159,754.

It is the same all over Catholic Ireland; while the population has declined and the peasantry wasted away, the clerical army has increased in numbers and in power. But while these things have been occurring in the south and west of Ireland, we find the Protestant city of Belfast increasing its population from 90,000 in 1871, to 393,000 in 1911, establishing one of the largest shipbuilding industries in the world, more than trebling its output of linen, for the excellence of which commodity it is famed the world over, and establishing its tobacco factories, ropeworks, and many other industries employing their tens of thousands. Dr. Mannix spoke wisely when he said that the "Irish Catholics were beaten on their own ground."

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One day the papers tell us what the Knights of Columbus are going to do with the five or more million dollars left in their War Chest Fund. In a few days other information is given us as to what they are going to do with it, and then, at frequent intervals, we read of something else they are going to do with it. They seem to have a hard time disposing of this money since the American Legion refused to play the fly to the spider. The most recent thing is that they are going to enroll the mothers, wives, and sisters of the men who returned whole from the war in organizations of committees to provide comforts for disabled service men, and this work is to extend all over the land.

According to the *Pittsburgh Dispatch*, May 29, the Knights of Columbus' National Officers propose to launch another K. of C. movement that has been characterized as one "to make American history safe for Americans." The *Dispatch* further reads, "although many so-called American histories have been written with a distinct bias on the part of the authors, the particular defect of most imperfect histories is not so much what they contain as what they omit. Many subjects bearing on critical periods of American history will form the basis of pamphlets to be printed by the K. of C. and distributed free throughout the length and breadth of the country. They will be written by acknowledged authorities in American history, men of the stamp of Charles S. McCarthy, Dr. James J. Walsh, and Dr. Conde P. Pallen and others." It will be remembered that the said McCarthy has just completed a history of the United States from a Catholic standpoint, a review of which by the assistant professor of history at Yale College rips it to pieces. Of course, you see, the many histories of the United States that have been written by historians of the past are inaccurate because they do not mention the Catholic Church as being responsible for all the success in the formation of the Republic and all the good that has been accomplished since its formation, and charging the non-Catholics with all the failures.

Occasionally we see in the papers something about the MacSwineys and others of Ireland who have been making tours of the country in the interest of collecting funds for the suffering people of Ireland and for advocating the cause of Sinn Fein; but the people are evidently getting a bit tired of their whinings for the press has quit giving them the front page, and, in fact, often fails to mention them and their whereabouts altogether. Still, they get into some of the smaller towns at times, and recently, according to the *Fairmont Times* of April 8, they made an appeal to the people over there to join the Association for the Recognition of the Irish Republic. Not many joined. On the contrary, the Ministerial Association of that vicinity held a meeting and passed resolutions calling upon the people to study the real facts in the case and let the British Government solve its own problems.

The State of Louisiana is having a Constitutional Convention with the idea of adopting a new Constitution. One feature of the Conventon is to provide particular laws governing charitable and correctional institutions. One of the articles proposes the creation of a Board, giving it supervision of all State, parochial, and municipal institutions of a charitable or penal character. It was reported that the Archbishop of New Orleans was directly opposed to this. This report coming to his ears, he wrote the following letter:

Hon. H. Bouanchaud, President,
Constitutional Convention,
Baton Rouge, Louisiana.

Dear Sir: My attention has been called to the action of the Convention on last Friday

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concerning the Schedule and Final Report of the Committee on Charitable and Correctional Institutions relating to a State Board of Charities and Corrections.

The proposed article which would give to such Board "supervision of all State, parochial, and municipal institutions of a charitable or penal character, with visitorial powers of inspection over all private hospitals, orphan asylums, charitable and reformatory institutions in the State," is in no way objectionable to the interests which I represent.

This letter is simply to correct such misapprehension, if any, that may exist, regarding our attitude toward the creation of such a State Board.

Yours sincerely,

J. W. SHAW,
Archbishop of New Orleans.

The Archbishop has the right idea. Any institution that cannot bear inspection by the authorities at any time is subject to suspicion. If correctional institutions have nothing to conceal, why object to inspection by properly constituted authority?

OH, I SAY!

Supreme Knight James A. Flaherty, in an article in the *Boston Pilot,* says:

The Knights of Columbus denounce the Smith-Towner Bill as an attempt to erect a permanent tyranny over the minds of our children.

Why, hullo! that's precisely what they are trying to do themselves, not only to their own children, but to ours also! Well, well, well! The enemy always gives himself away by howling out an accusation against us that is intended to raise sufficient smoke to hide the fact that he is trying to do the same thing! What?

ORGANIZED CAMPAIGNS

The well-organized campaigns, national in scope, which usually accompany a concerted move in behalf of or against some proposition pending in Congress, is showing itself just at present in connection with the disarmament movement. Senators and Congressmen are hearing from the folks back home to the tune of hundreds and thousands of letters each. An interesting feature of such campaigns is that letters coming in usually bear the stamp of a common authorship in that the language in each is much the same.—*Capital News Service.*

You know what that means! Get busy now and write a different kind!

THE ENGLISH IN IRELAND

From Froude's History of Ireland, Vol. 2, pp. 174-175

The Northern Presbyterians looked on the revolt as the revival of the conflict of the preceding century. They were personally interested in a struggle in which so many of their own kindred were engaged; while the Americans, alive to the value of support and sympathy so near at home, had made untiring efforts to enlist Ireland in support of their cause.

The Ireland of which the Americans were thinking, the Ireland which alone as yet had a political existence, was Protestant Ireland. The Catholics might have looked on with indifference, or perhaps with pleasure, at a contest in which their enemies were destroying one another. Of them few or none had as yet sought a trans-Atlantic home—when they emigrated it was to France, or Austria, or Spain. America was the creation of Nonconformity, and was as yet the chosen home of principles which Catholics held most in abhorrence. To them, therefore, it mattered little in itself whether England got the better of her colonies or the colonies of England. But the friends of the Americans in Ireland were their own worst foes, who, but for England, would have put the penal law in force

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against them. In the last war, in which their sympathies might have naturally been enlisted, part of the Catholic body had made demonstrations of loyalty. The present was a fairer opportunity of earning favor at the Protestants' expense, perhaps emancipation from their chains. The Catholic gentry and clergy came forward with an offer of a subscription, and, when their money was declined, with the earnest desire of "two million faithful Irish hearts," to be allowed a chance of showing their devotion to their Sovereign by taking arms in his cause.

The petition of the Catholics in Ireland in 1775 has, I believe, never been published. When I mentioned it in America, I was met by a flat denial that any such petition had been presented. I therefore give this most curious and important document entire. It is addressed to Sir John de Blaquiere:

Sir: We flatter ourselves that the occasion, the motives, and your goodness will engage you to excuse this trouble. As we are informed that an intended subscription among us, his majesty's affectionate, loyal, and dutiful Roman Catholic subjects of his kingdom of Ireland, to raise a fund among ourselves for encouraging recruits to enlist for H. M.'s service, was not judged necessary by Government, yet being desirous to give every assistance in our power, and to give every proof of our sincere, affectionate, and grateful attachment to the most sacred person and government of the best of kings, and justly abhorring the unnatural rebellion which has lately broken out among some of his American subjects against H. M.'s most sacred person and government, impressed with a deep sense of our duty and allegiance, and feeling ourselves loudly called on by every motive and by every tie that can affect the hearts of good and loyal subjects, we take the liberty to make on this interesting occasion a humble tender of our duty, zeal, and affection to our good and gracious King: and we humbly presume to lay at his feet two millions of loyal, faithful, and affectionate hearts and hands, unarmed indeed, but zealous, ready and desirous to exert themselves strenuously in defense of H. M.'s most sacred person and government against all his enemies, of what denomination soever, in any part of the world where they may be; and to exert in an active manner a loyalty and an obedience which hitherto, though always unanimous and unalterable, from our particular circumstances and situation have been restrained within passive and inactive bounds—a loyalty which we may justly say is, and always was, as the dial to the sun, true though not shone upon. And we take the liberty to request, sir, that you will be so good as to represent to his Excellency our Lord Lieutenant these, our dispositions and sentiments, which we well know to be those also of all our fellow Roman Catholic Irish subjects, with an humble request to his Excellency that, if he think proper, he may be so good as to lay them before his majesty.

Fingall, Trimleston, J. Barnewall, B. Barnewall, &c., 121.

Inclosed in a letter from Harcourt to Lord Rochford, September 30, 1775.

HELPING IRELAND

From the New York *Tribune*, April 22, 1921

The Associated Press dispatches one day this week told of the Sinn Fein murder of an Irish woman in County Monaghan as a warning to spies and reformers. The bald narrative described the assassinated woman's struggles and pitiful pleadings and the failure of neighbors to remove and decently care for her body because of their fear of Sinn Fein vengeance. Such was the way the "Irish Republic" translated itself to one Ulster woman.

On the same day was published an item saying one thousand Irish emigrants to the United States had embarked at Queenstown. Still another item mentioned the meeting at Chicago of the American Association for the Recognition of the Irish Republic.

The steady immigration from Ireland and the continuance of efforts to embroil this country in Irish troubles suggest several things. One is that many in Sinn Fein counties have not sufficient sympathy with present Sinn Feinism to wish to stay and help it. Another is that Sinn Fein still relies on America to finance its campaign of terror and that the voyagers from Ireland will be

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asked to revive in safe America an aggressive enthusiasm for an anarchism that they have fled from.

Let us look to ourselves. Without American dollars Sinn Feinism probably long ago would have ceased, many men and women now dead would be walking the earth, millions of damage would not have occurred, and Ireland might now be adjusting herself to the self-government that Canada enjoys or be in a peaceful state of evolution toward that quasi-independence.

Those who encourage Sinn Fein or Ulster extremists to continue the tragedy of a hopeless guerrilla revolt assume a serious responsibility. Not only do they disregard the American principle of non-interference with the domestic affairs of another country, but they may ask themselves whether or not they are aiding and abetting murder. Appeals to help Ireland are alluring to many, but the helping carries serious consequences.

MASONS IN CONGRESS

The following list was made out from information received from Grand Secretaries of Grand Lodges and is approximately correct—with the exception of one or two States whose Grand Secretaries did not answer letters asking for lists of Masons in Congress from their States. If anyone thinks he finds an error, he should be sure he is right before he makes any noise. He must be able to *vouch for a man's standing Masonically.*

Alabama.—Senators Oscar W. Underwood and J. Thomas Heflin. Representatives John McDuffie, Henry B. Stegall, William B. Oliver, Lilius B. Rainey, Edward B. Almon, William B. Bankhead.

Arizona.—Senator Ralph H. Cameron. Represenative Carl Hayden.

Arkansas.—Senators Joseph T. Robinson and Thaddeus H. Caraway. Representatives John N. Tillman, Otis Wingo, Hence M. Jacoway, Tilman B. Parks.

California.—Senators Hiram W. Johnson and Samuel M. Shortridge. Representatives John E. Raker, Charles F. Curry, Julius Kahn, Henry E. Barbour, Arthur M. Free, Walter F. Lineberger, Henry Z. Osborne, Phil D. Swing.

Colorado.—Senator Samuel D. Nicholson. Representatives William N. Vail, Charles B. Timberlake, Edward T. Taylor.

Connecticut.—Senator George P. McLean. Representatives E. Hart Fenn, Richard P. Freeman.

Delaware.—Senator L. Heisler Ball. Representative Caleb R. Layton.

Florida.—Senator Duncan U. Fletcher. Representatives Herbert J. Drane and William J. Sears.

Georgia.—Representatives Frank Park, Charles R. Crisp, William C. Wright, James W. Wise, Gordon Lee, William C. Lankford, William W. Larsen.

Idaho.—Senator Frank Gooding. Representative Burton L. French.

Illinois.—Senators Medill McCormick and William B. McKinley. Representatives Elliott W. Sproul, Adolph J. Sabath, M. A. Michaelson, Fred A. Britten, Ira C. Copley, Charles E. Fuller, John C. McKenzie, William J. Graham, Edward J. King, Frank H. Funk, Joseph G. Cannon, Allen F. Moore, Guy L. Shaw, William A. Rodenberg, Edwin B. Brooks, Richard Yates, Clifford Ireland.

Indiana.—Senators James E. Watson and Harry S. New. Representatives Oscar E. Bland, James W. Dunbar, John S. Benham, Richard N. Elliott, Fred S. Purnell, William R. Wood, Milton Kraus, Louis W. Fairfield, Andrew J. Hickey.

Iowa.—Senators Albert B. Cummins and William S. Kenyon. Representatives W. F. Kopp, Harry E. Hull, Burton E. Sweet, Gilbert N. Haugen, James W. Good, C. William Ramseyer, Cassius C. Dowell, Horace M. Towner, William R. Green, L. J. Dickinson, William D. Boies.

Kansas.—Senator Arthur Capper. Representatives Edward C. Little, Philip P. Campbell, Homer Hoch, J. N. Tincher, Richard E. Bird.

Kentucky.—Representatives David H. Kincheloe, Robert Y. Thomas, Jr., Charles F. Ogden, Arthur B. Rouse, James C. Cantrill, John M. Robison.

Louisiana.—Representatives Whitmell P. Martin, John N. Sandlin, Riley J. Wilson, James B. Aswell.

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Maine.—Senator Bert M. Fernald. Representatives Carroll L. Beedy, Wallace H. White, Jr., Ira G. Hersey.

Maryland.—Senator Ovington E. Weller. Representatives Thomas A. Goldsborough, Albert A. Blakeney, J. Charles Linthicum, Frederick N. Zihlman.

Massachusetts.—Representatives Allen T. Treadway, Wilfred W. Lufkin, Frederick W. Dallinger, Charles L. Underhill, George Holden Tinkham, Robert Luce, Louis A. Frothingham, William S. Greene.

Michigan.—Senators Charles E. Townsend and Truman H. Newberry. Representatives George P. Codd, Earl C. Michener, William H. Frankhauser, John C. Ketcham, Carl E. Mapes, Patrick H. Kelley, Louis C. Cramton, James C. McLaughlin, Roy O. Woodruff, Frank D. Scott, W. Frank James, Vincent M. Brennan.

Minnesota.—Senator Frank B. Kellogg Representatives Sydney Anderson, Frank Clague, Charles R. Davis, Oscar E. Keller, Walter H. Newton, Harold Knutson, Oscar J. Larson, Halvor Steenerson, Thomas D. Schall.

Mississipi.—Senators John Sharp Williams and Pat Harrison. Representatives John E. Rankin, B. G. Lowrey, Benjamin G. Humphreys, Thomas U. Sisson, Ross A. Collins, Paul B. Johnson, Percy E. Quin, James W. Collier.

Montana.—Senator Henry L. Myers.

Nebraska.—Senator George W. Norris. Representatives C. Frank Reavis, Albert W. Jefferis, Robert E. Evans, Melvin O. McLaughlin, William E. Andrews, Moses P. Kinkaid.

Nevada.—Senators Key Pittman and Tasker L. Oddie.

New Hampshire.—Senator Henry W. Keyes. Representatives Sherman E. Burroughs, Edwin H. Wason.

New Jersey.—Senators Joseph S. Frelinghuysen and Walter E. Edge. Representatives Francis F. Patterson, Jr., Isaac Bachrach, T. Frank Appleby, Elijah C. Hutchinson, Randolph Perkins, Amos H. Radcliffe, Herbert W. Taylor, Frederick R. Lehlbach, Archibald E. Olpp.

New Mexico.—Senators Jones and Bursum.

New York.—Senator William M. Calder. Representatives Frederick C. Hicks, John Kissel, Warren I. Lee, Nathan D. Perlman, Isaac Siegel, Albert B. Rossdale, James W. Husted, Hamilton Fish, Jr., Charles B. Ward, Peter G. Ten Eyck, James S. Parker, Frank Crowther, Bertrand H. Snell, Homer P. Snyder, Walter W. Magee, Norman J. Gould, Archie D. Sanders, S. Wallace Dempsey, Clarence MacGregor, Daniel A. Reed.

North Carolina.—Senator Frank M. Simmons. Representatives Hallet S. Ward, Claude Kitchin, Samuel M. Brinson, Edward W. Pou, Charles M. Stedman, Homer L. Lyon, William C. Hemmer, Robert L. Doughton, Zebulon Weaver.

North Dakota.—Senator Porter J. McCumber. Representatives Olga B. Burtness, George M. Young, James S. Sinclair.

Ohio.—Representatives A. E. B. Stephens, Roy G. Fitzgerald, John L. Cable, Charles J. Thompson, Charles C. Kearns, Simeon D. Fess, William E. Chalmers, Israel M. Foster, John C. Speaks, James T. Begg, Joseph H. Himes, W. M. Morgan, Frank Murphy, Miner G. Norton, Harry C. Gahn, Theodore E. Burton.

Oklahoma.—Senators Robert L. Owen and J. W. Harreld. Representatives Thomas A. Chandler, Charles D. Carter, J. C. Pringer, L. M. Gensman, James V. McClintic.

Oregon.—Senators Charles L. McNary and Robert N. Stansfield. Representatives Willis C. Hawley, Clifton N. McArthur.

Pennsylvania.—Senators Boies Penrose and Philander C. Knox. Representatives William S. Vare, George S. Graham, Harry C. Ransley, George W. Edmonds, George P. Darrow, Henry W. Watson, Charles R. Connell, Clarence D. Coughlin, Louis T. McFadden, Edgar R. Kiess, I. Clinton Kline, Edward S. Brooks, Evan J. Jones, Adam M. Wyant, Samuel A. Kendall, Milton W. Shreve, Nathan L. Strong, Harris J. Bixler, Stephen G. Porter, Guy E. Campbell, William J. Burke, Anderson H. Walters.

Rhode Island.—Representative Clark Burdick.

South Carolina.—Senator Nathaniel B. Dial. Representatives W. Turner Logan, James F. Byrnes, Fred H. Dominick, John J. McSwain, Philip H. Stoll, Hampton P. Fulmer.

South Dakota.—Senators Thomas Sterling and Peter Norbeck. Representatives Charles A. Christopherson, Royal C. Johnson, William Williamson.

Tennessee.—Representatives B. Carroll Reece. J. Will Taylor, Edwin L. Davis, Joseph W. Byrns, Lon A. Scott, Finis J. Garrett, Hubert F. Fisher.

Texas.—Senators Charles A. Culberson and Morris Sheppard. Representatives Eugene Black, John C. Box, Morgan G. Sanders, Joseph J. Mansfield, James P. Buchanan, Tom Connally, Fritz G. Lanham, Lucian W. Parrish, Thomas L. Blanton, Marvin Jones.

Utah.—Representative E. O. Leatherwood.

Vermont.—Senator Carroll S. Page. Representative Frank L. Greene.

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Virginia.—Senators Claude A. Swanson and Carter Glass. Representatives J. T. Deal, Andrew J. Montague, Rorer A. James, R. Walton Moore, Henry D. Flood.

Washington.—Senator Miles Poindexter. Representatives John F. Miller, Lindley H. Hadley, John W. Summers, J. Stanley Webster.

West Virginia.—Senator Howard Sutherland. Representatives George M. Bowers, Stuart F. Reed, Wells Goodykoontz, Leonard S. Echols.

Wisconsin.—Senators Robert M. La Follette and Irvine L. Lenroot. Representatives Florian Lampert, Edward E. Browne, David G. Classon, James A. Frear, Adolphus P. Nelson.

Wyoming.—Senators Francis E. Warren and John B. Kendrick. Representative Frank W. Mondell.

ILLUMINATION

Waiting, watching, watching, waiting—
Will some Blue-World Faery tell me
What it is my soul is waiting?

Still to hear dull duty calling,
Brain to work and body toiling,
All my fair, far visions spoiling?

Hope deferred, within me sleeping,
Watch and wait—I'm in your keeping.
Through the darkness o'er me creeping.

Like a thread of light now reeling,
Tantalizingly revealing
Old desires that failed of healing.

Courage, soul of mine! I feel it;
Blue-World Faery now reveal it;
Let the truth within me seal it!

Deeper now the darkness drawing,
Doubt begetting, dream destroying,
Stronger faith in me employing.

Strengthened by despair, I reach it:
All of life now sings to teach it,
As the past returns to preach it.

Body, mind and soul agreeing,
Like a bird uncaged and fleeing,
Beauty now in Truth is seeing.

Hearts unripe cannot possess it—
Doubting, fearing, they repress it.
Come, my soul, let us confess it!

—*Miriam Woodward Bethea.*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Ore., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Scottish Rite Bodies of Deadwood, S. Dak., will hold a reunion August 22 to 26 inclusive.

The Scottish Rite Bodies of Guthrie, Okla., will hold their Fall Reunion September 26 to 29 inclusive.

The Bodies of the Rite in Boise, Idaho, will hold their Fall Reunion November 7 to 10 inclusive.

The Scottish Rite Bodies of Fort Scott, Kans., will hold their Fall Reunion November 7 to 9 inclusive.

THE FORTIETH REUNION AT DALLAS, TEX.

It is the unanimous verdict that this was one of the most successful and satisfactory reunions ever held by the Brethren of Dallas, not only in the matter of the number of candidates, but in the personnel of the class and in the number of visitors. There were 763 candidates in the Lodge of Perfection, 753 in the Chapter of Rose Croix, 744 in the Council of Kadosh and 748 in the Consistory. Great pleasure at being present, and appreciation of the work done was expressed by all. The Class was organized as usual, Congressman Robert L. Henry, of Waco, was elected President, and J. T. Owens, of Dallas, was elected Secretary.

THIRTY-FIRST REUNION AT EL PASO, TEX.

This reunion is reported as a success in every way. Everybody helped, everybody did his best, and as a consequence the work was very impressive. One hundred and fifty-seven candidates received the degrees. Also the degrees were conferred on three additional brethren as a courtesy to Bodies of other cities. The Class was organized under the name of "The Auditorium Class," Ralph Edwin Blok, of Amarillo, being elected President and Thomas Cleaves Scroggs, of El Paso, Secretary.

A SPECIAL REUNION, SANTA FE BODIES

A Special Reunion of the Bodies of Santa Fe was held May 12 to 13 at Silver City, N. M., in order to accommodate those Brethren of Fort Bayard who were unable to secure leave of sufficient duration to go to Santa Fe to receive the degrees. There were sixty-three candidates, and it was a

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class of which the Rite in New Mexico may well be proud. This fact emphasizes the regret heretofore expressed—and which was fully made known to the initiates—of the necessity for holding a reunion at a place other than Santa Fe, where all the appointments are permanent, and specially designed for the presentation of the degrees.

THE SPRING REUNION AT PEKING, CHINA

This Reunion, held on April 23 and 24, was unusually successful. The work took place in the historic building wherein the late Dr. C. E. Morrison housed his famous library. It is now the finest Masonic Temple in China. No fewer than thirty-one aspirants assembled for the degrees of the Lodge of Perfection, this being the largest class handled under these auspices. Twenty-nine of this number took all the remaining degrees. On Sunday, automobiles conveyed the party to the Temple of Heaven, and on the open Altar, which is supposed to represent the center of the universe, and on which the former Emperors of China prayed to Heaven on behalf of the nation, the 19th, 20th and 21st degrees were communicated under conditions which rendered them very impressive. Returning to the Masonic Temple, the 22nd degree was conferred, after which the degrees up to and including the 29th were communicated in the open, in the compound which was formerly Dr. Morrison's garden. The remainder of the degrees were conferred in the Temple. The Class consisted of one Britisher, two Chinese, and twenty-eight Americans, most of whom were in uniform. A noteworthy feature of the occasion was that Colonel Morrow and Private Altice, of the 15th U. S. Infantry, took the degrees together.

THE GRAND LODGE OF NEW YORK

At the annual meeting of the Grand Lodge of New York, held in the early part of May, the Grand Master, in the course of his remarks, said:

"This is the era of Masonry's popularity; this is the epoch of Masonry's opportunity; this is the day of Masonry's responsibility."

It seems to us that those words state the case exactly. One of the Masonic districts had issued a call for a meeting in the interest of social and educational service. A number of questions submitted in the call were:

"Do you believe that our Fraternity should be a more active force for good in our community and in our Nation?

"Do you believe that Masonic principles could well be applied for our civil and national welfare?

"Are you in favor of an applied Masonic service to God, to country, to humanity?"

"When I read these questions," said the Grand Master, "I tested myself, and my answer to each of them unhesitatingly was yes." Brethren, those very words had also occurred to us.

In view of the large number out of employment, the Grand Lodge passed a resolution authorizing the Grand Master to appoint a Committee:

"(a) To study the unemployment situation in this State as it affects the members of the Craft.

"(b) To consider ways and means of meeting the need if such should be found to exist.

"(c) And if it be found necessary, to organize throughout the State agencies for the purpose of bringing opportunities for employment to unemployed members of our Fraternity."

The Grand Lodge of New York seems to be indulging in real, practical Freemasonry. At least, that is our idea of the business.

THE GRAND LODGE OF OREGON STEPS OUT

The Grand Lodge of Oregon is wide awake to what is going on in our country. At its regular annual session on June 15th, it passed the following resolution:

"The M. W. Grand Lodge A. F. & A. M., in its seventy-first Annual Communication, representing about twenty-three thousand Masons in the State of Oregon, heartily congratulate Admiral Sims, U. S. Navy, on his London speech, and rejoices that there is one man in public life who does not hesitate to voice the great truth that there is no room in this country for any but one hundred per cent Americans." *Adopted unanimously!*

NEWS FROM PENNSYLVANIA

According to the *North American*, Philadelphia, June 16, the Grand Master of the Grand Lodge of Free and Accepted Masons has issued an edict commanding all Pennsylvania Masons who are members of the Eastern Star to resign from that organization or relinquish their Masonic membership. This edict has created quite a stir, and it is reported that it will affect some eighteen thousand Masons in that State.

ANOTHER GRAND LODGE HEARD FROM

Another Grand Lodge of Freemasons, that of Rhode Island, has passed vigorous resolutions approving the principles set forth in the Towner-Sterling Bill for a Department of Education.

THE FIRST MASONIC CEREMONY IN NORTH DAKOTA

On July 31, 1863, the first Masonic ceremony in the State of North Dakota, as it now exists, was held. It was the funeral

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of Lieut. F. J. H. Beaver, an Englishman attached to the staff of Gen. Sibley, and who was killed in a skirmish with the Indians. A marker for the site, telling of this incident, has been made and will be unveiled sometime in the latter part of this year.

THE FIRST MASONIC LODGE IN NORTH DAKOTA

The Grand Lodge of North Dakota, on June 21, at Pembina, unveiled and dedicated a tablet on the site of the building in which the first Masonic Lodge in the State of North Dakota held its meetings in the winter of 1863-64. The Lodge was granted a dispensation by the Grand Master of Minnesota, A. T. C. Pierson, who was also an Active Member of the Supreme Council, Southern Jurisdiction. The Lodge took the name of "Northern Lights" and the members were soldiers that garrisoned the Army Post at Pembina. Several soldiers who were stationed at Fort Garry (now Winnipeg, Canada) took the degrees in this Lodge, and later the Lodge was transferred to Fort Garry; but while the Lodge continued active until 1869, the charter was never delivered to it, and in 1870 the charter was revoked.

A FAMOUS MASONIC LODGE

One of the most famous Lodges in the world is Kane Lodge of New York City, named for the great Arctic explorer. It has carried in its membership some of the best and most famous men of later years, among them the Arctic explorers, Peary and Greely. This Lodge has many trophies from all over the world. Special mention might be made of Masonic flags that were taken to the far north by both Peary and Greely. A portrait of Admiral Peary is now being made to adorn the walls of the Lodge.

ANOTHER MASONIC POST OF THE AMERICAN LEGION

The name of another American Legion Post composed entirely of Masons has come to our attention—it is that of Sanford Brown, Jr., Post, of Kansas City, Mo.

FROM THE BLACK HILLS CONSISTORY

On March 24, Black Hills Consistory passed resolutions to the effect that it was the sense of all its members that the Towner Bill, now pending before Congress, should have the undivided support and sanction of every loyal citizen and particularly of every Mason; and that every member of the Order be urged to put forth individual efforts to secure its passage and, when enacted, to uphold its application and enforcement. A Brother writes:

"We have held 'Americanization' and 'Better School' meetings in Lodges in five towns within a radius of 35 miles from Deadwood, and our next meeting is over 100 miles. We are after interest, activity and votes in all school elections."

The Brethren in South Dakota are certainly alive to the interest of the Towner Bill. On April 22, the Bodies in Deadwood, representing over 800 members, individually and collectively endorsed the chief purpose of the bill with whatever modifications its friends think it necessary to make, and they absolutely objected to any substitute of a welfare bill in the stead of the Towner Educational Bill.

AN OLD AND HONORED MASON PASSES AWAY

On May 9, at Medford, Mass., there passed to the Great Beyond Bro. Daniel W. Lawrence, emeritus member of the Supreme Council, Northern Jurisdiction. He was a brother of the late General Samuel C. Lawrence, who for many years was Grand Commander of the Northern Supreme Council. Daniel W. Lawrence was an active member of the Northern Supreme Council. Several years ago he retired on account of his health and age, and was elected an emeritus member. He was very active and deeply interested in the Institution of Freemasonry. It was always, in all its branches, very near to his heart.

In his will, Bro. Lawrence left to the Grand Lodge of Massachusetts $25,000.00, the income of which is to go to the Masonic Home. He gave to Joseph Warren Lodge of Masons, of which he was a Past Master, $10,000.00 and ten shares of the V. and M. Railroad Company. To Mount Vernon Lodge, Mystic Royal Arch Chapter and Medford Council R. & S. M., he gave $500.00 each.

A MASONIC HOSPITAL IN CHICAGO

The Masons of Chicago are to be congratulated upon having a Masonic hospital now in actual operation. They had no trouble whatever in raising the $100,000.00 which was the purchase price, and the formal transfer has been made. Thus is started a Masonic Hospital—an accomplishment worthy the emulation of each and every one of the Grand Jurisdictions.

EVERYBODY GET A MOVE ON!

There is a decided tendency on the part of Masons and Masonic Bodies, approved and helped onward by the stand of some of the Masonic publications, to take an active interest in the affairs of the Nation, states, cities—aye, and the rural districts also. The future is calling loudly on the Fraternity to take an active interest in these things, and the call is being heard

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and heeded by a large number of the membership.

The *Masonic Chronicle* of Chicago, which has always been forward in any advocacy of more virility among Masons in connection with their duties of a civic and patriotic character, pays tribute to the *Masonic Standard*, from which we quote, and whose sentiments we ardently approve.

"The Standard has reached the conclusion that a Masonic publication can no longer be conservative in the narrow sense of that term, because Masonry itself is now faced with problems which call for vigor and energy. The growth of the Craft makes it necessary for it to give its attention to National problems. There is a right side and a wrong side to such questions as public education, the separation of church and state, immigration, war reparation, prison reform, religious bigotry and denominational influence in politics and out.

* * * * * * *

"There is an inviting outlook for Masonry as a force in civil and social affairs, though not in partisan sense. Just now the application of Masonic principles is sorely needed in the everyday walks of life. A forward-looking policy is demanded and none other will satisfy the red-blooded element that is becoming identified with Masonry. Warnings to this effect are sounded in the annual addresses of numerous Grand Masters, and by observing and far-seeing Masonic writers and speakers."

SOMETHING TO BE CONSIDERED

The following we clip from *The Freemason* (Toronto):

"From Montreal comes a well authenticated story about a French Canadian Past Master of a city Lodge renouncing Masonry just before his death. His P. M. Jewel and apron had to be surrendered to the priest before he received the last rites of the church. The most intimate Masonic friends of the deceased brother state that he was unconscious when the alleged renunciation took place and that the females of the family made the deal with the priest. Members of his Lodge made an effort to recover the apron and Jewel, but failed, as the apron was destroyed and the Jewel melted down and disposed of as old gold, and the proceeds retained by the church. The incident caused considerable sensation in French Canadian circles in Montreal during the past few months, and brings forward the much discussed question of permitting Roman Catholics to become members of the Craft."

THE ROYAL MASONIC INSTITUTION FOR GIRLS

The Royal Masonic Institution for Girls, one of the great works of the English Masons, celebrated its 133rd anniversary festival in the latter part of May. This Institution is at present giving an education to 811 girls at an estimated cost per annum of about $300,000.00, the larger part of which is made up of voluntary contributions from English Masons.

THE FIRST MASONIC LODGE IN GERMANY

The first Masonic Lodge to be established in Germany was at Cologne in 1716, although it soon became defunct; but in 1733, eleven Masons in Hamburg were granted a charter by the Grand Lodge of England. The Grand Lodge of Scotland established another Lodge in 1738 at Brunswick, called The Three Globes. This Lodge, with two other Lodges, The Three Eagles and The Three Swans, organized the first Grand Lodge in Germany in 1741.

AN OLD MASONIC LODGE IN SWITZERLAND

Modestia Cum Libertate is the name of a Masonic Lodge in Zurich, Switzerland. This old Lodge is in the center of the city and has its own Temple on a hill, formerly the site of a Roman castle. The Lodge was founded in 1772 and has about 200 members, five of whom are between 83 and 87 years of age, eleven are between 72 and 78 years of age and nine between 66 and 70. These "ancients" as they style themselves, feel that the task of climbing the hill to get to the Lodge is too much for them, so they have a room in one of the hotels of the city where they meet once a month to relate incidents of long ago and keep alive the warm affection that exists between them.

THE FIRST MASONIC LODGE IN NORWAY

The first Masonic Lodge in Norway was formed in 1749 and named St. Olaus. It united with the Grand Lodge of Sweden in 1818 and remained a constituent of that Grand Lodge until the Provincial Grand Lodge of Norway was formed in 1871.

LOST, A SCOTTISH RITE PATENT!

L. F. Eppich, a real estate dealer of Denver, Colo., and a good brother of the Scottish Rite, while in the city of Washington recently lost his English patent. On the back of it he has the signatures of some very prominent Masons, many of whom have passed away. For this reason he is extremely anxious to recover it. In the holder was also a draft for $100 which was made payable to his order but not endorsed. Payment on this was stopped, however. Brother Eppich is willing to pay $25 for the recovery of the case and contents.

IMPORTANT!

We have a part of a letter, in part of an envelope, with part of a dollar bill enclosed, mailed from somewhere in Utah, sometime in May last. Enough of the ad-

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dress remains to show that it was addressed to us. The Post Office Department notifies us as follows:

"This letter, salvaged from an Air Mail Plane which was destroyed by fire at Rock Springs, Wyoming, May 5, 1921. Postmaster, Cheyenne, Wyo.

If the writer of this letter will notify us who he is and what the dollar was sent for, the matter will have our attention.

DOES THIS MEAN YOU?

We are in receipt of a letter from Peabody, Kansas, containing 65 cents in stamps, ordering one Double Doctrine of the Church of Rome, and one *Humanum Genus*. Unfortunately the sender does not sign his name to the letter so we are at a loss to know to whom to send the books.

THE PICTURE ON THE FRONT COVER

The picture on the front cover of this issue is that of the Masonic Temple at De Funiak Springs, Fla.

THE STRAIT GATE AND THE NARROW WAY

Down, down through the valley of tears,
Beyond the range of weary years,
I came to a path marked "Narrow and Strait,"
And entered thereon to find the Strait Gate.

After long ages of wearying strife,
Still read the sign, "Obedience, not Sacrifice."
With broken spirit and aching heart,
I asked the guide Why, but he answered me not;
Then a still voice whispered, "Patience, this way
Thou wilt overtake Love—he will lead you each day."

With thankful heart I journeyed on;
The night soon passed—Light came with the dawn;
Love overshadowed me—Love, waxing strong,
And in Love's gentle strength I have safely reached home.

—Mrs. F. R. Barford, Jr.

PRINCIPLES OF MASONRY

They are, we are given to understand, ones that include only constructive lines ever leading to the light of unselfish brotherhood; lessening the gross load of the lower animal, that the appetites of greed discriminate between the human and the brute, which has a limitation in the lower realm of life's manifestation. The unfettered spirit of good, will have the advantage to learn the Masonic lessons that teach the principles of Masonry, are the Lights of the setting suns, as they are Eternal in the firmament of God's kingdom.

The Lights we liken to God in each constructive number, i.e., we should say to such who are endeavoring to make the best of life, in the present and future. And as the *Spirit* of *Light* is God and God is eternal, then will the Principles of Masonry, ever furnish the means for the vanishing suns in the firmament.

Let There Be More Light.

Franklin M. Wilson.

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IN MEMORIAM

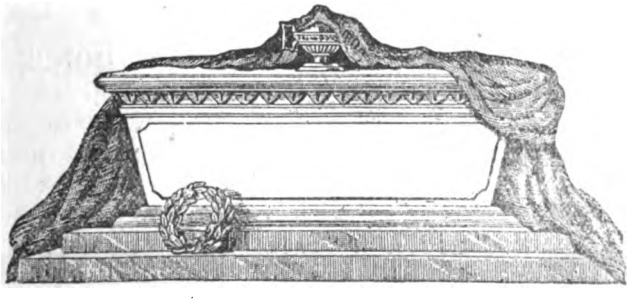
JOHN LONSDALE ROPER, 33°

(The last of the Emeriti Members of the Supreme Council)

Born October 9, 1835, at Greenwood, Pa.

Died June 23, 1921, at Fredericksburg, Va.

"Weep not that his toils are over,
Weep not that his race is run;
God grant we may rest as calmly when
Our work, like his, is done.



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IN MEMORIAM

ROBERT THOMAS COMPTON, 33° Hon.·.
(Little Rock, Ark., Bodies)
Born September 13, 1853, at Gainesville, Ga.
Died March 1, 1921, at Wing, Arkansas.

THOMAS MARSH HORSFALL, 33° HON.·.
(Little Rock, Ark., Bodies)
Born September 28, 1838, at Everton, England.
Died March 9, 1921, at Hazen, Arkansas.

ALPHA HENRY GUNDLACH, 33° HON.·.
(Spokane, Wash., Bodies)
Born October 6, 1871, at Saint Charles, Mo.
Died May 1, 1921, at Spokane, Wash.

FERMAN EARL SNODGRASS, 33° HON.·.
(Los Angeles, Calif., Bodies)
Born April 26, 1850, at Mechanicsburg, Ohio.
Died May 31, 1921, at Los Angeles, Calif.

WILLIAM VICTOR COLE, 33° HON.·.
(Tampa, Fla., Bodies)
Born July 1, 1862, at Lancaster, New York.
Died June 5, 1921, at Tampa, Florida.

JEHIEL WESTON CHAMBERLIN, 33° HON.·.
(St. Paul, Minn., Bodies)
Born October 28, 1857, at Rock Falls, Wisconsin.
Died June 13, 1921, at St. Paul, Minnesota.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to Masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau Masons; An apology, so called; Beauties of Cerneauism, Nos. 1, 2, 5. and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Cerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 22 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 3 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents. Extracts from Allocution of 1913 (Church of Rome, etc.), $2.00 per 100.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919); Vol. 28 (1920); each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10 (bound), each $5.00. Index to Vols. 1-10, $5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

Red Cross of Constantine, Proceedings, 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1810, 1878, 1884, 1886, 1888, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk. Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Address all orders and payments to JOHN H. COWLES, Secretary General, 16th and S Streets, NW., Washington, D. C.

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The New Age Magazine

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THE TEMPLE OF BABIES' SMILES

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The New Age
MAGAZINE

VOLUME XXIX AUGUST NUMBER 8

THE MOST WONDERFUL SCOTTISH RITE CATHEDRAL IN THE WORLD

BY FRANK C. HIGGINS, 32°

TEMPLES of wood, brick, or stone—ornate and stately temples which reflect the legitimate pride of affluent Masonic communities, tower like beacons of light over many populous centers throughout our land, but none can, in any sense, vie in character with the TEMPLE OF BABIES' SMILES which is the glory of the Scottish Rite Bodies of Atlanta, Georgia. Its real name is, The Scottish Rite Hospital for Crippled Children.

Full justice can never be rendered to an enterprise of this kind in a brief sketch, but it is barely possible to show in comparatively few words what the Scottish Rite Bodies of Atlanta have done by voluntarily renouncing the privilege, due to their splendid financial condition, of erecting a Scottish Rite Cathedral, second to none, and in lieu thereof, tracing for themselves a path of sublime achievement.

The Scottish Rite Hospital for Crippled Children is located, not immediately in Atlanta, but in the charming little pine-wooded suburb of Decatur; easy of access, but remote from the bustle of the busy southern metropolis. There has been established a labor of love which unites the Scottish Rite brotherhood of Atlanta in firmer bonds than any mystic spell can provide; for the "Children's Hospital" has become part of the personal life of every member. It is not merely an affair of careful committee-chosen benevolence, nurtured by periodical official donations—it is the organization of a family circle, filled to the brim with sympathy and affection in which every Scottish Rite Mason of Atlanta is an enthusiastic "Daddy" to a constantly changing group of some sixty of what would otherwise be the most cruelly afflicted of God's little ones.

The object of the Scottish Rite Hospital for Crippled Children will never be better expressed than it has been by the late lamented J. C. Greenfield, 33° Hon., one of its most kindly and helpful friends. He called it a "Place of Resurrection"—of resurrection from a living death to a life of joy and usefulness, from years of helplessness and possible pauperism to the certainty of health and self-sustaining citizenship.

A little over six years ago, while Noble Forrest Adair was Potentate of the Atlanta Shrine, he received a telephone message that one of their members, Ed. Roberts, a railroad freight conductor, had fallen between the wheels of his train and had his leg badly crushed. Brother Adair went immediately to the hospital where he found that the surgeons were amputing his left leg.

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Two months later the patient was carried from the hospital to his home, where he suffered excruciating agony for three or four months. One day, in answer to a call from his wife, Noble Adair carried with him to Brother Roberts' home, a general surgeon who, after examination, decided that, while great attention had been paid to the amputation, the poor fellow's hip was out of joint, and the bone probably resting on the sciatic nerve. Upon this surgeon's advice Bro. Adair carried Roberts to Dr. Michael Hoke, of Atlanta, one of the most noted orthopaedic surgeons of this country. He told Dr. Hoke to take care of him, do whatever was necessary, and send the bill to him; that it was not a charity case, as the boy's father was well to do, and the Shrine had plenty of money.

After making an X-ray examination, Dr. Hoke conducted the patient to his hospital and under an anæsthetic and without an operation, by two skillful manipulations about three weeks apart, put the hip back into socket, relieving the pain and enabling the patient to wear an artificial limb.

After waiting for two months for Dr. Hoke to send his bill, Bro. Adair called up his secretary to remind him of it, and the next day he received a bill for $5.00 only. Feeling that this was a mistake, he put the bill in his pocket and called on Dr. Hoke asking him to correct the bill, as he knew that the use of the operating-room, the administering of the anæsthetic on two different occasions, and the time spent in his hospital, would amount to a great deal more than this: but Dr. Hoke stated that he suspected that somebody else, or the Order was paying the bill, and that as the poor fellow had suffered so much, he had received sufficient compensation by being able to alleviate the pain, and that he would accept no more. Bro. Adair demurred, and told him he would feel embarrassed in bringing other patients from the Shrine to him, but he replied rather tartly that he made his charges to suit himself and did not allow anybody to dictate to him in regard to them.

Bro. Adair showed his embarrassment; and then the doctor, with a smile, asked him to be seated, and told him that he actually derived more pleasure from doing work for people who were suffering and who really needed his services than he could possibly derive from the money charged for such services, and that he was then working, trying to get a small organization of ladies to raise a fund sufficient to take care of five or six beds in the Wesley Memorial Hospital, where he might have care for the many crippled children whose parents were unable to pay anything, and that he would give his services free and would gladly give up from one-fourth to one-third of his time if some organization would finance the establishing of some place where poor crippled children could receive proper care while under his treatment.

The doctor's office is located about fifteen blocks from the Adair offices in Atlanta, but when Bro. Adair left, he dismissed his chauffeur and car as he preferred to walk. On his way back he passed the Masonic Temple, and dropped into the office of the late Brother Joseph C. Greenfield, who was at that time the Secretary of the Scottish Rite Bodies of Atlanta. He found Bro. Greenfield most busily engaged, and was handed a carbon copy of an article he had just written for the Masonic Magazine, "The Builder," and which was entitled "What Are We Doing?" in which was drawn a graphic picture of what Masons were doing. Initiating candidates, wearing pins, watch-charms and badges, building in some jurisdictions magnificent temples of stone and marble that could be pointed to with pride as the local Masons drove strangers about the town. Attention was also called to the fact that we were doing next to nothing for education or for humanity; that we built no schools, sanitariums or hospitals, but in our indifference were content to allow others to look after these things while we merely continued to take in new classes of candidates so that they

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might wear pins and watch-charms.

After reading the article Bro. Adair told Bro. Greenfield of his visit to Dr. Hoke, and reminded him that in this valley they were beginning to accumulate money in their treasury which was dangerous, in that they might soon begin the erection of a marble temple or cathedral. Bro. Greenfield heartily agreed with him that, far better than polishing granite and marble would be the polishing and reshaping of little human beings who, without help, were absolutely hopeless; and that the bringing together in one day the combination of Ed. Roberts, Dr. Hoke's proposition, the inspired article by Bro. Greenfield and the condition of the Atlanta Scottish Rite treasury, was nothing short of providential.

Bro. Adair then asked Bro. Greenfield to call the Executive Committee together the next afternoon at 4 o'clock, and he invited Dr. Hoke to appear before them and bring with him photographs of crippled pauper children whom he had treated and whose deformities he had corrected. Dr. Hoke, under the inspiration of a prospective realization of his dream, went into the matter more fully than before, and made an appeal which simply could not be resisted by men with one drop of the milk of human kindness in their veins. He implored his auditors to establish a building and provide a place where he might freely give even half of his time to this work.

The Executive Committee was greatly impressed by the splendid offer of this highly capable man, and unanimously and eagerly authorized the establishment and maintenance of a small hospital with a capacity of twenty beds; and two small cottages on Hill Street, near Atlanta, were rented. It was then necessary to find a woman with orthopaedic experience for a superintendent, but after trying at Baltimore, New York, and Boston, without success, they were told that Miss Lillian Carter, of Seattle, Washington, was decidedly the best in the United States, but that she was so far away it would be impossible to get her. They got in communication with her and did get her, and when she arrived in Atlanta in September, 1915, the two small cottages were furnished, and as the applications began to pour in, twenty beds were filled with poor little children who, from no fault, no sin, and no indiscretion of their own, were afflicted with club-feet, infantile paralysis, tubercular spines and joints, and other conditions under the classification requiring orthopaedic treatment.

The results obtained were little short of miraculous, and, as there were usually between eighty and one hundred applicants on the waiting list, it was realized that they must have more room. This resulted in the erection and equipment of the splendid building shown in our illustration, which tripled the accommodation of the hospital.

Dr. Hoke had trained two young men as assistants who had developed wonderfully as orthopaedic surgeons, and as he stated that he was anxious to give enough of his time to care for sixty patients, the Atlanta Consistory began, and two years ago completed the present buildings which are marvels of convenience and equipment.

One of the most curious things about this matter is that Dr. Hoke still has the queer idea that he is doing nothing to speak of for the Scottish Rite, but that the Scottish Rite is doing all this for him.

The hospital does not confine its work to the State of Georgia, but has treated a number of patients from adjoining States. There are no requirements as to church or Masonic affiliations. The only prerequisite is that the surgeons, in their opinion, may correct or improve the child's condition, and that the parents be unable to pay. Dr. Hoke is surrounded by a splendid staff of doctors and dentists, all of whom work, giving their time freely, without any pay except the consciousness that they are working in a genuine, 100 per cent charity.

The foregoing is but a plain statement of the main facts, but, deserving of being thrown equally into relief are the

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"MAMMA" CARTER AND SOME OF THE KIDDIES

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devotedness and disinterestedness of the staff, chief of whom is, to all, their "Mamma" Carter. The life of the little ones at Decatur is as near Paradise as human ingenuity can make it; every moment that can be spared from necessary routine is devoted to merry-making and play. The spirit of romp and playful mischief is over the whole fairyland. The spectator is astonished and deeply moved at seeing the happiness and animation of the laughing groups of playmates, not one of whom is free from some possibly life-long physical handicap. Little boys who cannot walk erect, or are in every phase of physical malformation are rolling and tumbling about the lawns together, with shouts of laughter as they play hand or football, slide about on roller-coasters or engage in any of a hundred lively children's games as though there were never a physical ill in the world. Refined and ladylike little groups of southern girls, responsive, no matter how humble their origin, to the spirit about them, are equally engrossed in pastimes of their own. One looks in vain for suffering and discontent—there is naught but happiness on every side.

The children are in constant receipt of attention from the Brethren of Atlanta, and from visiting Masons and their ladies, so that automobile rides, matinee parties, and special entertainments of every kind are constantly offered. The Christmas season is ever made glad by the joyous ministrations of members of Yaarab Temple of the Shrine, which "Daddy" Forrest Adair so well served as Potentate for nineteen or more years.

The frequently recurring "operations," many of which are of the most delicate character, have no terrors for these babies of sunlight and happiness who have the most sublime faith and trust in all those who minister to them.

The pictures of these little wards of the Atlanta A. A. S. R., playing, and being amused by their devoted friends, are principally from snapshots taken by the writer's little daughter, Pauline, who, terribly stricken by infantile paralysis in 1916, has been returned from the "Temple of Babies' Smiles" after a series of operations which amounted to almost complete physical reconstruction of affected limbs, to normality, a strong and robust girl in whom it is difficult to detect any trace of the ordeal she has passed through and who, in time, bids fair to have forgotten all but the loving memories of happy days and cherished friendships in Atlanta.

ARE WE MAKING MASONS TOO RAPIDLY?"

By S. J. H. Corsicana

REPLYING to the above question which appears at the head of the leading article in your June number, let us answer, "No; a thousand times no!" We are making them entirely too slowly; in fact, we are not making one for every one hundred Master's degrees conferred. We are too busy making members to devote our attention to making Masons.

Today, down here in Texas, we are preparing to assist in showing the Mason how he should behave, in the street, in the store, in the home, and in the nation; and we are going into the work earnestly.

If Masonry is instilled into the members, if they are taught its principles correctly, if they are made to understand its symbolism, and are instructed in its philosophy, there will be no necessity for telling them what they should do as citizens, as parents, or as business men. If they are thus instructed, the principles of Masonry will rule their lives because the Mason will unconsciously follow the dictates of his conscience.

Let us not allow our Lodges to be

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simply degree mills. Let us teach the new member Masonry, and that is possible only after he has taken the degrees. We cannot teach a man Masonry until he has taken the Master's degree, because, until that degree has been conferred upon him, he has not sufficient foundation. Let us make more *Masons*, even if we have to make fewer *members*.

Let us hem these new Masons, these rough ashlars, up in a corner and pound into their minds that Solomon's temple was symbolic of the kingdom of Heaven, that Solomon lived under the Mosaic Dispensation, that Divine Guidance provided for that earthly house of God an architect who stood alike for Jew and Gentile; that, after his death, Solomon raised him from the tomb; and call to their attention the fact that all this happened about a thousand years before the Christian era. This will give them enough to think about for several years; if they wish to develop the subject—and they should wish to do so.

If we have philosophers among them, let us show them that Masonry predicts every school of philosophy which was to rule the world until Divine Light prevailed. Show them that the Fellowcraft degree still teaches the old rationalistic philosophy of Hobbes, Leibnitz and Descartes, and contends that the existence of God can be proven by mathematics, since that was the science of sciences in their great school of philosophy. Guide them to the idealistic school of the famous bishop of Cloyne, George Berkeley, and let them work out the Master's degree. This work will likewise supply them with food for thought for a few years.

The new member should be like a detective, in that he should always be on the alert for a clue, but the older Masons should always strive to furnish an abundance of clues. A few simple hints are enough to give the new member a year's work. Let us do our best to give the new members more light, for that will help to make them Masons. The new member is not to blame for his ignorance; we older members are guilty of almost criminal negligence in allowing them to go uninstructed.

TO UNSEEING PARENTS

By A. B. Leigh, 32°

THE boy and girl problem is an interesting one for it leads from today into tomorrow, from the present into the future and in the development of the child the future of the home and the nation is built or destroyed.

Every day parents come to me with their boy and girl problems and after talking over their case I find that the trouble began several years before, and that the children have had their own way too long and too often; you will see these children out on the streets at eleven o'clock at night hanging around the dark corners and the pool halls and the last late movie show. They go to school if they feel like it and stay out if they have the inclination; if they want money they take it from the parents at home and the habit grows until they become full fledged petty thieves.

Many children work their parents for money under the pretense that it is for school books or some necessity and then it is spent for movies or treats for their chums; a little thing but it creates a big bad habit.

If the boy problem is serious the girl problem is more so; I have a list of girls who have had experiences enough for women of 35 and all of them under the age of 16. Some of these girls have no mothers—the others have mothers but they are ruled by their daughters to the great undoing of their morals and future happiness.

I often wonder what the mothers of our boys and girls are thinking of when they permit their children to do so many

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foolish things; to be out at all hours of the night; to joy ride with wild strange youths—often in bunches when the girls do not know the names of the boys they are with; to drink a little and smoke a little and frequent dance halls of unsavory reputation. These parents will tell you they did not know that their boys and girls were doing such things; why didn't they know it? Once this might happen and the parents not know it, but when it is done night after night the physical appearance alone ought to awaken them and give them eyes to see, and a little quiet investigation on the part of some of these parents would disclose facts so startling that they would be thrown into a panic.

Parents take too much for granted; this is the day of the super wise child; many parents are twenty years behind their children in wisdom and up-to-dateness; they seem to have forgotten that the world moves and that they must step lively to keep up with the "childcraft" of today. And it is their duty to keep up; to know what their children are doing and not to whine if they go wrong through some neglect of theirs.

Many parents are too easy; I hear the boys—and the girls—often tell how they fool their parents quite frequently and how readily they get by with it; it is an over-indulgence on the part of the parents oftentimes and an overdose of movie, automobile, too much staying out at night; too much idleness on the part of their children. We need to strike a happy medium.

Recently a girl of ten years was caught entering a house with a pass key belonging to a member of the family living in the house; the family had had many valuable things stolen at various times and the girl was under suspicion; when caught many of the articles taken were found in her room and about her home. Her parents were heart-broken, yet this had been going on for several months and she had worn some of the trinkets about the house and to school. Why was not a little questioning done by her mother and the shameful habit broken? This same little girl confessed to shockingly immoral conduct on several occasions and knew things that no girl of her years should know. Was the child altogether to blame?

I fail to understand the blindness of a parent like this mother; she needs treatment more than the girl.

I would suggest more work for the boy and girl at home; get them to take an interest for personal reasons in some home job; make them believe that it is important; that something depends on the way in which it is done; that it means more than mere drudgery. In our Scout work we get our best results by making the boy believe that his work is important—that he is to prove himself an artist in his line; that he only can do his allotted task as it should be done. If he does good work at home pay him for it and let him earn some money. A child enjoys being a wage-earner and it gives him a better value of money.

The teachers of the schools will tell you that boys will work for their Scoutmasters much harder than they will for them; that things he considers drudgery at school he considers real pleasure in the Scout work. There are good and sufficient reasons for this and the chief reason is that in Scouting we teach them the worth and value and beauty of *service;* this can be taught at home and should be.

I would strike out the word bad in talking to or about the boy; most so-called bad boys are boys who have not been given a fair show; you may think you know better but upon closer study of the case you will find many things in his favor that escaped your attention before; so often some one beside the boy or the girl is to blame; home conditions cause moral lapses in many children and the inattention and neglect of fathers and mothers cause it in others.

Don't be spasmodic about your care of your child; don't make a sudden spurt and then quit. Keep it up and your reward will be greater than you anticipate. Help him with his school work and keep him in school; don't permit him to quit

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too soon; an education is the Master Key to the temple of success. We need more and special schools. Hugo said years ago: "Open a school and you close a prison."

Get interested in your offspring; gain his confidence and trust and you will be surprised to find how easy it is to guide a child once you discover his real self and know some of his ambitions and aspirations; put yourself in his place once in awhile and be real honest with him.

Perhaps some of his worst traits are some faults of yours cropping out rather unexpectedly; if you can hark back some years and remember what sort of treatment helped you, apply it to the boy and note the result.

Real parents have no other aim in life than the growth and development of their children; if they have other aims they are not the right sort of parents. It is a tremendous undertaking to raise children and the crying need of the times is the care and culture and balanced development of the children. Too much is asked of the schools and outside factors; too many essential things are omitted and neglected in the home.

Browning tells us that incentive comes from the soul's self; if the incentive of your soul is the welfare and development of your child you will take a keen delight in watching his life unfold in beauty and grace before you and in helping him to make it an inspiration and a blessing; you will make the home a place where he finds the best counsel and guidance; and yourself the greatest factor in bringing all these wonderful things to pass.

THE GREAT ORB OF DAY

By Herbert H. Piper, 32°

Behold the Sun! It manifests the power of God . . . and all the people saw Ahura Mazda in the sun and fell down and worshipped him.—*Aquarian Gospel.*

WE, as Masons—as "true devotees of the light"—with all the wealth of symbolism that goes to help us to a true understanding of the philosophies of the Craft, cannot help but recognize the sun (the greatest symbol of all; the symbol that is ever present with us and the symbol that manifests to us, in a way clearer than any other) the presence of a Great Origin of all things.

It is said that everything in the universe was created with a particular purpose. With regard to some things, it is not given to us to comprehend just what their particular purpose is and like the man-made riddle of the sphinx, the answer probably will never be satisfactorily known. But every human being, from the lowest savage to the most intellectual civilized man, *knows* that the sun is the visible source of light and health and an essential to our very existence.

No wonder, then that the ancient Persians, the followers of Zarathustra, were led to believe that in viewing the sun, they were beholding a visible manifestation of the Deity. The step toward the actual worship of the sun was then but a small one and again the error was made in mistaking the symbol for the thing symbolized.

A true Mason, however, is free from the chance of making such a mistake; the lessons taught by the downfall of the ancient systems of thought, having been impressed upon him, if he has been careful to follow the warnings sounded, from time to time, in the degree work.

Assuming then, that such is the case, let us regard the sun as a symbol and try to discover, in that sense, what meaning it has for us.

First of all, the sun gives us light. Light! What a word fraught with meaning. The antithesis of darkness; the means by which we see; the most glorious thing that a beneficent Deity

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has created for the welfare of his creatures. Is it to be wondered, then, that man immediately associated light with the power of good and likewise in contrast, darkness with evil? If that form of energy, termed "light," can be immediately associated with physical and material well-being, why then cannot "light" in a symbolic sense be associated with moral and mental well-being?

Let us stop to reason then for a moment how man first came to reconcile the great physical truths regarding light with the great moral truths it inspires.

In the dim ages past, when the mind of man began to develop and assume functions hitherto unknown to him, he became vaguely conscious of a Power greater than himself; a great responsibility for his being, as well as that of all the natural phenomena with which he was surrounded. He saw that with the cycle of time, Nature successively revealed herself in different garments, experience gradually teaching him that these changes occurred with marvelous regularity.

His mind had reached the point where it was capable of crude analysis and consequently he came to the conclusion that there *was* something greater than himself. As the meadows and forests grew green under the smiling rays of the sunshine during the summer months, he saw in the sun a power for good. Naturally, then in his crude way, did his conception of good associate itself with the great orb of the heavens and is it to be wondered that he fell down and worshipped it?

As the mind of man has, through the influence of civilization, gradually gone through the process of evolution, the sun has ceased to be worshipped as itself, but as it was and will forever be, a great and glorious symbol of the power of that Infinite Mind which created both it and ourselves, we cannot conceive, by what reasoning and in the face of such evidence how an atheist can deny the presence of his Maker.

Humanity is always associating the "heavens" with something better to look forward to. When we die, some creeds assert that we will "ascend to Heaven" and then again there is the colloquialism—"Things are looking up." In other words, there is that ever-reaching "upward" for something greater or nobler. The ancient symbol, therefore, has still its meaning in our every-day life.

We are a social species of animal. We group ourselves into communities for mutual benefit and protection. The fundamental principle of this, is self-help through the efforts and influence of others. Likewise our own influence and efforts should be such, as to be a distinct help to those with whom we are surrounded. For these reasons, we regard criminals as dangerous enemies to society, but—how many moral criminals are there at large, who, while they keep the letter of the law, violate the very essence of its spirit. The man who does a moral wrong because he "can get away with it" is worse than the common thief, who must realize that sooner or later he will pay the penalty.

The lower animals exist by mere brute force. The weak succumb before the strong and the problem of existence becomes one of comparative physical endurance. The great Artificer of the universe has, however, endowed man with a highly developed brain and the power to use it for good or evil. Unfortunately, some men upon the acquisition of an abundance of this world's goods, use the latter to the disadvantage of their fellow men, much as the lower animals use their greater physical strength.

Thank Heaven, therefore, that Masonry, a human institution, regards the prerequisites of a candidate, not in the light of his wealth or social position, but only what he stands for morally. The great democracy of our fraternity

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is the secret of its success and to the practical application of Masonic principles, can be ascribed the foundations of some of the greatest governments on earth today, our own included.

The great moral "light" of Masonry is still shining, but in these present times is there not sometimes a danger that the shadows may fall, especially in our own native land where the craft has reared itself to heights undreamed of by our ancient brethren? Consider, then, for a moment the following:

We Americans in this so-called "mechanical age" are sometimes prone to overlook those great moral truths and social courtesies which characterized our forefathers. We are oft-times, shallow thinkers, regarding only the present and moreover we are painfully provincial. The European, today, of average education is far more versed on literature, art and world history than we are, simply because we glory in the hustle and bustle of our business and short-cut methods. But with our —shall I say—conceit, let us not overlook the fact, that with all the business systems of the present day, a century hence, we will be looked upon by our posterity as a crude collection of individuals—much as we have looked upon our ancestors.

Is it not worth while then to stop ever so often and consider things greater than those devices which man has created; the great truths which have survived the centuries?

If such be true, how better can we express our convictions than by a steadfast and unquestioned loyalty to the great fraternity of which we have the privilege to be members. How better can the best interests of mankind be served, than by all Masons carrying the "sunshine" out of the lodge-room into the world at large.

Fie on the brother who is ashamed to wear his Masonic emblem in public! He either does not understand what it represents or, if he does so, he shamefully discounts the honor which has been conferred on him by the greatest constructive institution the world has ever known. The enemies of Masonry are legion and at many times and in many places are in the ascendancy, in the same manner as darkness succeeds the light, but who doubts that the light is not greater than the darkness. Moral darkness is worse than physical darkness because the latter could only destroy the body; if the spirit or soul of man be enshrouded in moral darkness, the result is calamitous.

What care we, then, for the destructive forces which oppose us. All *true* Masons do not hide their identity as such and are proud of their "craftsmanship." The Mason, therefore, who does not desire to be recognized as a member of the fraternity, is either playing in cheap way for political patronage or has not the courage of his convictions; in either case, he has probably only considered it necessary to receive the degrees and pay dues, to be regarded as a Mason doing his proper duty.

If only some of this deplorable apathy could be eliminated and the true "light" be radiated by every individual brother, what a better world there would be and what a greater fraternity would result. We can only hope for the best, and the foundations which we are laying today in a small way, may yet grow into a mighty edifice, which time cannot shake down.

The symbol of *our* Hope and that of our posterity will always be with us and with them and will ever be an encouragement for greater things. Like the Zarathustrians, we too, irrespective of creed or race, can say, "Behold the Sun! It manifests the power of God."

Popery is a political system, despotic in its organization, anti-democratic and anti-republican, and cannot, therefore, exist with American republicanism.—*Professor Morse.*

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HOW ROME RULES IRELAND

By James M. Witherow, 32°

III

THE quotations already set forth ought to make clear the underlying motive in the present murder carnival which is prevalent throughout Ireland. In each and every instance the hierarchy of the Roman Catholic Church has ranged itself against the government and the enforcement of law and order, until about two months ago, Bishop Cohalan, of Cork, in an open letter, told his people that the killing of policemen was murder, and that those who engaged in that practice in his diocese would be refused absolution. It has had a salutary influence in the diocese of Cork, but in the rest of Ireland the Bishops still maintain their position of sympathy with the murderers and disturbers; although appearing to condemn the crime of murder in general terms, the weight of their denunciation in each instance is directed against the forces of the crown in the performance of their difficult duty of maintaining law and order. I think the clearest exposition of the situation is set forth in a letter which I received from a prominent Irish editor, from which I quote as follows:

What is the Roman Catholic position as exhibited by the so-called moderates of that denomination and the Government Home Rule Bill? They demand the splitting up of the United Kingdom, but object to what they describe as the splitting up of a portion of Ireland. They say they are governed by legislation against their will but they demand that the six Ulster counties be forced into a union with a Dublin Parliament against the will of their inhabitants, and they cry out that they are oppressed because they are denied the right to oppress the Ulster Protestants.

Their real objections are two-fold: In the first place the Roman Catholics see quite clearly if the six Ulster counties are given a Parliament of their own, then these counties will have real safe-guards and guarantees against oppression, and it will be impossible to drive the Protestants out of "Holy Ireland." They will be intrenched and unassailable. Already these six counties are so industrially prosperous, possessing some of the largest industries in the world, that the government in the Home Rule Bill placed the valuation for the purpose of taxation at forty-four per cent on the six counties, as against fifty-six per cent on the twenty-six counties comprising the rest of Ireland. Irish Roman Catholics fear—and the fear is well-founded—that these six counties, relieved from the intolerable condition of living under the rule of a Dublin parliament, will be free to develop along their own lines, which at present they cannot do because every reform introduced, and kindred matters of development meet with Roman Catholic opposition and are killed. With this obstacle removed they would become more prosperous still. The next objection is that if these six counties are given the right of self-government, then there never can be an Irish Republic. Any measure of Home Rule which does not open up the prospect of Roman Catholics ruling and ruining Ulster Protestants is rejected with scorn and contempt, even though the scheme, as in the present instance, gives more political freedom than is presented by any state in the American Union.

Things have now developed so far that an Irish republic has been proclaimed and war declared against the British government and its officers in Ireland. The Republicans, however, insist that it shall be a one-sided war, waged on their side only, and without any military risks on their part. In the past twelve months about two hundred policemen and soldiers have been killed and many others wounded. The methods of the "soldiers" of the Republic is to lie behind a hedge for policemen and soldiers and shoot them down on sight. This war went on for months, and the Roman Catholic bishops and priests remained silent, but when the police discipline and restraint gave way under the unbearable strain to which they were subjected, they had been boycotted. Shops were ordered not to supply them with food, and girls who were known to speak to them had their hair cropped. Policemen, infuriated at the sight of murdered comrades, some of whom were killed by dum-dum bullets, broke discipline at Balbriggan and some other places, burned down the homes of known Sinn Feiners, taking the law in their own hands in a number of instances. Their position was this: They knew who were the

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assassins and the murderers, but Catholic jurymen would not convict, no matter how conclusive the evidence was. Even coroners could not get jurors to hold an inquest over murdered policemen or soldiers; still the murder campaign went on, even when the victims were attending Divine service, unprotected, so far as the Roman Catholic clergymen and people were concerned. But when the police were charged with wrecking houses and firing in self-defense and killing the murderers in ambush, then, and not until then, did the Roman Catholic bishops make violent pronouncement. They deplored the shooting of policemen and soldiers, but only as a peg upon which to hang a harangue against the officers of the British government in Ireland.

At first it was difficult to get the direct instructions of the Irish Republic, but now and then some were captured in some of the raids upon the homes of the Sinn Feiners; some were found directing that the war was to be carried to the "peaceful districts of Ireland." That meant the districts not under Republican rule which were only to be found in Protestant Ulster. Soon after that order was issued came the fatal riots in Derry and Belfast, and elsewhere in Ulster. That is the use to which the money so freely subscribed by Americans is being put.

Since this letter was written, the Home Rule Bill has been passed, which bill has two provisions which form the principal basis of opposition by the Catholics; one relating to religious equality, and the other relating to lodges of the Masonic order. Sections five and sixty-five, respectively, of the Government of Ireland Act, otherwise known as the Home Rule Bill, which I quote as follows:

5—(1) In the exercises of their power to make laws under this Act neither the Parliament of Southern Ireland nor the Parliament of Northern Ireland shall make a law so as either directly or indirectly to establish or endow any religion, or prohibit or restrict the free exercise thereof, or give a preference, privilege, or advantage, or impose any disability or disadvantage, on account of religious belief or religious ecclesiastical status, or make any religious belief or religious ceremony a condition of the validity of any marriage, or affect prejudicially the right of any child to attend a school receiving public money without attending the religious instruction at that school, or alter the constitution of any religious body except where the alteration is approved on behalf of the religious body by the governing body thereof, or divert from any religious denomination the fabric of the cathedral churches, or, except for the purpose of roads, railways, lighting, water, or drainage works, or other works of public utility upon payment of compensation, any other property, or take any property without compensation.

Any law made in contravention of the restrictions imposed by this subsection, shall, so far as it contravenes those restrictions, be void.

(2) Any existing enactment by which any penalty, disadvantage, or disability is imposed on account of religion or belief or on a member of any religious order as such shall, as from the appointed day, cease to have effect in Ireland.

65—(1) It is hereby declared that any existing enactments relative to unlawful oaths or unlawful assemblies in Ireland do not apply to the meetings or proceedings of the Grand Lodge of Free and Accepted Masons of Ireland, or of any lodge or society recognized by that Grand Lodge.

(2) Neither the Parliament of Southern Ireland, nor the Parliament of Northern Ireland shall have power to abrogate or affect prejudicially any privilege or exemption of the Grand Lodge of Freemasons in Ireland, or any lodge or society recognized by that Grand Lodge which is enjoyed by either law or custom at the time of the passing of this Act, and any law made in contravention of this provision shall, so far as it is in contravention of this provision, be void.

It can be noted, from the fact that the above section was found necessary to be included in the enabling act for the government of Ireland, that the Masonic lodges are in need of such protection from the Catholics, whose bishops frequently anathematize them in their encyclical letters and pastorals, while, on the other hand the Ribbonmen who, for a long time, have been an Irish equivalent to the K. C.'s, while mildly condemned as a secret organization, are given secret approval by the priests and the church; the oath of this order, copied from the official records of the British Parliamentary Commissions and the courts, is of special interest. It reads as follows:

In the presence of Almighty God, and this my brother, I do swear that I will suffer my right hand to be cut from my body

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and laid at the gaol door before I will waylay or betray a brother, and I will persevere and not spare from the cradle to the crutch and the crutch to the cradle; that I will not hear the moans or groans of infancy or old age, but that I will wade knee-deep in Orangemen's blood and do as King James did.

I have tried to set forth this picture of the manner in which the religious hierarchy of the Roman Catholic Church affects the social life and the civil government in Ireland today, in order to give a clear view of the reign of terrorism which confronts the Irish Protestants were the Sinn Fein Catholic conspiracy to be successful.

Not only is the cause of religious liberty in Ireland in danger, but in the United States as well. To those who are skeptical of this last proposition, I would ask them to consider the enormous sums of money which are being accumulated in the hands of the agents of the church and of the uses to which the same are being put. As an interesting sideline upon this proposition, I wish to call attention to the statement of Mr. Carl Ackermann, that he was informed by the Sinn Fein central organization in Ireland, that only $650,000 of the $10,000,000 issue of bonds which we were informed were twenty-five per cent oversubscribed, ever reached Ireland. This suggests the question of what has been done with the other $11,850,000 retained in the United States? Some of this has been used for the intimidation of Congress, and for the picketing of the President of the United States; according to Mr. John Devoy, some was used in an effort to influence the Republican National Convention. How can any thoughtful citizen feel safe with the knowledge that such an enormous fund is available for the purpose of political corruption?

With the terrible example of Irish schools before our eyes, how can we feel safe with the clerical associates of these same Irish prelates, constantly attacking and opposing any attempt to establish a national system of education?

Not only is the Irish question a deeply religious one, but the Protestants of Ireland today are risking life and happiness, not only in defense of the freedom of conscience of themselves and their children, but also on the part of the Protestants of the United States, because, were an ecclesiastical autocracy permitted to build up a political machine strong enough to trample down the liberty of the Irish Protestants, we may rest assured that the next conflict for religious liberty will be in the United States of America.

THE OCEAN'S HEART OF JOY

I dreamed that I stood by the boundless sea,
Where the billows rise and fall.
With an infinite patter of waves, pearl-kissed,
In a murmur of endless joy.
I dipped my hands and I sought to drink
Life's fever and thirst to alloy.

At my eager touch the ocean wide
Grew suddenly cold and gray;
Who seeks for himself must ever miss
The life of the radiant tide;
Who finds that wonderful heart of bliss
Has walked the way of the Crucified.

—*Nellie Burget Miller (Mrs. L. A.)*

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If I But Knew

If I but knew the hearts that ache,
And ever follow in the wake
Of some misguided deed of mine
That causes weary hearts to pine,
Or follow words too harshly said
And leave a soul alive, yet dead;

If I but knew what life would be
If I should try most earnestly
To do the little things I can,
To work for good and ever plan
To lift man's load with cheerful song
As we by labor trudge along;

If I but knew some little deed,
That I could do to help the need
Of those, who are in sore distress,
Whom, by my actions I could bless
And lighten loads that they must bear,
Thus make their life more bright and fair;

If I but knew some little thing
That peace and comfort ever bring,
I could not help but put an alm
In every worthy outstretched palm.
I could not help but say kind things
When every word much comfort brings.

If I but knew how great the need
Of each kind act and worthy deed,
The worthlessness of sneers and growls
Which, like a monster, ever prowls
To tear apart and to destroy
Our every hope, our every joy;

If I but knew, as I should know,
The good that from my deeds might grow,
I'd try, by scatt'ring cheer and song
From every path I pass along,
To sow good seeds that will increase,
And fill some other life with peace.

—*Earle Sloan Smith*, 32°.

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NOTES AND COMMENTS

IT HAS HAPPENED IN PENNSYLVANIA! ANYWHERE ELSE?

THE NEW AGE has, from time to time, called attention to the donations by the legislature of Pennsylvania to sectarian institutions in that State. The legislature of 1919 made appropriations of something over $2,000,000 for the support of various charitable institutions over which the State had no control. The constitution of Pennsylvania clearly prohibits such use of the public moneys and no money was ever appropriated by the State for such purposes until 1881, when a small sum, $30,000, was, on a special plea, set aside for charitable institutions. This was the entering wedge, the nose of the camel in the tent, and these appropriations have grown from year to year until last year they reached a total of over $2,100,000. During this time two Governors had the patriotism and manhood to veto the appropriations made by the legislature, but in the majority of instances the amounts appropriated were paid. It is presumed that these appropriations would have continued and have grown apace but for the formation of an organization to combat this pernicious union of church and state. Suit was brought against the payment by the State Treasurer of these sums to certain of these sectarian institutions, 67 in number, and we rejoice to record the fact that the Supreme Court of Pennsylvania has upheld the contention that the acts of the legislature in making these appropriations were illegal and that the Treasurer cannot pay the same. This decision has thrown a bomb into the camp of these institutions which have been using the people's money for their own ends, and it is claimed that some of them will be obliged to close. If such be the case it will be well and good. Another feature of the case is that there is a rumor of suits being brought to compel these institutions to refund the money which has thus been taken from the State Treasury during the last forty years, and which amounts to something like $16,000,000. If this could be accomplished it would doubtless close up most of them and that might not, probably would not, be altogether a calamity. If a charitable or religious institution has not enough among its own members for its support it ought not to be supported. If a State

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is to support an institution, then the State should control and manage it. Still another feature of the case is that a movement is to be inaugurated looking to an amendment to the constitution such as would make it legal in future for the State to make appropriations for such institutions if so desired. Speaking of calamities, in our opinion such a thing would indeed be a calamity for Pennsylvania! May it never come to pass!

SOUND DOCTRINE

The New Commissioner of Education, Dr. John J. Tigert, in a statement recently given to the press, says: "War on Communism, Bolshevism, and all forms of government that do not recognize the rights of property and the rights of Genius to its just rewards, will be conducted by the United States Bureau of Education."

UNREASONABLE CRITICS

When some painfully conservative brother is criticising the forward and progressive ideas being adopted by many of the Masonic Bodies, especially those concerning the activities of Masons in civic and political affairs for the benefit of all citizens, it is well to remind him that on a certain historical occason, at the close of a meetng of a certain Masonic Lodge, the members attired themselves as Indians, and went out into Boston Harbor and dumped a cargo of tea into the Bay.

AN OLD ADAGE LIKELY TO BE VERIFIED

There is an old saying to the effect that when people of a certain character fall out, honest men get their dues. We feel somewhat like repeating this old saying, but will not, because it is altogether too hot to stir up things at the present time. We call attention, however, to an article in the *Public Ledger* of June 29 with reference to De Valera, the Sinn Fein, and the Irish of this country, which we feel will be of interest to a large number of Americans. According to this article, James O'Mara, who has been the Sinn Fein diplomatic agent in the United States, has resigned; previous to which, however, he practically accused De Valera of interfering with Irish affairs in this country to such an extent that he has killed the prospects for the success of the $20,000,000 Irish loan next year. This money, of course, was to come out of the people of the United States. De Valera's arrest and release resulted in the capture of quite a bit of correspondence in the house where he was made prisoner. Extracts from this correspondence state that "munitions and money are our greatest needs," and propose that one and two dollar subscriptions or contributions be taken up to defray the expenses of the De Valera government. To this O'Mara replied that there was "nearly $3,000,000 now here, lying idle, at the disposal of your government," and he advised De Valera to "send someone to this country who has your confidence, if such a person exists, and, having done so, do not constantly interfere with his work." After writing this letter to De Valera, O'Mara resigned. A letter written by Michael Collins shows that De Valera is disgruntled over the lack of funds, in that he complains that some White Cross funds were being controlled by "certain of the clergy" which precluded the Irish Republican Army from sequestering them. Didn't somebody complain sometime ago that the funds for the relief of the poor in Ireland were really for the use of the Irish Republican Army? This correspondence also shows a plan of campaign as outlined for America as follows:

"First, to examine the state of our finances in the United States and also the possibility of raising a further loan in the autumn of next year; second, to secure American agents for the Irish Land Bank; third, to consider the project of a credit bank from

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the American side and to interest wealthy Americans in the project if possible; fourth, to devise schemes and assist in an American boycott of English financial and commercial interests, particularly to examine how the question of English indebtedness to the United States might be used as a lever in our interests; fifth, to see to the building up of the system of communications through which dispatches and material may be sent with increased safety between the two countries; sixth, to examine the possibility of the United States from the point of view of supplying material to the Minister of Defense."

All of the foregoing will call to mind the saying of a certain wise man: "The Irish don't know what they want, and they will never be satisfied until they get it."

More recently there appeared in the Cincinnati *Times-Star* of July 1, the following:

New York, July 1.—Startling charges, involving Justice Daniel F. Cohalan of the Supreme Court of New York and the Rt. Rev. Michael G. Gallagher, R. C. Bishop of Detroit, national president of the Friends of Irish Freedom, are contained in a document written by Dr. William J. M. A. Maloney of New York City in defense of charges against him that he was a British representative in this country. The document is in the hands of Monsignor Giovanni Bonzano, Papal Legate in the United States. One charge is that Justice Cohalan and associates conducted a "secret trial" of Eamonn de Valera, "President of the Irish Republic," last March, and ordered him from the country.

EQUALITY OF OPPORTUNITY IN EDUCATION

The fundamental principle of popular education in the United States is equality of opportunity, which is a direct outgrowth of the democratic spirit. But when we come to examine the principle at close range, we find that absolute equality of opportunity does not exist. Economic stress, poverty, and long hours of labor often prevent people from securing the education to which they are entitled.

In Alleghany, Pennsylvania, is a remarkable statue of bronze, presented to the city by Andrew Carnegie, the famous iron master and philanthropist, some years before his death. It represents a steel-mill worker, stripped to the waist, and seated on a rude bench. On his lap is an open book, which he is eagerly conning. Carnegie was so grateful to the man who first loaned him books that he had this statue erected to commemorate the event, for books are the "open sesame" to science, art, and literature. The great iron master devoted his fortune not only to science, but to letters; his libraries dot the land and will remain perpetual monuments to his philanthropy. It seems almost *irony*, however, when we think of the hours of toil of the average steel-mill worker, and his inability to find time to read the books so munificently donated by Carnegie. The twelve-hour shift is the rule in most of the great steel plants. When the worker throws down his tools after a day's hard labor, he is too exhausted to study. His tired body needs repose. The worker seeks the lethe of profound slumber in order to forget his troubles. And so with many others in the world, much younger than the worker in iron, who have to go to work because of economic stress and poverty. But the time is surely coming when childhood at least will be afforded every opportunity to procure an education. The part-time school, in vogue in many of our States, links up the toiler with the school, and enables him to study and at the same time earn his living. Such schools will eventually become compulsory everywhere. The time is coming when particularly bright pupils in the public schools will receive State aid to complete their education in science, art, or literature. A nation cannot afford to let brains go to waste. We should spend less trying to raise prize pigs and spend more to raise prize children.

Although absolute equality of opportunity is largely mythical in America, we still cherish it as an *ideal*, and so long as we do that we are in a fair way to

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advance: to formulate plans to obtain what we desire, if not in the present, then in the future. The evolution of society is a slow process at the best, but in the long run justice, right, and truth are bound to prevail, for they are eternal principles bound up in the very nature of Deity. If there is anything that will tend to hasten our ideals for social betterment, it is the passion for education that prevails in this country. All foreigners remark this. Foreign critics are deeply impressed by the sacrifices which are made by both parents and pupils in order that the latter may remain in school. In comparing the education of America with that of Germany and England, M. E. Sadler says:

"There is a wonderful keenness and 'go' in American education. Germany cannot rival America in vigor and enthusiasm. It is the atmosphere of American life which permeates American schools and makes men and boys more adaptable than they are in England. We get into grooves more than Americans do and stick there. The German has methodical perseverance, scientific precision and patient forethought; the American, unresting activity, brilliant dash and intellectual ingenuity."

But some of our critics think we have too much energy; that we are inclined to be superficial in our tendency to hurry things.

AN INTERNATIONAL CONFERENCE ON EDUCATION

One of the great results of the World War was the bringing together of the Allied Nations in closer bonds of amity and mutual interest. Prior to the conflict this interdependence was largely based on commercial relations, but today it is of an idealistic character. We wish to know more about the mental make-up of our Allies; their educational, artistic, and spiritual outlook. It is through the universities that we shall obtain this insight into the culture of foreign nations, and not by the mere reading of books and newspapers. The universities of the allied countries are very congested this year and will doubtless be so for the next few years. They have lost many of their teachers, the French universities being especially hard hit by the war in this regard. Competent authorities say that 25 per cent of the teaching staff of all the lycées and universities of France were killed in battle; the great Ecole Normale lost 80 per cent of its staff. This is a lamentable fact. Prof. S. P. Duggan, director of the Institute of International Education, after a visit to the countries of Western and Southern Europe, writes as follows:

> The chief result for the United States of this dearth of teachers in Europe is the unwillingness of the foreign universities to spare teachers as exchange or visiting professors during the present year and possibly for the next few years, though there would be no refusal to a request made by an institution in the United States.
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> A desire, amounting to a determination, to enter into closer relations with the universities of the United States, was expressed by the educational authorities and university officials of all the countries I visited. The officers of the American army who became students in the French and British universities during the last semester made a most favorable impression. In Great Britain, France and Italy, modifications of the requirements for degrees have either been made or are contemplated, largely in order to make residence in their universities more attractive to Americans. Movements are on foot in practically all these countries to establish fellowships for the exchange of students. The desire to have American professors at their universities was expressed in every country, but because of the poverty in the foreign universities resulting from the war, such professors would have to be at least partially supported in their stay from funds provided in the United States. This will to a considerable extent be true of foreign students coming to the universities of the United States, though no such suggestion was made by the people on the other side.

The British Government has invited representatives from all the universities of the British Empire to an imperial educational conference at London in July, 1921. Following this conference it is hoped that an international educa-

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tional conclave might be held at Geneva to which the delegates attending the London conference might go. It has been suggested that the United States take the initial step to inaugurate the Geneva meeting. The idea is a splendid one, for we have a passion for education; it was in this country that the first free schools supported by taxation of the citizens were established. Many countries have modeled and will model their public school systems upon ours.

Thank heaven, the stream of students that formerly flowed to Germany from the United States will be diverted to British, French and Italian universities. Greater progress in the exchange of students with the United States has been made by France than by any other nation. Says Dr. Duggan:

> In addition to the pre-war fellowships that enabled our students in the various fields of art to study in Paris, others have been founded since the war. The Asspciation of American Fellowships in French Universities this year established ten such, worth $1,000 each, and expect to increase the number to twenty-five. The French Government has also established twenty scholarships for American girls in French Lycées covering tuition, board and lodging, and two in the Ecole Normale de Sèvres. Two years ago, 120 French girls were given scholarships in American colleges and universities under the auspices of the Association of American Colleges. This year, the total number of French girls in residence has been increased to 181. Twenty-six men have also been distributed among the leading American institutions. Most of these men are graduate students in economics, medicine, engineering and law. Moreover the American army students who spent a semester in French universities, after the armistice, collected 75,000 francs from which to allot 5,355 francs to each of fourteen French universities to enable its representative to study this year in a university of the United States. These relationships have become so important that, thanks to funds provided by the French Government, the "Office National des Universités et Ecoles françaises" has been able to appoint a permanent representative in the United States, who is in charge of all university relationships with the United States. In New York as well as in Paris, the Office National des Universités is acting as a bureau of information with a view to organizing university affairs with foreign nations.
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> The seven universities of Switzerland are very anxious for American students. The universities of Great Britain have already many American scholars.

As Dr. Duggan remarks: "No better method for developing international good will exists than the establishment of intimate relations between the universities of different countries by means of the interchange of teachers and especially of students." But after all is said the number of American students who will seek the classic shades of European institutions in the future will never reach anything like the proportions that prevailed in the past, except in special cases. The tide may turn the other way. Foreign students will flock to our shores to study the applied sciences, medicine, engineering, agriculture, education, social service, business administration, and journalism—things in which we excel today. The admiration in foreign countries for our achievements in the war will turn the faces of their students to the wonderful West.

THE CARE OF OUR WAR HEROES

A very great deal has been published in the various newspapers, magazines and periodicals of the country regarding the care—or rather, the lack of care—bestowed upon those who were wounded or injured in the great struggle. A great majority of the articles upon this subject in the various publications have given the general public the idea that Uncle Sam has been very neglectful, and, as no one seems to have investigated or taken the trouble to give to the people the other side of the question, it is very encouraging and heartening to learn from the President of the United States the following information concerning the soldiers' bonus which he gave out at his recent appearance before the Senate:

> I should be ashamed of the Republic if it failed in its duty to them. Neither armistice nor permanent peace puts an end to the obligations of the Government.

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Mindful of these things, the administrative branch of the Government has not only spoken, it has acted and has accomplished.

In view of some of the things which have been said—and very carelessly said—perhaps I ought to report officially some of the things which have been done. In the Department of War Risk Insurance, there have been filed, up to July 7, 1921, compensation and insurance claims numbering 813,442. Of these 747,786 have been adjudicated, at an expenditure of $471,946,762. There were 200,000 claims pending when the War Risk Department was reorganized, late in April, this year, and the number of pending claims has been reduced by 134,344. All work in this department will be current by the 21st day of July; that is to say, all action which the bureau may take on a given case will be current, though new claims are being filed at the rate of 700 per day.

There have been requested 887,614 medical examinations, and less than 14,000 await medical action. Up to July 7, there have been 26,237 disabled soldiers hospitalized, and in Government-controlled hospitals today there are 6,000 available beds without occupants. You are already aware of the progress made toward the construction of additional government hospitals, not because we are not meeting all demands, but to better meet them and the better to specialize in the treatment of those who come under our care.

There has been paid out in allotments and allowances the sum of $578,465,658.00, and nearly $4,000,000,000.00 of Government insurance is in force.

In vocational training and rehabilitation of disabled soldiers there have been enrolled to date 107,824 men. Today there are 75,812 men who are training with pay at the maximum cost of $160.00 per month; 8,208 training without pay, but at a tuition and supply outlay of $35.00 per month. Four thousand disabled men have completed their training and have been returned to gainful employment. These earned an average of $1,051.00 per year before entering the army, and are earning today, in spite of war disabilities, and in spite of diminished wage or salary levels, an average of $1,550.00 per annum.

It is an interesting revelation and a fine achievement attended by both abuses and triumphs. Congress has appropriated $65,000,000 for this noble work for the current year, but the estimated acceptance of training for the year before us contemplates an average of 95,000 disabled men and the cost will be in excess of $163,000,000.00, or nearly a hundred millions more than Congress has provided. This additional sum must be made available. With the increase of availability to training as recently urged upon Congress, the estimated additional expenditure will be $468,000,000.00 per annum, until the pledge of training is discharged. These figures suggest neither neglect nor ingratitude. It is more than the entire annual cost of the Federal Government for many years following the Civil War, and challenges every charge of failure to deal considerately with our Nation's defenders. I do not recite the figures to suggest that it is all we may do, or ultimately ought to do. It is inevitable that our obligations will grow and grow enormously. We never have neglected and never will neglect the dependent soldiers, and there is no way to avoid time's remorseless classification.

Contemplating the tremendous liability which the Government will shirk, I would be remiss in my duty if I fail to ask Congress to pause at this particular time rather than break down our Treasury from which so much is later on to be expected. The defenders of the Republic amid the perils of war should be the last of our citizenship to wish its stability menaced by an individual pittance of peace.

In view of the above—and it is presumed the President made absolutely certain as to figures—it seems that the charges of carelessness and neglect of the boys in khaki brought against Uncle Sam are greatly exaggerated.

Come wealth or want, come good or ill,
Let young and old accept their part,
And bow before the Awful Will,
And bear it with an honest heart,
Who misses or who wins the prize.
Go, lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman.

—*Thackeray.*

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FROM THE BOOK OF ARMAGH

By Denman S. Wagstaff, 32°, K. C. C. H.

IRELAND, from time to time, has been discovered as having been the birthplace of much of the civilization that has come to the world at large. There are many facts heretofore disguised by the film of legendry that by degrees are shown in their true colors. The most interesting of these is the proven history of Christianity in Ireland as revealed in the Book of Armagh.

We have been told from childhood how a Saint Patrick banished snakes and frogs from Ireland (not mentioning, of course, that these creatures could not exist there on account of the geological characterizations); how he converted the pagan Celts to Christianity, and indeed did so much for the early Irish that he was made a Saint out of sheer gratitude for distinguished services.

The patron Saint flourished about 430 A. D., according to authentic historic data. This "Sainted" St. Patrick, however, was preceded in both Ireland, Scotland and Britain proper, as well as portions of Wales, by another Patrick (and from whom the other gentleman took the name), a Roman Briton, the son of a Roman soldier. The elder member of the family had been converted to Christianity while still a youth in old Rome by one of the early Christian missionaries. So it would seem quite natural that his son should have also esponsed the faith. As it developed it appears, too, that the son "Patrick" (Roman Patricius) had been an earnest Christian from early youth.

It is recorded in this great Book of Armagh, now in possession of Trinity College, Dublin, that this first Patrick, the Roman Briton, introduced Christianity into Ireland and Scotland many years before the advent of Saint Patrick in 430 A. D. The book also says that on the spread of the Pelagian heresy among the native Irish and Scotch Christians (Christian nations where the religion of Christ had long flourished in true apostolic purity) Celestine had sent one Palladius to eradicate the error. Celestine, you will remember, was a monk of the Benedictine Order who afterward became Pope Celestine the Fifth.

Now there are two other versions put forth by Irish Catholic historians (who it would seem have depended somewhat on folklore and somewhat upon the influences of their religion), one of which states that Saint Patrick was born in Scotland and of Scottish Christian parentage, but afterward converted to Roman Catholicism, and the other account states that he was born in Gaul, which was also an early Christian country, and afterward preceded Ireland in becoming a Roman Catholic country.

We must remember in this connection that Rome was one of the first places sought out by the early disciples of Christ as good ground upon which to sow the seed of Christianity. We must also bear in mind that Britain was under Roman rule from 57 B. C. to 410 A. D. and was thoroughly Roman for all these generations. Let us here also note that there was no Roman Catholic Church (part pagan and part Christian) until so established by the Pope-Emperor Constantine in 476 A. D. The Church of Christ, as we know the true Church, taught all the Christianity and had, from the year A. D. 10, taught the simple doctrine of Christ throughout the then known world in its own way until disturbed and impeded in the glorious work by the armies of "Church and State," which in time overran the world and fought the real Christian as hard as it fought any and every other enemy of *Pope* rule.

Perhaps the reader has by this time grown impatient to know the real drift of my argument. Here it is! We are confronted today with the most extraordinary spectacle of a lot of misguided

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politicians endeavoring *in this country to divide Ireland from England* or more properly the British Empire. Their excuse is that Ireland is being horribly dealt with and not governed at all by the will of the people as are the other British colonies. These gentlemen are such lovers of liberty that they feel lonesome without the society of the "suffering Irish."

We are, I say, confronted with an endeavor to import to our shores that great "unrest" which has always kept Ireland fighting Ireland. The principal conflict there is waged along the lines of "intolerance." *The Church* wishes to be *Church and State*. The Irish Protestant wishes to be allowed to worship as the first Sainted Patrick worshipped, and not by the rule and rote of "beaded" repetition, nor by the grace of any man, but by the *Grace of God*.

The queerest thing about it all is that the Catholic Irish are brought up to hate England, and the general British public, because of the aforesaid "oppression." Yet they are loyal to the "last drop" to the *Roman Church, which has caused it all*. The Norman conquest brought it all about in 1167 to 1172 A. D. during the reign of Henry the Second.

The fighting was brought about by the abduction of the wife of the Chieftain of Breffni by the King of Leinster (both Irish). The chief made vigorous war upon the king, who fled to England and induced Henry to help him. He was more than willing, as he had received from Pope Adrian a short time previously, a *"Bull"* authorizing him to assume authority over Ireland, in order that Ireland might be brought more completely under the religious domination of the said *Pope*, of whose rule it had been more or less independent. So the Normans and *the Church of Rome* conquered the Irish and divided up their most treasured possessions among the victors, share and share alike, presumably that the prophesy might by fulfilled (they parted my garments, etc.)

As things in Ireland do not change materially now, so the division of the land-spoils has remained a permanent institution. Many Britons came to Ireland at that time, intermarried with the Irish, learned the Gaelic and formed a new Irish tribe as it were. They grew very Irish and in 1495 defied the power of the British King, Henry the Eighth, who had decreed more oppression in ordering the substitution of English laws for the time-honored Brehon Law. Since then Ireland has been imposed upon in many ways. However, if it were not for the continued inward dissensions and an inability to agree upon a fixed policy, the Mother Country undoubtedly would long ago have given Ireland as much freedom as she gives to her most favored colonies.

I have digressed somewhat from the original trend of my paper on Saint Patrick. The subject, however, is so full of "contraries" that if I did not digress it would not be in keeping with the subject matter. Reading again in the "Book of Armagh," I find an account of the first Patrick who introduced Christianity into Ireland and Scotland and differentiating his mission from that of the "Sainted" Patrick of 430 A. D. who came direct from Rome and after changing his name from that of Palladius by authority, eventually was made a saint in due and regular form. These interpolations are given here and there to further fix the milestones of the real "Patrick" on the road.

In proof again of the early Irish Christianity, Dr. O'Connor, in his celebrated book "Prolegomena," says that the institution of Monachism was introduced into Ireland almost a century before the coming of St. Patrick. It would seem from the account here of a celebrated Irish lawyer named Coelestus and the fellow of Pelagius that this gentleman had been a convert to the far eastern belief in a monastic life as necessary to a complete surrender of the ambitions which have always clouded the pursuit of a complete spirituality. Dr. O'Connor says that his authority was written many years before the coming of St. Patrick, as above stated.

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Again it is proven by the authenticated apology of Saint Athanasius against the Arians and St. Chrysostom about 388 A. D. that bishops from the British Isles were present at the Council of Sardis in 347 A. D. This testimony of Saint Athanasius reads as follows: "The British islands, namely, Albion and Ierne (Ireland), situated outside the Mediterranean Sea, in the ocean, have felt the power of the divine Word, for there churches are founded and 'altars' erected. Whether you bring yourself to the ocean or to those British Isles, or navigate the Euxine Sea, or go to the southwest regions, you will everywhere hear all people discussing philosophically those things which are found in the Scriptures, differing in tongues but not in faith."

Again let us take up the thread as to the existence of the first Patrick and the faith he taught. This proof exists in his own handwriting and was copied into the Book of Armagh from the original MS. bearing his own personal signature now over twelve hundred years old. In this writing will be found no evidence of an arrogant presumption, no pretension to superior sanctity, no maledictions of magi, or rivers, because his followers were drowned therein, no veneration for or adoration of relics, no consecrated staffs, or donations of his teeth at a price for relics, which occur so frequently in histories and also in the collections of Tirechan, referring to Palladius, not to Patrick, the genuine Christian missionary. In these documents appears the pure apostolic Christian minister, the humble, devout missionary, anxious to promote the salvation of his fellow men, imbued with great zeal and relating facts which he attributes to the intervention of a particular providence, but which on examination are to be accounted for by natural causes. So this confession (Roman Confessio) goes on breathing a pure Christian spirit and a sincere love of truth. In this document, too, he writes what one would consider the symbol of his faith and which differs but little from that of the present-day Episcopal version.

Patrick then says: "From which time I could not be silent, nor indeed did God cease to bless me with many acts of kindness, and so great was the favor—He thought me worthy, in the land of my captivity, this is my retribution after my rebuking or punishment, and acknowledgment of God, I should exalt Him and confess his wonderful acts before every nation which is under the whole heaven; because there is no other *God*, nor ever was before, nor will be after *Him*, except *God* the unbegotten Father, without beginning, from whom is every beginning, possessing all things (as we have said) and his Son Jesus Christ, whom we bear witness was always *spiritually* with the Father; inexpressibly begotten before all beginning, through whom all visible things were made, he became a man, and having overcome death was received into heaven. And He hath given to Him all the power above every name, as well as the inhabitants of heaven, as of the earth and of the powers below, that every tongue should confess that Jesus Christ is Lord and God Whom we believe and Whose coming we expect as presently about to be judge of the living and the dead: Who will render to every man according to his actions, and has poured upon us abundantly the gift of His holy spirit and the pledge of immortality; Who makes us who are obedient, to be sons of God and joint heirs of Christ, Whom we adore one God in the Trinity of the sacred name."

The historian also says "Compare this simple, this beautiful and unvarnished tale with the various lives of Palladius and his followers and it will clearly appear to an unprejudiced mind that they could not relate to the same individual."

In all the records then it is clearly shown that the real savior of Ireland, as far as converting them to the Christianity we now recognize as *Protestantism, was a far different personage to the Palladius-Patrick of the Roman Church,*

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who was sent by Rome to Scotland and Ireland not to convert supposed pagans to a belief in *God* but to *convert the simple plain Christian peoples of these islands from Christianity to Roman Catholicism.* This puts an entirely different face upon the whole history of the Roman Catholic Church and also lends new light upon the creatures termed by it *dissenters.* This dissension or difference had by early Christians with the Roman Church was then, as we may see, but an outcropping of the original "Christianity," which had survived the swords of Roman Catholic legions, that in those days always were recognized as a part of the plan of salvation and which always "K or K," killed or konverted.

The doctrines of Luther, Cromwell, Wesley *et al,* were just "harkings back" to Patrick, the Roman Briton, who was really an original Apostle and not a creature of the abuses and paganistic idolatries of Constantine the *Pope.*

One may readily see that the whole situation has been just reversed. The Disciples of Christ spread their simple faith throughout the then known world, centuries before the era of masses, candles, pagan transubstantiation, confession by substitution, absolution with a price, etc. It was this simple godly faith that the Roman Church busied herself in eradicating because its practice was a losing investment to that church. The principal tenets of the pure Christianity were real self-abnegation and self-sacrifice. There was in that pure belief no means or ways of making money, since with it salvation was free. Rome never tolerated a *free institution.* Verily her ways are as mysterious as the thief who prefers darkness to light. Why does she fight simplicity? Because people can thus too readily discern the "African in the woodpile."

I have presented these records of the past to show the trend of affairs generally, where they have had a touch of the "fine Italian hand." This abomination is now reaching out in every direction in this land of ours. This scourge has fastened itself upon a political party, like a barnacle on a ship's bottom. She is forcing her non-American representatives into councils that have heretofore been as purely patriotic American as those of any party. Intrigue, falsification, perversion of ideals—slavery to a merciless, godless, conscienceless obligarchy, are the substitutes the Roman Catholics are offering the people in exchange for independent and intelligent citizenship.

This all seems a travesty upon free institutions generally. Did we not come to this country originally to escape the abuses really that have been heaped upon the civilized world by the Roman Catholic Church? Should we be followed down the generations by such a curse? The false Saint Patrick has his foot upon our very threshold. He is like an "installment collector" trying to gain a little at a time, until he gets into the real family circle. The abuses perpetrated by England upon Ireland are as nothing compared to the sacrilege which some "Irish" have sought and are today seeking to perpetrate and perpetuate upon the American people. The freedom of Catholic Ireland has not been outraged, for the simple reason that Catholic Ireland does not know or has not yet realized what freedom is! When they begin to find out that freedom is not in lands or whiskey or potatoes, or indeed any immaterial thing that can be acquired by a little effort such as even the beasts of the field are capable of, we will begin to realize that they have a "case." Freedom of the *soul* is what they do not possess and is the priceless heart-treasure they would take from us!

Do they realize what they are trying to do? If they do not, yet are men, why do they not lay down their weapons that are now turned against a people who gave them food and shelter when they needed both? Is the chief consolation offered by their "Church" a full graveyard or a present-day life full of good will, good neighbors—fraternity—virtue—consistency and above all peace? Let them read the story of Patrick the

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Briton over and over again if they are open-minded enough to believe a truth that has not had the sanctioning O. K. of their temporarily spiritual rulers, and find out that the old Irish once were Christians. We should hope that the future is bright for these people who seem so anxious to be free themselves yet seek to enslave others, for if, like Lot's wife, they should happen to turn about, they would be made speechless by the momentary contemplation even, of the bloody trail by which they came here face to face with Freedom herself.

AD FILIUM MEUM

Bravely think thy highest thought
Bravely do what good men ought;
Bravely bear what ills befall,
Smiling greet the last of all.

Envy not the rich and proud,
Follow not the common crowd;
Take thy place with honest men,
Speak the truth with tongue and pen.

See no harm in guileless mirth,
Laugh, be gay, enjoy the earth;
Fear no critic's speech or look,
Keep thy life an open book.

Nobly share with others' need,
Narrow not thy mind with creed;
Fit thyself into the Plan
That includes thy brother-man.

—*T. V.*

THE GIVER'S GIFT

We ask of love, through its bestowal,
A greater gift than that it gives;
The same of charity,—not knowing
Wherewith the heart it reaches, lives.

Then, is all lost, that's poured upon
Humanity, without return or grace?
Absorbing grief would have it written so,
And quarreled with it for first place.

No. Lost love returns to whence it came;
And when renewed, again descends
Like to perfume, a benediction,
Upon the giver's head; and lends
Its lovely self, to all who wear it
A glorious distinction.
The part it plays is needful much, if
Charity has bought affliction.

—*Mrs. E. E. Ward.*

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A CORNER OF THE LIBRARY

By Mysticus

THE CHARACTER OF FREDERICK THE GREAT

A CAT may look at a king! Assuredly! To go still further, a Catt of the human persuasion may not only look with impunity at a king, but talk to him, walk with him, and be his very shadow, if you will. Henry IV had his Sully, Goethe his Eckermann, Samuel Johnson his Boswell, and Frederick the Great his Catt. It happened in this wise:

In the Summer of 1755, Frederick the Great, who, at that particular period of his stormy career, was at peace with Europe, decided to take a trip into Holland incognito. Disguised with a black wig and wearing a cinnamon-colored coat with gold buttons, he assumed the character of first musician to the King of Poland. At Amsterdam he embarked for Utrecht in a canal boat. On the same boat was Henri de Catt, a Swiss gentleman. Young Catt, just turned 27 years of age, was a student at the University of Utrecht. He had been a teacher in his native land, was well versed in French literature, and came of excellent family. On the boat the alleged musician to the King of Poland, after staring at Catt for some time, abruptly asked him who he was. Catt, rather nettled at the cavalier manner of the gentleman in the cinnamon-colored coat, refused to reply. But presently the musician assumed a more courteous demeanor, invited the Swiss into his cabin, which invitation the latter accepted, and they amicably discussed government, religion, literature, and such interesting topics.

"Were you ever in Germany?" asked the alleged musician.

"No," replied Catt; "but I should like to make that journey. I am very curious to see the Prussian states and their king, of whom one hears so much." And now the young Swiss began to launch out on Frederick's actions. But the disguised king interrupted him hastily with the words: "Nothing more of kings, sir—nothing more! What have we to do with them? We will spend the rest of our voyage discussing more agreeable and cheering subjects."

Finally they parted, going their several ways. The strange gentleman asked Catt to give him his name and address, remarking: "I am very glad to have made your acquaintance. Perhaps we shall see one another again." Subsequently Catt learned that he had been conversing with the King of Prussia. Frederick was evidently pleased with the interview, for he afterwards invited Henri de Catt to his court, and appointed him his reader. Catt joined Frederick at Breslau in March, 1758, and for twenty-four years followed the fortunes of the king in camp and court, until their relations were "chilled in the last five years of Frederick's life." Catt wrote his memoirs, the manuscript of which is contained in the Prussian State Archives. A translation into English by F. S. Flint, with an introduction by Lord Rosebery, appeared in 1917.[1] Says Lord Rosebery: "Catt's book on his relations with King Frederick II is a book of human interest. It has, too, the unexpected advantage of being written in French, for Catt was a French-speaking Swiss, and Frederick disdained to speak German. . . . Catt's narrative is one of the most faithful portraits of that monarch that we possess. . . . Catt was of course a devoted admirer, but his incense was not of that gross kind, burned by others, which obscures the idol and defiles the worshipper."

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[1] Frederick the Great. The memoirs of his reader, Henri de Catt (1758-1760). Boston, Houghton Mifflin Co., 1917. 2 vols.

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Catt was a young man of exemplary character, devoutly brought up in the Calvinist faith, and did not hesitate to defend his opinions on morals and religion when attacked by the king and his free-thinking companions. He was not a sycophant, but as Lord Rosebery remarks, "an innocent young student, overawed and enchanted by contact with a great monarch, but capable of speaking out frankly and even boldly." Catt records many strange doings of Frederick II, his tears, his verses, his flute playing, his inflexibility. Frederick the Great possessed a most enigmatic character. He is a puzzle to the moralist. But when we consider the terrible trials of his youth, his heredity and environment, we do not wonder so much. "His experiences," says Rosebery, "had been that of those wooden effigies of their heroes which the Prussians of today delight to honor by driving nails into them; but in his case the nails had been driven into his living body by his own father. When love might have afforded a consolation he was driven into a marriage which he ostentatiously abhorred. Hence when he came to the throne he came with a shrivelled heart and a sardonic scorn for all mankind, its morals, its conventions, its cant; there was little human left. That, it seems to us, is the secret of Frederick's character."

Frederick the Great was born on January 24, 1712, at the Royal Palace in Berlin. His father, Frederick William I, treated him with savage cruelty. Says Lord Macaulay: "Oliver Twist in the parish workhouse, Smike at Dotheboys Hall, were petted children when compared with this wretched heir-apparent of a crown." On one occasion, the young Prince, driven to frenzy by his father's ill-treatment, attempted to run away to England. But he was caught. Two young lieutenants in the army named Katte and Keith aided him. Keith made good his escape, but the unfortunate Katte was apprehended and executed. The Crown Prince was compelled by force to witness the execution of his poor friend. Frederick was condemned to death, but his sentence was commuted to imprisonment in a fortress, owing to the intercessions of the crowned heads of Europe. The Crown Prince, being a lieutenant colonel in rank, came under the Prussian military law which decreed death in cases of desertion from the army. The old king, on one occasion, endeavored to throttle his son with a bellcord. The Crown Prince had a decided taste for music and literature. He spoke and wrote the French language with great fluency, and corresponded with Voltaire, then the most potent man of letters of Europe. Eventually Frederick became reconciled to his father, and began the study of military science in earnest.

Old Frederick William I, though miserly and "cheeseparing" to the last degree in everything concerning household expenses, loved military pomp. His master passion was for tall soldiers, and to obtain such men for his pet regiment of grenadier guards, he spent money like water. His recruiting agents ransacked Europe for big men. "No head that towered above the crowd could escape the crimps of Frederick William I." Bribery, bounties, kidnapping were all put into requisition to secure soldiers for the giant brigade. Once enlisted they were treated like slaves, drilled almost to death, flogged continually, and reduced to fighting machines. Those who desire further light on the subject should read Gustav Niertz's "Tall Man," and Thackeray's "Barry Lyndon." In times of peace the old King of Prussia, by the strictest economy, was enabled to keep a standing army of 76,000 soldiers, admirably drilled and disciplined, and ready to take the field at a moment's notice. But Frederick I never had occasion to subject his army to the horrors of war. He also accumulated all the gold and silver he could get his hands on, and stored it away in chests in the vaults beneath the royal palace; the sinews of war should war ever come.

In the year 1740, Frederick II ascended the throne, and became the absolute monarch over a kingdom containing 2,240,000 souls; he was "restrained by no

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parliament, no Constitution, no customs or laws superior to his own resolves. He could take advice of others, and call energetic men to his aid, but his will alone was sovereign." Frederick was 28 years of age, and was described as a handsome young man, five feet seven inches in stature, and of graceful presence. Among his first acts were the disbandment of the giant guard; the abolishment of the use of *torture* in criminal trials; the establishment of an Academy of Sciences; and last but not least the proclamation of religious toleration throughout the kingdom. He invited Voltaire to visit him, but the two men quarreled and Voltaire left Prussia in chagrin. The fact must be confessed that Voltaire's conduct in Berlin was beneath contempt.

Frederick with his liberal views and artistic tastes might have led a calm and happy life, but he was ambitious for military glory and speedily plunged his country into war by seizing Silesia, a province of Austria. It was nothing short of highway robbery. Says John Lord ("Two Gentlemen Giants"): "It is not easy to determine whether this atrocious crime, which astonished Europe, was the result of his early passion for military glory, or the inauguration of a policy of aggression and aggrandizement. But it was the signal of an explosion of European politics which ended in one of the most bloody wars of modern times." The Empress Maria Theresa proved an able opponent. She did not relinquish her territory without a struggle, and that struggle involved Europe in its toils, for the nations arrayed themselves as her allies or Frederick's. The gigantic contest is known as the Seven Years' War. As a consequence of this war France lost Canada, and England became Mistress of the Seas. Frederick came out of the contest with laurels. He retained Silesia and was forever afterward known as "Frederick the Great"—one of the great captains of the world. The blood, tears and devastation wrought by this gigantic struggle all but ruined Prussia. To satisfy the robber instincts of an autocratic monarch, 853,000 men, actual fighters, perished on the field of battle. But gradually things adjusted themselves. Frederick made many improvements in his kingdom; he built bridges and canals; drained marshes; encouraged agriculture and manufacturing; established the Royal Bank of Berlin, etc. In his old age at Sans Souci, did he ever regret the evils he had caused in the world? Who knows? Frederick, like Voltaire, believed in the existence of God, but his views were extremely hazy. In one of his letters to Voltaire, dated August 26, 1736, he writes: "I respect metaphysical ideas. Rays of light they are in the midst of deep night. More, I think, is not to be hoped from metaphysics. It does not seem likely that the first principle of things will ever be known. The mice that nestle in some little holes of an immense building know not whether it is eternal, or who the architect, or why he built it. Such mice are we. And the Divine Architect has never, that I know of, told His secret to one of us."

Frederick was constantly harping on metaphysical and religious questions in his conversations with Catt. He believed in annihilation after death. On one occasion he said to his reader:

> Do you not see that the soul is only a modification of the body, and that, consequently, it is absurd to maintain that it can subsist and be preserved after our body is destroyed? They depend so much the one on the other that the one cannot subsist without the other. And tell me in good faith, can you in any way at all form an idea of an immaterial being, depict it, as I have depicted my Sans Souci? If you can, depict for me, I beg you, this immaterial being.
>
> I could not do so, Sire, because an immaterial substance has neither form nor qualities perceptible to the senses, but I can very easily convince myself that what thinks in me has no parts. Can one logically deny the possibility of an immaterial substance because it cannot be represented in a material form? And, in supposing once more, Sire, that mutual dependence between the body and spirit, which is very true, may I legitimately conclude, from the dependence of these two things, that these two

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things are the same or identical? The taking of Olmutz, let me suppose, is announced at this moment to Your Majesty. Your joy is all the greater because you were not expecting, at this moment, this success. What connection, I venture to ask, is there between the effect and that which causes it? An articulated sound has struck and vibrated in your ear and your brain; that is a physical effect; but this vibration is followed by the feeling of joy; and this feeling is followed by the idea that the plans which Your Majesty has conceived will now be proceeded with. Is there in this feeling and in this idea any resemblance to the vibration of the acoustic nerves? Do you find a mechanical connection between this vibration which you have experienced and the ideas which have followed it?

But the king was not convinced. He was a thorough-going skeptic and to the last day of his life remained a materialist so far as belief in the immortality of the soul is concerned. And yet in the same conversation with Catt, recorded above, he expressed his belief in the existence of God. Strange inconsistency! Faith in God leads naturally to faith in the eternity of the soul. We have the life of God within us; we are rays of light, as it were, from the great central sun of Spirit and share in the eternity of God's existence.

Says Catt:

The idea and hope of the immortality of my soul are founded, not on what I know of its nature, not on what I believe about germs and fecundation, but on what I know of God and his perfections. I am well aware that I cannot use this proof against philosophers who would deny the existence of a God and of his attributes; but these philosophers will never prove to me that the soul really dies.

The king replied as follows:

Eh, who is denying the existence of a God, not I! He must be admitted, when we see in this universe both evident purpose and very simple and often striking means of attaining them. This world cannot be the effect of chance, there is too much order in it. I do not know God, but, as I have told you, I always worship him sincerely. Believe me, at bottom, there are uncertainties everywhere, but I have my system. I save myself by saying that everything we see is eternal, that everything is finished at death, and, if I am mistaken, my dear sir, I shall have both the pleasure of the surprise, and that of talking with you again above or below, as you will.

Frederick knew, at first hand, all the vicissitudes of fortune. At one period in his remarkable career he was literally a wild boar at bay, surrounded by yelping hounds. The French, the Austrians, the Saxons, and the Russians encircled him with a ring of steel and flame that threatened to annihilate him and his devoted army; and yet he succeeded in breaking out of the deadly circumvallation by a brilliant exploit that made the world resound with his fame as a military genius. So terrible and hopeless were his affairs during the Seven Years' War that he carried about with him a subtle poison, which he determined to take, rather than be captured by his enemies. After the death of Marshal Keith, he remarked to Catt:

"What a number of brave men I am losing, my friend, and how I detest this trade to which the blind chance of my birth has condemned me. [*Alas, the inconsistency of Frederick's character; he brought all his evils upon himself by his indefensible seizure of Silesia.*] But I have upon me the means of ending the play, when it becomes unbearable to me." . . . He undid his collar, pulled out from beneath his shirt a ribbon, at the end of which was an oval golden box which rested on his chest.

"There, my friend, is all that is required to put an end to the tragedy."

He opened the little box, in which were eighteen pills, which we counted.

"These pills," he said, "are of opium. The dose is quite sufficient to take me to that dark bourne whence we do not return."

Frederick the Great was lauded as the "Protestant Hero" by his British admirers. But there was little of the religious in his make-up. He affected to despise religious systems, and called himself a free-thinker and philosopher. But he was undoubtedly a buffer between Protestantism and Catholicism in Europe. On both sides of him in France and Austria, and to the South of him, in Italy,

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the Roman Catholic Church was the predominant power. Austria was priest-ridden and horribly intolerant to her Protestant subjects. In France the works of Voltaire and Diderot were burned by the public hangmen, although philosophy in that country was gradually lifting its head and science was making itself felt among thinking men. In Italy it was death to be a Freemason. Frederick showed his tolerance by encouraging Freemasonry in his dominions, although he took no active part in it, beyond presenting his portrait to the Lodge of the Three Globes at Berlin, and affixing his signature to the Grand Constitutions of 1786, of the Ancient and Accepted Scottish Rite. The romantic story of Frederick's initiation into Freemasonry is as follows:

In the summer of 1738 the old King Frederick William I went to Holland on a visit of diplomacy to the Prince of Orange. The Crown Prince accompanied him. While on the journey the royal party was one day dining with the Prince of Lippe-Buckeburg. Freemasonry was one of the topics of conversation. The King Frederick William denounced the Fraternity in his usual style of coarse vituperation and crazy abuse, without really knowing anything about the subject. But the Prince of Lippe-Buckeburg, who was a member of the Craft, stoutly defended Freemasonry against the charges of the king that its ceremonies were foolish mummery and its doctrines altheistical. He charmed the Crown Prince with his exposition of the doctrines of the Order. After dinner the youthful Frederick took him aside and begged to be initiated into the mystic brotherhood. The Prince of Lippe-Buckeburg consented, and plans were arranged to gather at Brunswick the requisite number of Masons from Hamburg to confer the degrees as soon as the Crown Prince should return from Holland. Great secrecy was observed to prevent the old king from getting wind of the scheme. On the night of Tuesday, August 14, 1738, at Korn's Hotel, Brunswick, the degrees of Symbolic Masonry were conferred upon Frederick. The old king, blissfully unconscious of the whole affair, had taken his coach to continue his journey to Berlin, imagining that his son was dutifully following in his wake. I am indebted to the memoirs of the Baron de Bielfeld for information on the subject.

(*Lettres Familieres et Autres*, 2 vols. à Leide, 1767.) Says de Bielfeld:

> On the 14th the whole day was spent in preparations for the lodge. A little after midnight we saw the Prince Royal arrive, accompanied by Count W—(Wartensleben). The Prince presented this gentleman as a candidate whom he recommended, and whose reception he wished immediately to succeed his own. He desired us likewise to omit, in his reception, not any one vigorous ceremony that was used in similar cases; to grant him no indulgence whatever; but gave us leave on this occasion, to treat him merely as a private person. In a word, he was received with all the usual and requisite formalities. I admired his intrepidity, the serenity of his countenance and his graceful deportment even in the most critical moments. After the two receptions we opened the lodge and proceeded to our work. He appeared delighted and acquitted himself with as much dexterity as discernment.

It will be remembered by the student of Masonic history that the requirements of Blue Lodges on the Continent were more exacting than those of English lodges of the period, and the aspirants were subjected to ordeals which really tested their courage and endurance; hence the Baron's allusion to Frederick's behavior on the memorable occasion of his initiation.

Baron Bielfeld says there were present at the ceremony six brethren of the Hamburg lodge, among whom were Graf von Kielmansegge, Baron von Oberg, both from Hanover, and himself. Kielmansegge's valet acted as tiler. An amusing contretemps occurred. The room next to that in which the lodge was held was occupied by a gentleman from Hanover who was not a Freemason. The wooden partition between the two apartments was very thin. What if the profane from

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Hanover were to overhear the proceedings? Here indeed was a dilemma! The Masons could hardly turn him out of his chamber. The problem was solved in true German fashion. The Hanoverian was invited to dinner that day by the Masons and pledged in so many bumpers of wine that he succumbed to the heroic treatment and was carried literally *dead* drunk to his apartment and deposited in bed with his boots on to sleep off his potations. That none of the Freemasons were overcome in the drinking bout does credit to the hardness of their heads. It was a drinking age, and gentlemen there were wont to boast of the number of bottles they could put away under their belts.

The Count Wartensleben, who took his degrees with Frederick, was a captain in the giant guards of the old king.

Frederick died at his palace of Sans Souci, on August 17, 1786, and was succeeded by his nephew, Frederick William II. In his will he directed that he be buried at Sans Souci by the side of his dogs, thus showing his contempt for his own species. "After having made my enemies tremble," he wrote, "I resign, without regret, this breath of life to Nature." The king's wishes regarding his interment were not carried out. He was buried in a small chapel in the garrison church at Potsdam, beside the remains of his father. Napoleon once stood at that tomb and reflected on the character of the great Captain. Frederick, the despoiler of Austria and Poland, bequeathed to the Prussian nation a legacy of militarism and morals that has in this century ended in the greatest debacle of the world. Do we not see the hand of God writing in letters of flame across the pages of history the words: "He that taketh the sword shall perish by the sword." And while the seething, roaring storm of democracy rages in Germany, the pinch of dust in the sarcophagus at Potsdam is forever quiescent.

OPEN THE DOOR

Open the door of thy castle
To suns that shine today,
For angels in their visitings
Touch earth and sky—they say.

Open the door to winds that blow
Across yon far-stretched field;
To space nor measure, time nor tide,
May hearts their passions yield!

Open the door for the weary
Of spirit—sore oppressed—
And the sun that healed thy sorrow
Will warm another's breast.

Open the door in the morning,
When life is young and strong;
And thy sun shall be a blessing
To them that plod along!

—Denman S. Wagstaff, 32°, K.C.C.H.

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SHALL EDUCATION HAVE ITS RIGHTFUL PLACE IN THE FEDERAL GOVERNMENT?

By Sidney A. Weston

President of the Sunday School Council of Evangelical Denominations

IN 1867 on the floor of the Senate Charles Sumner declared, "If I had my way there would be a Federal Department of Education with a Secretary of Education in the President's Cabinet." For over fifty years friends of education have waged a fight to bring to fulfillment the hope expressed in those words of one of America's foremost statesmen.

At the opening of the session of the present Congress Judge Towner introduced a bill, now known as the Towner-Sterling Bill, providing for a Department of Education with appropriations for specific purposes. It is carefully framed to avoid the objections raised by some educators to the old Smith-Towner Bill, introduced in the last Congress, especially guarding against Federal interference in the educational program and provisions of each state. The salient features of the Bill are these:

1. Creates a Department of Education with a Secretary in the President's Cabinet at a salary of $12,000, defines his powers and duties and provides funds for administration of the Department.

2. Authorizes the appropriation to the amount of $7,500,000, if necessary, for the removal of illiteracy, to be distributed to the states on the basis of the number of native born illiterates, and administered by the states in the same manner as other funds of that state.

3. Authorizes the appropriation to the amount of $7,500,000, if necessary, for Americanization, to be distributed to the states on the basis of the number of foreign-born residents; to be used to teach immigrants to speak and read English and to understand and appreciate the Government of the United States and the duties of citizenship. These funds to be administered entirely by the states according to their own laws.

4. Authorizes appropriation up to $50,000,000 to equalize educational opportunities in public elementary and secondary schools, especially rural schools, distributing one-half in proportion to children, one-half in proportion to teachers, and administered entirely by the states. In order to qualify, a state must (a) provide schools for at least twenty-four weeks in the year; (b) require attendance at some school, public or private, for at least twenty-four weeks in the year, of all those between seven and fourteen years of age; and (c) require that all common branches be taught in English, in all schools, public and private.

5. Authorizes the appropriation up to $20,000,000 for physical education, and instruction in the principles of health and sanitation, apportioned on the basis of population and administered entirely by the states.

6. Authorizes the appropriation up to $15,000,000 for training teachers, both prospective and in service; apportioned on the basis of the number of teachers employed and administered entirely by the states.

7. In order to qualify for these apportionments states must: (a) Accept this Act by legislative enactment. (b) Provide for distribution and administration of funds. (c) Designate the chief educational authority. (d) Charge the state treasurer with responsibility for the funds.

It is specifically provided that no money appropriated by this Act shall be used for the rental, erection or repair of buildings, equipment, or for the purchase or rental of land or for the payment of debts or the interest thereon.

8. It provides a National Council on Education to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education in the United States. This Council is made up of the Secretary of Education, the chief educational authority in each state, twenty-five educators representing different interests in education, appointed annually by the Secretary of Education, twenty-five persons not educators, interested in the results of education from the standpoint of

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the public, appointed annually by the Secretary of Education. This Council shall meet for conference once each year at the call of the Secretary of Education.

It can readily be seen that this bill gives education adequate recognition and a place of dignity in the Federal Government. If passed it would show that the Government is as interested in the education of its children as it is in the welfare of its hogs and cattle through its Department of Agriculture. At present education is only a bureau in the Department of the Interior.

Educators throughout the country are overwhelmingly in favor of the independent Department of Education. Notwithstanding this widespread sentiment there was introduced on May 5 into the Senate of the United States a bill to establish a Department of Public Welfare which is called in the press the Fess-Kenyon Bill and is reported to be an administrative measure. By the provisions of this bill education is made one of four subordinate divisions of this proposed department. If enacted this bill would eliminate the Towner-Sterling Bill and defeat the movement for an independent Department of Education with a Secretary in the President's Cabinet, coordinate with other cabinet officers. This fact should be kept clearly in mind for it is now the crucial issue in the long fight for adequate recognition of education by the Federal Government. So far as the educational provisions in the Department of Public Welfare bill are concerned, that bill carries practically none of the important features of the Towner-Sterling Bill. Instead of an independent department with a Secretary in the President's Cabinet, it makes education a subordinate division of a department and places at its head an assistant secretary of public welfare with an annual salary of only $5,000. Associated with education in this department are a division of public health, a division of social service, and a division of veteran service. It can readily be seen that to make education a division in the Department of Public Welfare is to submerge it with interests unrelated to it, which would have the larger share of the financial appropriation as well as the major part of the time and thought of the head of the department.

Moreover, the type of educational leadership which a great Government such as ours should have cannot be secured for an annual stipend of $5,000. Public school superintendents in our large cities today receive from $10,000 to $15,000. Yet this bill offers a salary half as large for the educational superintendent of the nation.

The friends of education are not opposing the establishment of a Department of Public Welfare; their objection is to the inclusion of education within that department. It is generally understood that the White House physician, Brigadier-General Sawyer, was entrusted by the President with the task of creating the Department and indicating its general provisions. The bill itself and the General's remarks before the congressional committee and delegations which have conferred with him, show a failure to understand education and the place which it should have in the Federal Government. The General has stated that already he has received volunteers who would take the position at the head of the educational division at the salary of $5,000. His other naive remark is that he has worked day and night for three months in the perfecting of this measure. Three months' time and thought against the years of experience and training of educational specialists!

The situation was so critical that the friends of education rallied to Washington en masse and registered their emphatic protest before the congressional committee and the President against submerging education in a Departmnt of Public Welfare. General public school educators, college professors and heads of educational institutions, leaders of women's organizations, and Protestant Christian education leaders unanimously voiced their opposition to the proposed legislation and their demand for a separate educational department with a Sec-

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retary in the Cabinet as provided in the Towner-Sterling Bill. Messages were read from leading public school state superintendents, from the educational secretaries of the Presbyterian Reformed Church, the Presbyterians U. S. A., the Southern Presbyterians, Northern Baptist, the Methodist Episcopal Church, Methodist Episcopal Church South, Evangelical Synod, Protestant Episcopal Church, Disciples, Congregationalists, Unitarians, as well as the secretaries of the State Sunday School Associations throughout the union. A resolution of the Committee on Education of the Sunday School Council-International Sunday School Association was also presented to the congressional committee.

A delegation of Christian leaders also waited upon President Harding and gave evidence that the Protestant churches of the country are a unit on the proposition that education should be a separate department of the Federal Government, and should not be a subordinate division of the proposed Department of Public Welfare. The delegation found the President friendly in spirit but apparently determined to include education in the new Department of Public Welfare.

The situation brings the issue squarely to a head. Why is there opposition to the movement to give education its proper place in the Government of the United States? Why is there any material opposition to a measure which educators almost unanimously favor as of vital importance to the public school system, the recognized bulwark of American democracy? What is the main source of the opposition?

Practically all the opposition seems to come from the Hierarchy of the Roman Catholic Church. Persistently and continuously it has opposed the movement for a Department of Education in the Federal Government. We quote from a recent issue of Zion's *Herald* part of a communication with the letterhead of "The National Catholic Welfare Council, The Hierarchy of the United States," addressed to "Dear Reverend Father" as follows:

"We are communicating with 5,000 societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their congressmen as societies and to have individual members and the friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington. . . . .

"Such protests, either from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. No reference should be made to the danger which it holds for our Catholic schools, or for any specifically religious interest."

Another later communication from the same source has the following significant paragraph:

"It should further be noted that other measures are now under consideration by the leaders in Congress which may obviate the need of opposition to the Towner Bill. Should the McCormick Bill, *e.g.*—be passed and the Department of Public Welfare be established, the Bureau of Education would simply be transferred from the Department of the Interior to the Department of Public Welfare; it would not be erected into a separate department. In that case, the situation would practically be what it is at present.

"You are therefore requested most earnestly to desist from further protest until developments in Congress either make it clear that opposition on our part is not needed or indicate the line on which such opposition if needed should be conducted."

These communications show the determined opposition of the Catholic church to the Towner-Sterling Bill, and its acceptance of the bill for a Department of Public Welfare because it clearly defeats the movement for a Department of Education.

Why is the Catholic church opposed to this movement? A reading of the Towner-Sterling Bill for a Department of Education shows nothing inimical to

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the educational interests of the Catholic church. The existing status of the parochial school is not altered and the states are left absolutely in control of their own public school systems without any Federal interference. Is there any other explanation of their hostility to this measure than that suggested by the Editor of Zion's *Herald,* namely, opposition to free public education as inimical to the Roman Catholic Church?

This question clearly faces us, is the Protestant Christian Church going to make its voice heard in defense of the public school system at this critical time? There is no occasion for compromise or room for evasion. The advancement of the educational interests of our girls and boys through the free public school which is the foundation of our democracy must have the right of way over every other national interest. Let us say so in no uncertain tones.

CORRESPONDENCE

DON'T MIX MASONRY WITH POLITICS!

It can't be done and Masonry retains the lofty height it has taken centuries to attain.

Masonry cannot afford to stoop to pledge its support to any Political Faith. Such deserves and can only merit the righteous indignation of all good Masons everywhere.

Masonry grants to every man, be he Protestant, Catholic, Moslem or Jew, the sovereign right to his own opinion, throws wide its portals to every Faith and Creed, but pledges its support to no Political Faith or Ecclesiastical Following, for such can but defeat Masonry's grandest aspiration, its highest ideal, its fondest hope, its fundamental principle—the Brotherhood of Man.

Therefore, let us keep our eyes firmly fixed, our purpose steadfast and our hope forever strong, and let eternal vigilance be our watchword!—*O. B. Lackey.*

NOTE BY THE EDITOR—We heartily agree to the above sentiments, and we wonder a little just what has prompted the writer in sending them to us. If he means just what he says and nothing else, all Masons, everywhere, will strenuously endorse his ideas. But if he means that Masons, as Masons, should not be active endorsers and promoters of patriotism, no matter what political party or what ecclesiastical following favors or opposes it, and should not be actively hostile to all hyphenism and bolshevism and ecclesiasticism that are hostile to true American patriotism, our idea is that he has another think coming to him.

TOLERANCE

It is a word so full of good—
And yet so poorly understood.
What does it mean to you and me,
And how much Light have we to see?
And do the Gentile, Turk and Jew
Get tolerance from just a few?
And cannot we more nobly try
To tolerate much before we die?
Another's thought we should respect,
Although the fault we may detect;
To him, a soul, it does seem true,
So tolerate his thought and view:
It means not that you must believe,
But rather that you do receive
With toleration each soul's expression,
That tries to voice Truth's pure impression.

—*William Robert Williams, 32°*

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

CONCERNING EDUCATION

At an election in Chicago, June 6, the proposition authorizing the Board of Education to furnish free text books to the pupils of the Chicago public schools was carried. This measure was supported by the various organizations and fraternities there who are deeply interested in educational lines of endeavor in our land. Again, at an election held in Los Angeles, Calif., early in June, there were elected seven members of the Board of Education, all of whom were Protestants, among them being two women and three Masons. This is considered a great victory for the schools in Los Angeles.

According to the *United Protestant Advocate* of Pittsburgh, Penn., the Legislature of Pennsylvania in 1919 made donations as follows to sectarian institutions in that State, notwithstanding the fact that the Constitution of Pennsylvania provides against it:

43	Roman Catholic institutions, total appropriations	$1,520,689.20
5	Jewish institutions, total appropriations	264,000.00
12	Protestant institutions, total appropriations	228,000.00

The Public School Alliance, The Rotary Club, The Association of Commerce, and other organizations in Louisiana have endorsed the Towner-Sterling Bill.

The State of Louisiana has recently adopted a new constitution. Quite a good deal of attention was paid to education and to charitable institutions. We mention below some of the provisions touching upon these particular matters:

No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such, and no preference shall ever be given to, nor any discrimination made against, any church, sect or creed or religion, or any form of religious faith or worship. No appropriation from the state treasury shall be made for private charitable or benevolent purposes to any person or community, provided this shall not apply to the State Asylum for the Insane, the State Asylum for the Deaf and Dumb and the Blind, and the Charity Hospitals, and public charitable institutions conducted under state authority.

The Legislature shall provide for the appointment, and define the duties, of a Board of Charities and Corrections. To said Board shall be entrusted powers of supervision over all state, parochial and municipal institutions of a penal or charitable character. It shall have visitorial powers over all private orphan asylums, hospitals and charitable institutions in the state. The said Board shall exercise neither administrative nor executive powers.

A greater state university was provided in the constitution with a $7,000,000.00 rehabilitation fund, and a tax of half a mill set aside for the support of the institution after January 1, 1925.

The State Board of Education was ordered reorganized, to be composed of eleven members, one elected from each congressional district and three appointed by the governor.

* * * * * * * *

Exempt from taxation: "Places of religious worship; rectories and parsonages belonging to religious denominations and used as places of residence for ministers; places of burial; property devoted to charitable undertakings, including that of such organizations as lodges and clubs organized for charitable and fraternal purposes and practicing the same; schools and colleges; but the exemption shall extend only to property and grounds thereunto appurtenant, used for the above mentioned purposes, and not leased for profit or income."

The State Board of Education shall have supervision over all other higher educational institutions, subject to such laws as the legislature may enact. It shall appoint

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such governing bodies as may be provided. It shall submit to the Legislature or other agency designated by the Legislature, a budget for said Board and for these institutions. It shall prescribe the qualifications, and for the certification, of the teachers of elementary, secondary, trade and normal and collegiate schools; it shall have authority to approve private schools and colleges whose sustained curriculum is of a grade equal to that prescribed for similar public schools and educational institutions of the state; and the certificates or degrees issued by such private schools or institutions so approved shall carry the same privileges as those issued by the state schools and institutions.

* * * * * * * *

The general exercises in the public schools shall be conducted in the English language.

No public funds shall be used for the support of any private or sectarian school.

There has recently come to our desk a monthly publication called *The Oregon Patriot*, published at Portland, Oregon, subscription price, $1.00 per year. This paper claims a share in the recent successful election of a hundred per cent American School Board in the city of Portland.

The Legislature of Oklahoma has passed some very patriotic bills, one of which provides that the American flag shall be displayed at all times in every schoolroom in that State, public, private and denominational, and that pupils shall be taught proper respect and reverence for it. A penalty is provided for violation. Another bill compels the study of American history and civil government; and high schools, colleges, and universities shall require at least one year's work in American history. Another requires that each teacher who is granted a certificate to teach in Oklahoma must subscribe to an oath of allegiance to the Constitution of the United States and of the State of Oklahoma. Teachers found guilty of statements against the flag or country shall have their certificates revoked. The large influence behind these measures was the American Legion.

THINGS IRISH AND ROMAN CATHOLIC

It has not heretofore been our policy in discussing the Irish situation to pay much attention to the details of, or even to mention, the many murders by the Sinn Feiners, but one of such a dastardly nature happened recently that we are constrained to publish it. The Reverend James Finley, a retired minister of the Church of Ireland (Protestant), eighty years of age, was summoned to his door by a knock about 1 o'clock in the morning, to which this venerable man responded in person, and found some fifty armed and disguised men, some of whom seized him, while others entered the house and forced his aged wife and the servants to leave, escorting them a few hundred yards away and promising her that her husband would be returned to her very shortly. After the departure of the wife and servants, this kindly old man was beaten to death and his house set on fire and destroyed. Early the next morning the good wife returned and found the remains of her husband lying in the yard and only the walls of the house standing.

A correspondent in Cork writes to the *Toronto Freemason* that Masonic meetings in the South and West of Ireland are held under difficulties unbelievable to the Canadian Masons. In some districts military orders have occasioned the abandonment of night meetings, and in others, they are called off entirely. In some places to be known as a Freemason classes one as a British spy; and the correspondence further states that the few Protestants in that section are harassed and hounded by the Sinn Feiners to such an extent that they would gladly emigrate if they could dispose of their property.

Sir Hamar Greenwood, as reported in the *Northern Whig* and *Belfast Post*, stated in the House of Commons that new methods had been started by the I. R. A. There was now murder of Protestants going on as a deliberate plan. Fifteen

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Protestants had been recently murdered without rhyme or reason. He referred in detail to the murder of two Protestants, O'Connell and Sweetman, who gave evidence against a man accused of collecting money for the Irish Republican Army. He mentioned another case of an ex-service man who was ordered out of Ireland because he would not join the Sinn Fein. On returning to Cork to see his sister, this man was fired at, his house fired into, and while lying ill in a hospital he was taken out and murdered.

On Saturday, May 14, Miss Barrington, only daughter of Sir Charles Barrington, a very prominent and devoted Mason in North Munster, was shot and killed by Sinn Feiners. Neither age nor sex seems to receive any consideration at the hands of the rebels.

An Associated Press dispatch, dated London, June 9, says: "The Government has issued a 'White Paper' this afternoon the text of which purports to be the draft of the proposed treaty between the Russian Soviet Government and the Republic of Ireland, which, the British Government states, was captured in Berlin."

According to the *News-Tribune* cable service, a despatch dated Rome, June 24, states the possibility of a reconciliation between the Italian Government and the Vatican. One of the reasons given is that Pope Benedict is ready now to renounce territorial claims to Rome and the Papal States which his predecessors since 1870 have so strenuously held to. It seems the Pope is willing, if he is recognized as a temporal ruler, to accept a small area, the gardens of the Vatican and the ground upon which the Vatican buildings are erected.

Suffice it to say, the Italian Government would be in a peculiar position if some Frenchman, German, or one of some other nationality were elected Pope, for then there would be an independent state under a foreign ruler within the boundary of the Italian Government.

It is not generally known that the Vatican grounds, buildings, and the priceless treasures in the way of paintings and works of art contained in the great building of the Vatican are not the property of the Roman Catholic Church but belong to the Italian Government, and it is only by sufferance of that government that the Pope and his retinue are permitted to occupy that wonderful property.

It is sad and too bad that there is no way of preventing the names of our leaders and forefathers from being used for ulterior purposes. It is very doubtful if any one could think up a more inappropriate use of the names of Washington and Lincoln than by calling some of the Councils of "Irish Freedom" organizations after these illustrious men.

Recently we saw a post card with a cut of Washington in his Masonic regalia and under it was what purported to be something that Washington had said favorable to the Irish. This post card was being circulated by some organization interested in an Irish Republic. Doubtless, if this were not thought to be effective in fooling the non-Catholic public, these various organizations, instead of being named after such great characters as Washington and Lincoln, would be named after saints.

The *Morning Star*, May 7, 1921, official journal of the Catholic Diocese of New Orleans, is responsible for the following quotation which needs no comment from us except to say that the dissolution of the Masonic Lodges in Hungary was brought about by raiders destroying all the records and possessions of the Lodges that could be destroyed, and the confiscation of the property owned by the Lodges and then, later, by official act making it a crime to be a member

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of the Masonic Fraternity. This, you will observe, is Hungary, now an independent nation and one set up on its feet very largely by the aid and assistance of the two greatest Protestant nations in the world—England and the United States.

"MASONIC ROOMS IN HUNGARY PUT TO CATHOLIC USE."

"Szombaehely, Hungary, May 6.

"After the dissolution of the Masonic Lodges here, the quarters of the 'Ebredes' lodge were turned over to the Public Welfare Association, which has won universal esteem through its charitable activities. Bishop Count Johann Mikes, called upon to bless the rooms before they were occupied by the association, made the following speech:

"'I never thought,' he said, 'that I should ever speak within these walls where all our thoughts and ideals were denied, and where, with effective weapons and under expert leadership, our enemies fought against all the ideals for which we stand. Perhaps they wanted to help mankind but they did not find the right road to lead to the goal, and they hung strange emblems here where only the crucifix should have a place. The place has now changed hands and has come into the possession of those who are serving the only true ideal.'"

In this same paper we find the following:

"Henry Wales cabled the following news to the *Chicago Tribune* from Paris: 'Despite English propaganda to the contrary, the Vatican solidly supports Irish independence,' said Archbishop Mannix of Australia at a banquet given by Cean O'Ceallaigh, the Irish ambassador to France."

This is strange information in view of the fact that it has been so vehemently stated that the Pope is neutral on the Irish question. It will be remembered that he was neutral in favor of Germany during the war!

CONCERNING THE AMERICAN FLAG

The first American flag after the pattern decreed by Congress that was ever displayed on land was at Fort Stanwyx in New York, afterwards renamed Fort Schuyler, on the site of the present city of Rome, N. Y. The flag was improvised from a soldier's white shirt, a woman's red petticoat, and a piece of blue cloth from the coat of Captain Swartwout, and was flown to the breeze on August 3, 1777, and remained flying there until August 22, when the siege it was then undergoing was ended. The flag was first raised on the American man-of-war *Ranger* by Captain John Paul Jones on July 4, 1777, within three weeks after it had been authorized by Congress. It was on the *Ranger* on April 24, 1778, under the command of John Paul Jones, when the British man-of-war *Drake* struck her colors to the new flag. It was first under fire on the sea on September 4, 1777, on the *U. S. S. Raleigh,* and was first carried in battle at Brandywine, Sept. 11, 1777. Its first appearance at a foreign port was at Nassau, Bahama Islands, January 28, 1778. The first foreign salute to the Stars and Stripes was made by the French Admiral Picquet, near Brest, France, February 13, 1778.

I hold every man a debtor to his profession; from which, as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends, to be a help and ornament thereunto.—*Bacon, Law Tracts.*

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A.·.A.·.G.·.O.·.T.·.G.·.A.·.O.·.T.·.U.·.

1801
ORDO AB CHAO

1921
DEUS MEUMQUE JUS

HEALTH - STABILITY - WISDOM

From the East of the Supreme Council of Sovereign Grand Inspectors General of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States of America (Mother Council of the World), under the C. C. of the Z. near the B. B. answering to 38° 53′ 46″ N. L., 77° 0′ 55″ E. L.

Orient, Washington, D. C., August 1st, 1921.

UNION - TOLERATION - POWER

To the Honorary Inspectors General of the Supreme Council
Illustrious and Dear Brethren:

You are hereby notified that the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America (Mother Council of the World) will begin its Regular Biennial Session in accordance with our Statutes on the 17th day of October, A.D. 1921, at 10 o'clock A.M. in the House of the Temple of the Supreme Council at Washington, D. C.

You are fraternally and cordially invited to be present.

Attest:

Geo. T. Moore
Sovereign Grand Commander

John H. Cowles
Secretary-General

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Ore., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Scottish Rite Bodies of Deadwood, South Dakota, will hold a reunion August 22 to 26 inclusive.

The Bodies of the Rite at Asheville, N. C., will hold their Fall reunion September 13 to 15 inclusive.

The Scottish Rite Bodies of San Diego, Calif., will hold a Fall reunion September 14 to 18 inclusive. They will also confer degrees every Wednesday evening from September 21 to November 30 inclusive.

The Bodies of the Rite in Guthrie, Okla., will hold their Fall reunion September 26 to 29 inclusive.

The Scottish Rite Bodies of Kansas City, Kans., will hold their Fall reunion October 3 to 6 inclusive.

The Bodies of the Rite in Hastings, Nebr., will hold their Fall reunion October 18 to 21 inclusive.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Fall reunion October 26 to 28 inclusive.

The Bodies of the Rite in Boise, Idaho, will hold their Fall Reunion November 7 to 10 inclusive.

The Scottish Rite Bodies of Fort Scott, Kans., will hold their Fall reunion November 7 to 9 inclusive.

The Bodies of the Rite in Nashville, Tenn., will hold their Fall reunion November 8 to 11 inclusive.

The Scottish Rite Bodies of Dallas, Texas, will hold their Fall Reunion November 14 to 18 inclusive.

The Bodies of the Rite in Greenville, Miss., will hold a reunion November 21 to 23 inclusive.

FROM THE GRAND LODGE OF TEXAS

In a recent issue of the NEW AGE MAGAZINE we published a decision of the Grand Master of Texas who held that it was permissible for a subordinate lodge to conduct degree work in two rooms within its Lodge building, provided these rooms were adjoining each other, at one and the same time. At the recent communication of the Grand Lodge the Committee on Masonic Jurisprudence did not concur in the decision of the Grand Master and reported as follows:

"In other words, that a Lodge can divide itself into two parts, one part operating in one room and the other in another room. Contiguity of the rooms would not alter the proposition that two independent

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bodies are operating. A Lodge is an entity, one and indivisible, and that entity will be destroyed and the beauty of the Lodge marred, if a division of its powers and authority is countenanced. If degrees can be conferred in two rooms, they might be conferred in twenty rooms. The Lodge can be in only one place at one and the same time, and is incapable of delegating its authority to some other organization in some other locality. The fiction cannot be indulged in that the Lodge is all over the building in which it is located, and has the power and ability to perform its duties at one and the same time in every room or apartment. We understand the mad rush that has been going on for several years, especially in the larger cities, for profanes to enter the portals of Freemasonry, and the rivalry that has sprung up among the Lodges to outstrip one another in members, but Masonry needs no such growth. It is no mushroom organization, but is built for the centuries, and should have no material except the best, selected in the approved way and placed in the edifice in the ancient and accepted manner."

FLAG DAY IN NEW YORK

The Grand Master of Masons in New York has instituted something new in Masonry. The "Flag Day" of our union, June 14th, has been so neglected and unobserved that a large element of the population never thinks of the day when it arrives. The Grand Master of New York issued a call upon the Brethren of his Grand Jurisdiction asking them to honor "Flag Day"—just passed—by displaying the Stars and Stripes over their premises and places of business, upon their automobiles and in all other proper places, and requested the Lodges to raise the flag over their Temples or meeting places, and wherever convenient, to observe it with fitting exercises. Following that suggestion, Sea and Field Lodge No. 1, of New York, celebrated the day in the Grand Lodge Room under the auspices of the Grand Master of the Grand Lodge. A fine program was arranged.

FROM CALIFORNIA

In 1919 the Grand Lodge of California adopted an amendment requiring that the sum of $20 be paid by every candidate for the degrees, which amount was for the benefit of the Masonic Homes. It was reasoned that every candidate who came into Freemasonry in California became a full partner in the property of the Masonic Homes, which was valued at hundreds of thousands of dollars, and that it was only fair that each one coming into the partnership should pay something for this partnership. Some thought the additional fee would cause the influx of candidates to dwindle, but the result has shown differently. The number elected during the succeeding year jumped to 9,000 from about 3,700. This made a tidy sum to add to the funds for the care of the Homes. The result in California is the same as it has been elsewhere wherever this plan has been tried. Many other Grand Lodges will doubtless follow in the near future.

California is also a jurisdiction in which there are some wide awake, progressive Masons. We quote from "The Junior Warden," a little paper published by Fairmount Lodge, San Francisco:

> During the past year California Masonry had for a leader an agitator! Not an agitation in the general acceptance of the term—but a good, clean, high-minded, red-blooded son of America, who himself was agitated to a high pitch of indignation when he saw the drift of our good citizens, our intelligent citizens, and, above all, our Masonic citizens were allowing the City, State and Nation to get into, and which portended serious danger to government, to lawful liberty, and especially to the public school.
>
> Now, Charlie Adams worked himself up into a fury; he worked his immediate following up into a fury; he worked Masonry up into a fury, and Masonry worked the citizenship up into a fury—and what was the result?
>
> California's schools will benefit so that for the first time in many, many years their necessary wants will be amply, properly and decently met!
>
> California Masonry rose to the great opportunity to demonstrate what good citizenship can accomplish.

MASONIC MATTERS IN MICHIGAN

The Grand Lodge of Michigan, at its 77th annual meeting held in Battle Creek in May, had several matters to come before it which caused a good deal of discussion. One was the ruling of the Grand Master shortly before the meeting of the Grand Lodge, forbidding the use of Masonic Lodge rooms by the Grotto and similar organizations. It was decided by the Grand Lodge that they would not be forbidden the use of "other" than Lodge rooms in Masonic temples. Another was an amendment affecting the use of emblems and of the term "Masonic" by insurance companies, and a new by-law to cover this was written, reading as follows: "The use of Masonic emblems by Masons as business signs, or cards, unless such business be exclusively or largely in Masonic goods, and the words 'Masons,' or 'Masonic,' or 'Free and Accepted Masons,' or the letters 'F. & A. M.' in connection with any private enterprise, is strictly prohibited. Any Master Mason who solicits business for any employer violating this law shall be deemed guilty with his employer." Another matter was the proposed purchase by the Grand Lodge of the American Tyler Keystone. This was not approved, but the committee was authorized to investigate further as to the advisability of buying a Masonic paper and report to the Grand Lodge in 1922. The decision of the Grand Master denying Lodges the right to divert their Masonic funds to the "Near-East Relief" was approved.

BEAR THIS ALWAYS IN MIND!

In the same category with the above, a short time ago we received a lot of advertising in the way of printed letters, etc., of an oil proposition in one of the South-

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western states. The brother who sent these in complained that mention was made therein that one of the promoters had just received the Scottish Rite degrees, and it appeared to him an invitation for other Scottish Rite Masons to invest in the company because of that fact. The information was carried in a copy of a letter written by some one who was on the ground to the head office in the East to the effect that ——, one of the officers of the company had just taken the Scottish Rite degrees. It may have been intended only as a piece of news to the other officers of the company, who doubtless were Masons, and we have a hope that such was the case. It is well, however, to bear in mind the resolution of the Supreme Council which bears upon the use of the Rite for advertising purposes, and is as follows:

RESOLVED, That the use of any Masonic title, insignia, jewel or emblem, or the use of the word "Masonic" or "Masonry" for advertising purposes in one's business in a commercial way for profit or notoriety, except in connection with strictly Masonic publications and that of furnishing Masonic supplies by members of the Ancient and Accepted Scottish Rite under the jurisdiction of this Supreme Council, is hereby denominated a Masonic offense and condemned as such.

RESOLVED, That it is hereby made the duty of our Subordinate Bodies, officers and members to prevent such practice, if possible, in their respective jurisdiction and bring offending Brethren to trial in due course as provided by law and Masonic usage.

AGAIN THE GRAND LODGE OF OREGON SPEAKS

At the annual session of the Grand Lodge of Oregon, in June, the following resolution was reported by the committee on the Grand Master's Address, which report was at once adopted:

That we fully and heartily concur with the timely suggestions made by our Grand Master. Never before in the history of our country has there been such a concerted action having for its end the control and management of our entire educational system, from the free public schools to the State universities, by a certain organized power, which is always and everywhere in conflict with every institution that does not acknowledge its supremacy.

Hence, as Masons, to whom the rights, privileges and duties of free government are among our dearest possessions, and who realize that our liberties depend upon our free and non-sectarian educational system, we recommend to the incoming Grand Master, and we are fully confident that he will make every effort to use his full influence and authority, to bring this important message to the attention of every member of this Grand Jurisdiction.

THE BRETHREN IN TENNESSEE ARE BUSY

In Tennessee the Grand Lodge, Grand Chapter, Grand Commandery and Scottish Rite Masons are taking an active interest in educational matters. Recently Bulletin No. 4 was issued to every Lodge, Chapter, Council and Commandery in that state. We quote from it:

No. 1. During the latter part of May, the First, Second and Third Congressional District Conventions were held, thus completing the most remarkable and epoch-making series of gatherings devoted to the cause of better citizenship ever held in Tennessee. Within four months, almost to a day, since the Grand Lodge meeting, representatives from all of the ninety-five counties have assembled in their respective districts and have inaugurated one of the most ambitious programs ever launched in American Masonry. The following objectives are now definitely established:

(a) An equality of opportunity for every child in Tennessee.

(b) Governmental support and recognition of education as a fundamental.

(c) A translation of the symbolism of Masonry into terms of service for the benefit of the individual member.

No. 2. The County Board of Education bill passed by the last legislature abolished all present County High School Boards, County Boards and District Advisory Boards, and provides for the election by the County Courts at the July term of a new County Board of Education in all counties. This Board will consist of seven members, elected as follows: One for one year, one for two years, etc., and thereafter for seven years each. The selection of progressive citizens to serve as members of County School Boards is vital to our fight for better schools.

Has your county a full time, competent superintendent for County Schools? Under the new county superintendent bill the State will pay up to $1,000.00 toward a county superintendent's salary if the county will do as much, provided the superintendent gives all his time. The law provides for a term of four years. We feel that our committees can advance the cause greatly if they will use their efforts to see that a good superintendent is elected with an adequate salary.

MASONIC ACTIVITY IN INDIANAPOLIS

The Scottish Rite Bodies of Indianapolis, Ind., have erected and dedicated a World War Memorial building in honor of its soldier and sailor members who served in the Great War. The building was erected on the Masonic Home property and cost $150,000.00, and if we understand it correctly, it was a contribution to Indiana's great Masonic charity. For sentiment and service this cannot be excelled.

FROM YANKTON, S. DAK.

Yankton, S. Dak., is the pioneer city of Scottish Rite Masonry in that state, and the Scottish Rite Bodies of that city are the first in the state to own their own building. The Consistory membership is now over 1,400, and a building committee has been appointed to look into the question of remodeling their building or building a new one, it having outgrown its present quarters.

THE GRAND COMMANDERY OF TENNESSEE

The Grand Commandery of Tennessee Knights Templar, in fifty-ninth annual convocation, May 25th, went on record and adopted resolutions approving the action of other Masonic Bodies in Tennessee in endorsing the Department of Education measure known as the Towner-Sterling Bill, and also proclaimed its belief in the free and compulsory education of the children

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of our nation in public primary schools in which all the children should be instructed in the English language only, without regard to race or creed, as the only sure foundation for the protection and preservation of our free institutions. They not only went on record approving these things but appointed an educational committee consisting of three, and appropriated $1,500.00, which was placed at the disposal of the educational committee for the advancement of the educational program being carried on in Tennessee.

MASONIC CLUBS IN NEW YORK CITY

There has been organized in New York City a downtown Masonic Luncheon Club under the name of The High Twelve Club. The Club has rented part of a building opposite the Hudson Terminal and will begin at once to convert the property into luncheon and club rooms. They have already a membership of over 3,500.

There is another Masonic club in New York which is about a year old, called The Level Club, and which has purchased the Washington Heights Free Library building. It has a membership of about 400 and is largely a social club. The building is equipped with a gymnasium.

WASHINGTON'S MASONIC BIRTHDAY

The Grand Lodge of Oklahoma has set apart the 4th of November as an annual Masonic holiday, it being the anniversary of the day on which Washington was made a Freemason. Many lodges throughout the country, and some of the Grand Lodges, have taken notice of November 4 as a Masonic Day.

THE FIRST GRAND MASTER IN DELAWARE

The first Grand Master of the Grand Lodge of Delaware was Gunning Bedford, Jr., whose remains have been removed and reinterred on the grounds of the Masonic Home of Delaware, and a monument erected there to his memory.

But this is not all that the Delaware Masons propose to do to keep green the memory of their first Grand Master. The details of the plans are not yet completed, but it is contemplated to create a Gunning Bedford, Jr., scholarship at the Delaware College which will be maintained by the Masons of the jurisdiction. In this jurisdiction also contributions are being solicited for the erection of a hospital for incurables, this building to be erected on the Masonic Home grounds, $50,000.00 being required for this purpose.

THE LARGEST SCOTTISH RITE BODIES IN THE WORLD

Until recently it was said and believed that the membership of the Scottish Rite Bodies in Chicago was larger than that of any other set of bodies in the world. Its membership totaled about 12,000. But now, according to accounts, the Bodies in Pittsburgh have forged ahead. On the first day of July of last year the Chicago Council of Princes of Jerusalem had 10,545 members, while the Council at Pittsburgh had 10,253. During the year the Pittsburgh Council conferred degrees on 2,669, while the Chicago Council conferred degrees on 1,491, making totals as follows: Chicago, 12,036; Pittsburgh, 12,922.

Like a great many other sets of bodies, those of Chicago are hampered by unsatisfactory and insufficient housing conditions. Tentative plans are to be prepared and a building erected in which to accommodate the tremendous membership. To erect a building and comfortably seat even one-third of this membership would require one of such dimensions that few speakers could make themselves heard in the farthest corners of it.

LONG AND FAITHFUL SERVICE

The records of old Masonic Secretaries that we have published on two or three occasions has called out a record page of history from Holland Lodge No. 1, of Houston, Texas. Bro. George H. Bringhurst served as Secretary for 39 years, and was succeeded by Bro. Will N. Kidd, who served 32 years until his death in February last.

Bro. Robert Brewster served as Treasurer for 21 years and was succeeded by Bro. J. C. Kidd who has served 25 years to date. Here we have a record of four officers in the same Lodge whose continuous service totals 117 years.

MISSISSIPPI CHAPTER, ORDER OF DE MOLAY

Mississippi Chapter of the Order of De Molay for Boys was organized in Meridian, Miss., at the Scottish Rite Cathedral, Tuesday, June 14, the degrees being conferred in full form on a class of 43 boys by members of Mississippi Consistory No. 1. Following the conferring of the degrees, short addresses, breathing the spirit of patriotism were made to the boys by Bro. M. R. Grant, 33°, Sov. Gr. Insp'r Gen'l in Mississippi, and Bro. R. E. Wilbourne, 14°.

The Chapter is sponsored by Meridian Lodge of Perfection No. 1. The boys appear greatly enthused over the work, and Mississippi Chapter promises to be an active force in the propagation of the De Molay principles and in adding members to the ranks of the

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OLD DUNDEE LODGE

According to the *Christian Science Monitor*, the history of old Dundee Lodge, which was one of the "ancients" in England and became amalgamated with the "moderns" in 1813, is soon to be printed. It is known that Dr. Samuel Johnson was a Mason, and it is believed that he was initiated in this old Dundee Lodge, as there was a Samuel Johnson initiated in it at the same time that this celebrated man was "taking a walk down Fleet Street."

"HIGHLAND MARY" MEMORIAL

According to the *Glasgow Weekly Herald* (Scotland), the foundation stone of the "Highland Mary" Memorial, near Tarbelton, was laid in May with Masonic honors, the Provincial Grand Master, James Arthur, presiding. After laying the cornerstone with a silver trowel presented to him by the Director of Ceremonies, he gave a short address in which he stated that it was not generally known that Mary Campbell (Burns' "Highland Mary") was a dairymaid at Montgomerie, and the well from which she drew water, and the dairy are still in existence.

Provincial Grand Master Arthur is a Past Master of the Masonic Lodge of which Burns was at one time the Master, and had used the same gavel which Burns used when he presided over the Masonic Lodge in Tarbelton.

UNION LODGE OF MALTA

Bro. Dudley Wright, in *The Freemason* of London, sets forth the following very interesting facts:

Union Lodge of Malta, which was constituted in Bermola in 1832, was removed to Senglea in 1843. The establishment of the Lodge there aroused the animosity of the Roman Catholic Bishop, who tried to suppress the Lodge. His opposition called forth an appeal to the Secretary of the Malta Government in which the following appeared:

"We make our proceedings in this matter officially to you, not as a Fraternity of Freemasons, well knowing that as such we are not recognized by the Government, but as British subjects entitled to be protected by the law from molestation."

The following communication was also sent to the Grand Secretary of the Grand Lodge of England:

"Malta, 15th November, 1843.

"Dear Sir and Bro.—The Right Reverend, the Roman Catholic Bishop of Malta, Don Francis Scaverius Carnana, having recently issued a pastorale the object of which was to prohibit and suppress the meetings of Freemasons and other secret societies, and which pastorale is more particularly directed against the Union Lodge, No. 588, established at Senglea, one of the suburbs of Valetta, Malta, holding their warrant from the United Grand Lodge in London. A meeting of the Brothers was held at their Lodge on Monday, the 13th instant, when the following resolutions were unanimously passed:

"First. That in consequence of the publication of the pastorale by the Roman Catholic Bishop of Malta on the 14th ultimo, tending to bring into disrespect the Masonic body and endeavoring to suppress their meetings, it is imperatively necessary to appeal to the United Grand Lodge in London for such assistance and aid as the circumstances in the case may in their opinion call for.

"Second. That the original document, if procurable, together with a translation of the same, be forwarded to the Worshipful Pro Grand Master, for his perusal, with as little delay as possible.

"Third. That, knowing the feelings of Her Majesty's Judges to be opposed to the proceedings of Freemasons, no attempt at redress shall be sought in the Malta courts of law.

"In pursuance of the above resolutions we beg to forward, for the perusal of the Worshipful Pro Grand Master, copy of the original document, and a translation of the same, praying that effectual assistance from him which the case so manifestly urges. By order of the W. M., at the united request of the officers and Brethren of the Malta Union Lodge No. 588.

"E. GOODNOUGH, Acting Secretary."

THE UNITED GRAND LODGE OF QUEENSLAND

April 27, 1921, will be a historic date for Queensland Freemasonry. On that date the union of the Masonic divisions in Queensland was accomplished, and the United Grand Lodge of Ancient Free and Accepted Masons of Queensland started on its journey.

IN MOTHER LODGE OF KILWINNING

On Wednesday, June 8, Mother Lodge of Kilwinning opened its doors and welcomed about 100 Americans and Canadians, being a delegation visiting that country on business and pleasure. Sir Andrew Pettigrew of Glasgow was one of the Committee appointed to pilot the party through Scotland.

In the absence of the Master of the Lodge, Lord Eglinton, the Deputy Master, Brother Matheson, said:

"We take it as an honor that you decided to be received in our ancient town and in our ancient Lodge. It is very fitting that you should have come here in the course of your visit to the country. I understand that you are here as ambassadors of business, but I believe you are also here as ambassadors of friendship, and there is no more fitting place to express and foster that spirit of brotherhood between our nations than in this ancient Lodge, from which the great teachings of Freemasonry, the brotherhood of man, has gone forth for nearly 800 years to every part of the world. (Applause). I am optimistic enough to believe that when Freemasonry becomes more universal, nation will grasp the hand of nation as brothers. (Applause). You have visited the birthplace of Freemasonry, and are about to visit the birthplace of our own Ayrshire poet, Robert Burns, who has condensed the teachings of Masonry into these two immortal lines:

" 'When man to man the world o'er
Shall brithers be an' a' that.' "

AN OLD MASONIC DRAWING

An original drawing entitled "The Raising of Our Master" has been presented to the Grand Royal Arch Chapter of Scotland. This drawing is in sepia and was executed 50 years before the organization of the Grand Lodge of England, and it contains certain Masonic emblems and signs of particular interest. The drawing was made by Giovanni Francesco Guercine who died in 1665.

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THE PICTURE ON THE FRONT COVER

The picture shown on the front cover is that of Hillsborough Lodge, No. 25, of Tampa, Florida.

IN MEMORIAM

NATHAN SMITH PORTER, 33° HON.·.
(Olympia, Wash., Bodies)
Born May 24, 1834, at Ithaca, New York.
Died December 25, 1920, at Olympia, Wash.

JOHN RESIDE HYKES, 33° HON.·.
(Deputy of the Supreme Council in China)
Born August 9, 1852, at Shippensburg, Pa.
Died June 14, 1921, at Shanghai, China.

JAMES ALLEN COREY, 33° HON.·.
(Wichita, Kansas, Bodies)
Born December 13, 1851, at Washington, Mass.
Died July 4, 1921, at La Junta, Colorado.

JOSEPH FISHER NICELY, 33° HON.·.
(Wichita, Kansas, Bodies)
Born August 14, 1851, at ————, W. Va.
Died July 7, 1921, at Osawatomi, Kansas.

JOHN HERBERT PHILLIPS, 33° HON.·.
(Birmingham, Ala., Bodies)
Born December 12, 1853, at Covington, Kentucky.
Died July 21, 1921, at Birmingham, Alabama.

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LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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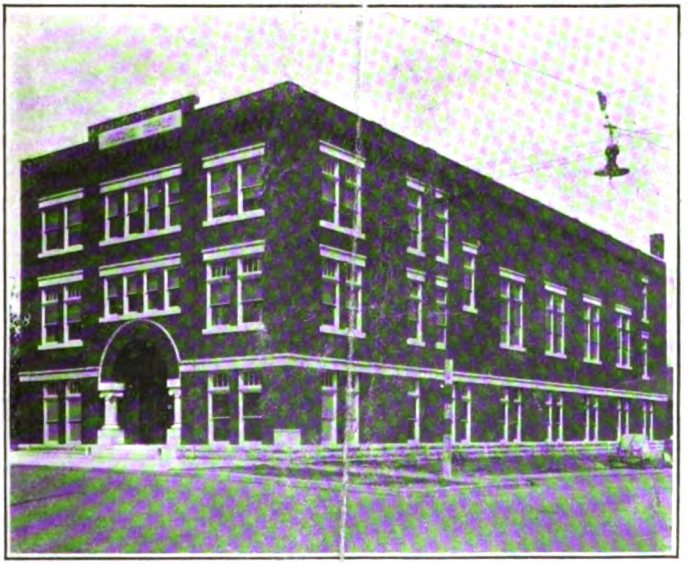

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The New Age Magazine

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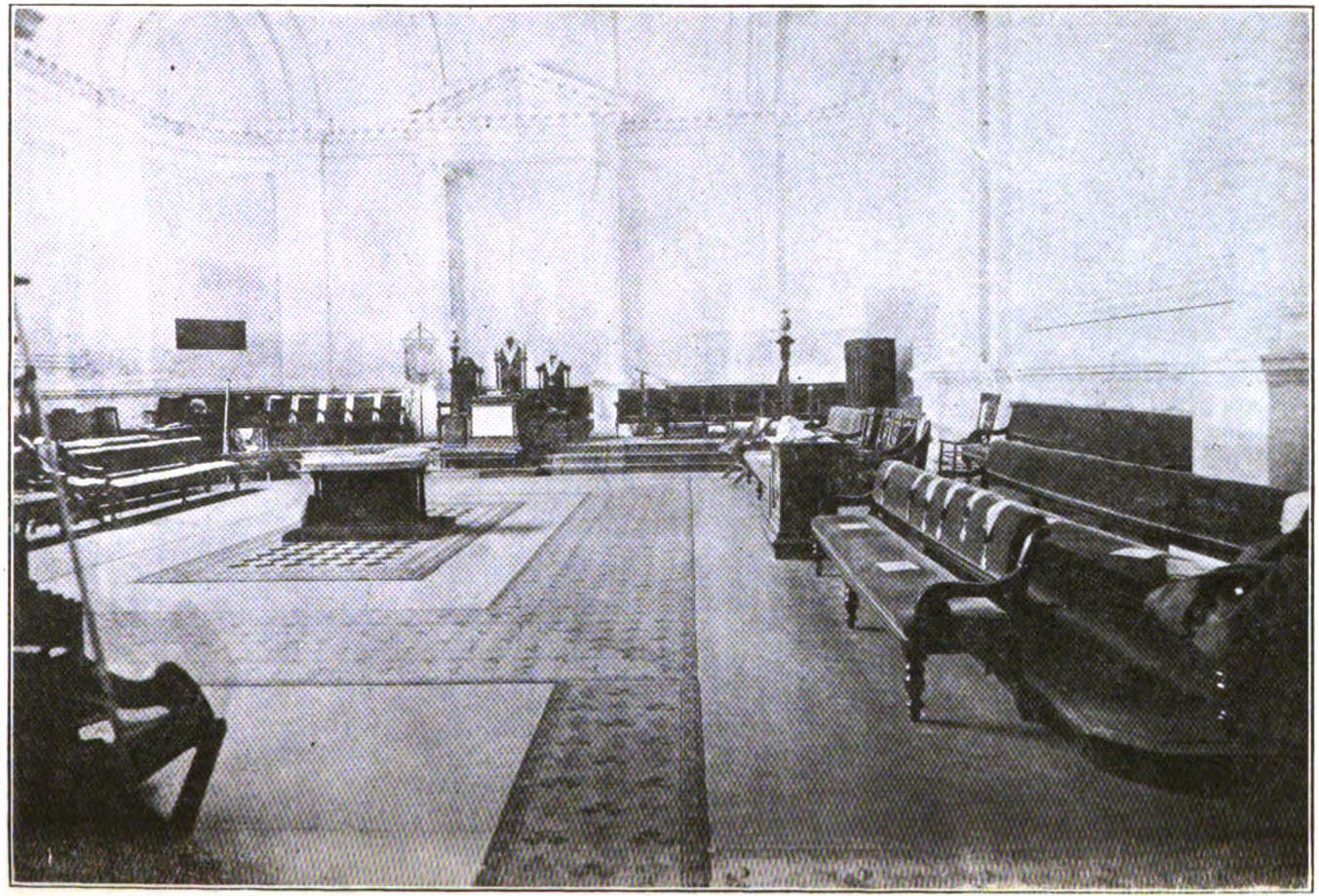

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The New Age
MAGAZINE

VOLUME XXIX SEPTEMBER NUMBER 9

"FREEMASONRY AS A WORLD POWER"

BY JAMES E. W. COOK, 32°

WE, AS FREEMASONS, realize that our best ally is God; and because we believe the Deity is on our side, or that we are on His, we have assured ouselves that we are the strongest "World-Power" existing today.

I firmly believe we *ought* so to be, and *might* so be, and I assert my faith "without any hesitation, mental reservation or secret evasion of mind." I also firmly believe, and as frankly state, *we are not!*

If you ask the men you meet on the street: "What is the greatest World Power?" some will answer, "Money"; some will say, "Religion"; others will reply, "The Church"; and yet others, "The Love of Pleasure"; and each will advance cogent reasons for their assertion.

Will you permit me to compare and contrast, for a moment, the Church and Freemasonry?

Freemasonry is a selective association of the best men in the community and nation. Its members are chosen because of their possessions of certain qualities and excellencies of character. In this respect, Freemasonry is opposite to the Church. The Church is open to all men, and seeks, or should seek, those who are conscious sinners, and endeavors to lead them into the ways of righteousness; and, on the basis, "The greater the sinner, the greater the saint," when the work of redemption is completed, she endeavors to reach the lowest and most depraved.

Freemasonry is not a hospital for the sin-sick, nor a reformatory for the wayward. It "tyles" its doors, not only against "cowans and eavesdroppers," but also against men of loose character, deficient mentality, narrow prejudices, and known immorality. It picks and chooses its members from those applicants who seek admission, and discourages from the very start those who are liable to fail in measuring up to its standard of Justice, Morality, Honesty, Intelligence and Love. It can never become an absolutely universal organization, because it has no place for women, nor children, nor old men in their dotage, nor young men in their nonage, nor atheists, nor madmen, nor fools. It is essentially esoteric, not catholic. The initiated only may learn its philosophy. It is not a missionary organization seeking to proselytize and spread its tenets. It is not concerned that the Light of Truth should spread all over the world. Its main object is to take care that that Light should not be allowed to die out; that that Truth should be preserved in its purity for all who sincerely seek it.

While thus the opposite of the Church, Freemasonry is not opposed to the Church. They run on parallel lines, not contrary. They are comple-

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mentary, not contradictory. As Freemasons, we gladly accept the truth of the assertion of Jesus: "If any man will do His will"—*wills* to do the Divine will—earnestly, steadfastly, endeavors to carry out the purposes and plans of Deity—"he shall know the doctrine whether it be of God." Thus Freemasonry inculcates and puts into practice all the ascertained attributes of the character of God: Justice, Mercy, Charity, Truth, etc.

Freemasonry is not like the dragnet let down into the deep, catching in its meshy folds indiscriminate kinds and conditions of fish; it is rather like the leaven concealed in the midst of the meal, the presence of which will permeate and ultimately change the whole mass. "As a world power" Freemasonry stands for organized and orderly government as against autocratic tyranny, on the one hand, and reckless mobocracy, on the other hand. It is the soul of democracy everywhere. It stands for education as against ignorance, for liberty against license, for liberality against sectarianism, for faith against infidelity, and for purity as against lasciviousness. In every land and every age, Freemasonry has espoused the need of the poor against their plutocratic oppressors, and championed the cause of the widow and orphan against the callous injustice and cruelty of the world.

I wish I had time to show how much the world is indebted to Freemasonry. How in the Dark Ages, in medieval Europe, the Light of Truth was threatened with extinction, had not our Operative Brothers erected those magnificent cathedrals and churches to Deity, and concealed in secret archives manuscripts and records of priceless value. They have passed away, unnamed in most cases, but their "marks" are found on the foundation stones of their temples. Or how, in our own lifetime, both in France and in Mexico, Freemasonry has been the chief power in liberating the people from oppression, supersition, and ignorance. But I must hurry on to utter a note of solemn warning. Freemasonry will only function "as a world power" as you and I exemplify it. What manner of persons ought ye to be in all holy conversation and godliness? "Ye are the salt of the earth, but if the salt has lost its savour wherewith shall it be salted?"

Too many of our Brothers have flabby minds because they shrink from the self-imposed discipline of thinking. They are like the foolish ostrich, they bury their "think-boxes" in the sands of the desert and see not the approaching danger. Their mental processes for many years have been nothing but a wiggle followed by a waggle. They neither stir up their brains of their own accord, nor cross-examine their inherited ideas. They can sing:

We are sifting out the selfishness that marred us in the past,
For the light of truth is shining through the clouds of doubt at last,
We are building for the future to a larger, better plan,
For all eyes have caught the vision of the brotherhood of man.

But it isn't true. "All eyes" have not seen the vision; and they are not reflecting its glory. Freemasonry may be a "World Power," but all the power in the world is of little use to the man who will not use it. The mightiest of levers may be in the strongest of hands; but if it lie there to no conscious purpose, nothing is ever moved. They are "Button" masons, and nothing more; while the call comes today for—

Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

My Brothers, we are face to face today in our own land with a "World Power," cunning, crafty, and secretive, that seeks to dominate and control the life, intelligence and conscience of our

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people and subject them by intellectual bondage and servitude to a foreign potentate. That "World Power" is far better organized than we are; is far more numerous than we; is richer, more shrewd, more ambitious, more aggressive, and more unscrupulous than we. It has attacked our Public Schools as being "schools without religion" and intended "to turn the people into refined Pagans." Listen to this by the Rev. Michael Muller: "The object, then, of these Godless, irreligious Public Schools is to spread among the people the worst of religions, the one *religion,* the religion which pleases most hardened adulterers and criminals—the religion of irrational animals. The moral character of our Public Schools in many of our cities has sunk so low, that even courtesans have disguised themselves as school-girls in order the more surely to ply their foul vocation."

Yet, in some of our larger cities, like Chicago and Boston, seventy-five per cent of the teachers of the Public Schools are members of that "World Power."

Wrapped in the seamless robe of the Savior for which it gambled at the foot of the Cross, that "World Power" comes to us in the name of Jesus, garbles and twists His teaching, and proclaims itself His sole representative on earth. Yet, when it considers itself safe, it throws aside the garb of religion and reveals its true nature as a gigantic political organization, determined to crush individual liberty and freedom of thought, and by superstition, ignorance, and fear, to bring all peoples into subjection to its tyrannic will.

Don't fool yourselves by thinking that the danger is past because as a result of the last election one of its craftiest agents has been taken out of the public service, and a 32° Mason placed in the Presidential Chair. There *is* danger, and it is very real and near. That "World Power" has muzzled nearly all our press. It has captured or poisoned our sources of information. It is organizing an army of Knights who are sworn to bring our Country to the knees of their Pontiff in humble obedience.

Before "Freemasonry as a World Power" there looms the inevitable struggle with this superior foe—superior in numbers, wealth and strategy.

Shall we face the coming conflict like Shakespeare's *Hamlet,* nerveless and bewailing—

> The time is out of joint: Oh, cursed spite
> That ever I was born to set it right.

Or, shall we not rather cry, like the English poet, Rupert Brooke, who sailed from Gallipoli to the front and gave up his life for liberty, in the late war:

> "Now, God be thanked who hath matched us with this hour!"

We need to face the future with intelligent fortitude, calm faith and resolute wills. Let not the odds against us daunt us. Let us catch the inspiration of that magnificent exclamation of the heroic Fichte:

> I raise my head to the threatening rock, the raging flood, and the fiery tempest, and cry, "I am Eternal and defy your might; break all upon me, and thou Earth and thou Heaven, mingle in the wild tumult; and all ye elements foam and fret yourselves, and crush in your conflict the last atom of the body I call mine, **my Will,** secure in its own firm purpose, shall soar unwavering and hold over the wreck of the universe!"

Then "Freemasonry as a World Power" will stand revealed as unconquered and unconquerable.

Most base is he who, 'neath the shade
Of Freedom's ensign plies Corruption's trade.

—*T. Moore.*

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THE UNITED STATES BUREAU OF EDUCATION

By Henry Ridgely Evans, Litt. D.

THE TOWNER-STERLING bill (formerly known as the Smith-Towner bill) is now pending in Congress. If passed it will establish a Department of Education, and the Secretary of the same will be a member of the President's Cabinet. The cause of education will thereby be strengthened, and put on a plane of greater usefulness than heretofore, for it will be recognized as worthy of the highest representation in the official life of the Nation, along with commerce, labor, science, agriculture, and finance.

The Towner-Sterling bill provides for an annual appropriation of $100,000,000 to be distributed among those States which accept the provisions of the act, according to the proportion of illiteracy, school population, alien immigration, population and number of teachers. The great significance of this measure is appreciated by those who are vitally interested in popular education and good citizenship.

The elevation of the present Bureau of Education to the dignity of a Department, with its chief a member of the President's Cabinet, will give greater scope to its activities. At present its force consists of about eighty-seven people. Its specialists have done yeomen's work in the field of education, on salaries not commensurable with their talents. But it has always been a matter of personal self-sacrifice with educators. Teachers are notoriously poorly paid. Their great love for the cause of education keeps them at their posts. But some do desert the schoolroom for the marts of commerce and the professions of law and medicine, where the remuneration is greater.

The following historical résumé of the Bureau will doubtless prove of interest to readers of the New Age Magazine:

The United States Bureau of Education was originally created an independent department by an act of Congress, approved March 2, 1867, and continued as such until July 1, 1869, when, according to a provision contained in one of the annual appropriation acts, approved July 20, 1868, it was constituted an office or bureau in the Department of the Interior. The subject of education is not specifically mentioned in the Constitution of the United States. The Federal Government maintains no national system of public schools; the establishment, maintenance, and control of such schools and school systems being left to the individual States. But from the inception of the Republic, the Federal Government has encouraged education in the several States and made provision for schools in its territories. The necessity of some central agency for the collection and study of educational statistics and data in the United States was early seen.

Henry Barnard, secretary of the School Commissioners of Connecticut, in 1838 and again in 1839 (Barnard's Journal of Education, vol. 9, p. 837), presented to the President and the Secretary of State the draft of a schedule for procuring data on illiteracy, schools, academies, and colleges, and begged that it be incorporated in the requirements for the National Census in 1840. The request was granted, and the results when tabulated were given to Mr. Barnard. Mr. Barnard, in 1841, on the strength of these returns, prepared an address on the "Magnitude of the educational interests of the United States, and the necessity of great and immediate im-

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provement in State and city systems of public instruction." During the years 1842 and 1843, Mr. Barnard delivered numerous addresses throughout the country, in which he emphasized the importance of collecting and disseminating by official, or associated agency, accurate data on the condition and development of the means of popular education. In 1845, and again in 1847, he endeavored to get "the diffusion of educational material into the plan of the Smithsonian Institution." In 1849, he advocated "the establishment at Washington of a permanent statistical bureau charged with the decennial census, which should present an annual report on the educational statistics and progress of the country." (Barnard's Journal of Education, vol. 30, p. 193.) It is an interesting fact to note, at this juncture, that Henry Barnard, the indefatigable pioneer of education in this country, was appointed the first Commissioner of Education of the United States.

In 1851, the American Institute of Instruction discussed the question of an educational department at Washington, and appointed a committee to petition Congress on the subject. At the annual meeting of the Association for the Advancement of Education in Washington, D. C., December, 1854, Mr. Barnard submitted a proposition for the establishment of a Bureau of Education in one of the governmental departments. A committee, consisting of Bishop Alonzo Potter and Mr. Barnard, was delegated to confer with the President and the Secretary of any of the departments on the matter.

At the annual meeting of the National Teachers' Association, Ogdensburg, N.Y., August 10-12, 1864, S. H. White, of Peoria, Ill., read a paper on "A National Bureau of Education." At the meeting of the same association, held at Harrisburg, Pa., August 16-18, 1865, A. J. Rickoff, of Cincinnati, presented a paper similarly entitled. At this meeting resolutions were adopted urging the creation of a bureau of education by the National Government for the purpose of collecting and publishing educational statistics and of making suggestions for the advancement of popular education in the several States. A committee of five was appointed to carry the resolutions into effect. It was further resolved that a committee of three from each State represented in the Association be appointed, whose duty it should be to circulate petitions among the people of their respective States, praying Congress to establish a department of education. But all these attempts to interest Congress and the Federal Government in a national bureau of education proved abortive, until the annual meeting of the National Association of State and City School Superintendents, held in Washington, D. C., February 6-8, 1866, when Dr. E. E. White, of Columbus, Ohio, again presented the subject in an eloquent manner, whereupon the conclusion was reached that a Bureau of Education was absolutely necessary for the benefit of the whole country and the promotion of its educational ideals.

A committee was appointed to embody the substance of Dr. White's address in a memorial to Congress, Dr. White acting as chairman. The committee consisted of Dr. E. E. White, State Commissioner of Common Schools, Ohio; Newton Bateman, State Superintendent of Public Instruction, Illinois; and J. S. Adams, Secretary of the State Board of Education, Vermont.

The memorial was given to Representative James A. Garfield, of Ohio, for presentation to Congress. The selection was a happy one, for Gen. Garfield was not only deeply interested in the cause of education, having been president of Hiram College from 1856 to 1861, but was noted for his eloquence and persuasive powers. On February 14, 1866, he presented the memorial to the House of Representatives, together with a bill for the establishment of a National Bureau on practically the same lines proposed by

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the school superintendents. In fact, General Garfield requested Dr. White to draw up the bill, which he did. This we have on the authority of Dr. B. A. Hinsdale to whom Dr. White communicated the information. (See Documents Illustrative of American Educational History." Report of the Commissioners of Education, 1892-93, vol. 2, p. 1289.)

Memorial and bill were both referred to a committee from seven of the States, viz: Messrs. Garfield, of Ohio; Patterson of New Hampshire; Boutwell of Massachusetts; Donnelly of Minnesota; Moulton of Illinois; Goodyear of New York; and Randall of Pennsylvania. The bill was reported back from the committee on June 15, with an amendment in the nature of a substitute, providing for a *department of education* instead of the *bureau* originally proposed. But this provision for a department did not mean a department with a secretary in the President's Cabinet. It simply meant an independent office, not attached to any of the regular Departments of the Government, like the Government Printing Office, for example, or the old labor bureau under Commissioner Caroll D. Wright. With the alteration mentioned above, the bill was passed on June 15, after frank opposition on one side and strenuous advocacy on the other. There were recorded 80 votes in favor of the measure, and 44 against it.

In the Senate the bill was referred to the Committee on the Judiciary, to determine whether there were any legal or constitutional obstacles that might prevent its passage. On January 30, 1867, it was reported back without amendment, and with a recommendation that it pass. On March 1, 1867, is was passed, and the next day signed by President Johnson. The following year, in an annual appropriation bill, as stated above, the Department of Education was made a Bureau in the Department of the Interior.

Seven Commissioners of Education have served as its chief during the fifty-four years of its existence, viz: Henry Barnard, March 14, 1867, to March 15, 1870; John Eaton, March 16, 1870, to August 5, 1886; Nathaniel H. R. Dawson, August 6, 1886, to September 3, 1889; William T. Harris, September 12, 1889, to June 30, 1906; Elmer E. Brown, July 1, 1906, to June 30, 1911; Philander P. Claxton, July 8, 1911, to May 31, 1921; and the present incumbent, John James Tigert, June 1, 1921, to date.

PURPOSE OF THE BUREAU

The purpose of the Bureau, as set forth in the act establishing it, are "to collect statistics and facts showing the conditon and progress of education in the several States and Territories, and to diffuse such information respecting the organization and management of schools and school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems and otherwise promote the cause of education throughout the country."

The Bureau has no administrative functions except those connected with the expenditure of the funds appropriated by the Federal Government for the maintenance of colleges of agriculture and the mechanic arts in the several States, and in Hawaii, and Porto Rico, and those connected with the education, support, and medical relief of natives of Alaska.

To quote from the Annual Report of the Commissioner of Education for 1915, p. xviii:

> To the extent that funds appropriated for its use will permit, the Bureau of Education performs higher and more important functions than could be performed by any administrative Federal education office. Definitely it attempts to do the following things:
>
> (1) To serve as a clearing house for accurate and comprehensive information in respect to all educational agencies and all forms of education in the United States and all foreign countries and to disseminate this information among school officers, teachers, students of education, and all others

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definitely interested in any form of educational activity.

(2) To serve as a clearing house for the best opinions on school organization and administration, courses of study, methods of teaching and many other matters connected with popular education.

(3) To advise legislatures, school officers, teachers, and others engaged in promoting and directing education.

(4) To promote on its own initiative and to assist education officers and the people of the several States and local communities in promoting what it believes to be necessary and desirable tendencies in education and in the organization of educational agencies, to the end that there may be full and equal opportunity for all.

(5) To determine standards of measurement in education and to conduct and dissect experiments in education, to the end that we may finally have a larger body of definite scientific knowledge about education and educational processes and methods.

The Bureau reaches the country through its publications and through the activities of its specialists in the field. It has made a number of valuable surveys of city and State school systems, etc.

Should the Towner-Sterling bill become a law and the Bureau metamorphosed into a Department, its activities will be enormously increased, but it will be equal to the task.

ARE JESUITS DIFFERENT TODAY?

By J. W. Norwood, 32°

UNINFORMED — not to say ignorant—Americans, some of them, somehow occupying positions of responsibility in public affairs, occasionally become shocked and alarmed to the point of deploring the "bigotry" of other and better informed Americans when they express the slightest distrust of Roman Catholic educators who, for any reason, oppose legislation desired by those interested in, and responsible for, the successful operation of the public-school system of the country. To the minds of these Americans it is an indication of "religious" intolerance or "political" hatred, even to question the motives of the Catholic educators.

Why should this be?

At the head of Roman Catholic education, in this, as well as other countries, are the Jesuits, placed there by direct papal authority, because they are probably the most astute and, in a certain way, the most learned organization within the Roman Church. They are performing their full duty to the church and carrying out its policies to the letter, as these policies are formulated and promulgated from the Vatican. These policies assuredly are not secret, and assuredly they are anything but friendly toward any sort of schools not Roman Catholic schools or, at least, controlled by the Roman Catholic Church. Anyone who can read plain English and takes the trouble to glance over the official utterances of the church and its head on the subject of public-school education understands this.

It is a well-recognized fact that the Vatican has condemned freedom of conscience, religious tolerance, the right to worship God as one pleases, the right of free speech, the American system of education, and, in fact, nearly every specific constitutional guaranty upon which the integrity of America rests. And we, as Americans, have merely smiled at such silly performances. American Catholic laymen not only deny that the Vatican has said anything of the sort, but they are generally perfectly sincere about it. Like other uninformed Americans, they simply have not read their own laws, which are taught as a matter of theological instruction to their young priests.

The members of the Society of Jesus must chuckle in their sleeves at all this —it makes their task so much easier. The possible consequences to them and

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their schools in the future does not worry them at present—they are not as far-sighted as might be supposed. What they want now is any sort of compromise that will keep aid away from the public schools, national, State, or local.

In order to get this sort of compromise—to be followed later, perhaps, by Roman Catholic officials controlling educational matters—they seem willing now to pursue very much the same policies as their "ancient brethren" who made of the word "Jesuitry" a synonym for all that was deceitful. It is here that our Americans—particularly our statesmen—should brush up on their history and make inquiry whether this is not the same Jesuit Order, today running Catholic education in America, that once was run out of every country on earth, "abolished" by the Pope himself, and reinstated by another pope at a time when the surviving members of the "old order" were mostly in America or Russia, to which they had fled.

If it is the same "old order," there is certainly a peculiar significance attached to the recent declaration of Bishop John J. Shahan, rector of the Catholic University at Washington, D. C., that "Modern education and Catholic education cannot live together." The Bishop made this statement in the course of an address delivered at a mass meeting of Catholics in Louisville, Kentucky, in the hearing of the writer of this article. Apparently it made no particular impression on any but his fellow-Catholics.

Yet it was a declaration of war by "Catholic Education" against "Modern Education" in our own country! How this war is to be conducted and has been conducted since 1885, when Pope Leo fulminated against the public school system in which this "Modern Education" eliminates sectarian religion, both Catholic and Protestant, and stands upon that religion wherein all men can agree—Human Brotherhood—is clearly set forth in the Canon Law of the Church, which is entrusted to the Jesuits for execution.

"But," objects the smiling American, who imagines himself to be "broad, liberal, and tolerant," instead of just foolish and ignorant, "they never can upset the Constitution—it's impossible, even if they had it in mind, which I don't believe. Are they not making their pleas today for their constitutional rights, and alleging that they have been trampled upon?"

Well, let us look at the character of the Jesuits, whose absolute loyalty to the church is unquestioned and unquestionable, even if some of us doubt their loyalty to anything else.

Lately a certain publication not dominated by this order, received "for review" a Sinn Fein propaganda booklet entitled "Ireland and the Ulster Legend," from the Rev. John J. Wynne, S.J. It was compiled by Sinn Fein in England, but published in New York. The Rev. Wynne is one of the best known "Jesuit Fathers" in America; and yet his order, and, in fact, the entire Roman Catholic hierarchy, have utterly disclaimed interference in the Irish question, apparently expecting the people of this country to believe it! Sinn Fein and the Roman Catholic clergy have unblushingly and at all times declared that the trouble in Ireland has nothing to do with religious controversy. They pooh-pooh the idea, even although the whole world knows that in many countries Roman Catholic priests are seeking to move heaven and earth in behalf of "Irish freedom!"

This is just a sample of the methods that seem entirely justifiable to the Jesuit. If he tells you he and his church are "not in politics," you must believe him, because to doubt is to call "religion" a liar(!) If he tells you he and his church are not "fighting the public schools," you must believe him, because otherwise you "insult religion"(!) It was justifiable for a Jesuit—in an earlier century, for example—to pose as a Hindu Yogi in order to convert the

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Hindus. For another Jesuit it was justifiable to obtain a position as teacher of theology in a Swedish university, representing himself to be a Protestant, in order that he might corrupt Protestant theology and convert the Swedes.

Are they any different today? It would seem that Americans who believe they are just the same have some ground for so believing after reviewing what Count von Hoehensbroech, of Germany, and Mr. McCabe, of England, have to say concerning the order of which both were former members. According to these gentlemen, one of whom only got enough of it after fourteen years as a Jesuit priest, their ideas and methods of defeating "Modern Education" have not changed to an appreciable degree for the last two centuries. There seems to be some slight obstacle placed in their way by constitutional government. The Inquisition can no longer be called upon to enforce decrees. The "secular arm" is not as easily enlisted in the service of the church as formerly. But, as the textbooks of the Jesuit schools make clear, and the Canon Law lays down, *it is the duty of every Catholic in public office to use his position and influence to advance the principles and interests of the church.*

From such considerations as these comes the distrust of Jesuit educators of "Catholic Education," and of Roman Catholics in public office. If there has been "religious prejudice" bred of these considerations and utilized by selfish politicians in all political parties, where lies the fault?

Within the past twelve months we have heard, from the mouths of Roman Catholic clergy themselves, that the church and its entire hierarchy are now working through the National Catholic Welfare League. In other words, this league is the hierarchy in action. It covers the entire membership, clergy and laity. The league opposes certain educational legislation asked by the teachers of the public schools and by the parents who send their children to public schools. It has a perfect right to oppose it, for the league represents "Catholic education" only. It represents opposition to support by Catholics of the public schools of America. From its viewpoint it would be better to permit each denomination to support with school taxes its own brand of "education," than to have a uniform system in which mathematics and geography are taught apart from any bearing religion might be supposed to exert upon them. Let the Catholics teach multiplication tables from Catholic books and Presbyterians and Baptists from Presbyterian and Baptist books.

But in exercising its right to oppose public school legislation the National Catholic Welfare League pretends to do so upon other than the real motives which influence those who give the orders. In other words, the Jesuit directors of this latest church organization are pursuing the old methods of their predecessors. The Jesuit never changes any more than does the church whose motto is *"semper eadem."*

The Towner-Sterling bill for a Department of Education, which public school educators have been after for considerably more than half a century, furnishes a point of attack for the National Catholic Welfare Council. A great noise is heard. Apparently it comes from the rank and file of the Roman Catholic Church. An effort is made to have it appear that it comes spontaneously from the mass of American citizens regardless of religion, for of course it is recognized that the "religious issue" must not obtrude too strongly.

Two letters purporting to be sent out from the National Catholic Welfare Council reveal the source of the great noise. These letters are on letterheads of the National Catholic Welfare Council and are signed by names of persons who are officers thereof. Presumably they are authentic—but who can say? Should it suit their purpose, what would be easier to the Jesuit conscience than

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a denial? One letter of last winter gives instruction to priests (20,000 of them, as that many signed the petition presented to Congress for recognition of the "Irish Republic") telling them to await the word and then flood Congress with protests against the Towner-Sterling bill and instruct their parishoners to do the same. The other letter is to the laity of the church and instructs them to cease all letter writing till further orders, pending disposition of the Welfare Department bill in Congress, which, if passed, the letter claims would kill the Educational bill.

Proponents of the Welfare bill have strenuously denied any intention of supplanting the Towner-Sterling bill and have deemed it unfortunate for their own measure that such an impression has been sent out broadcast. One gentleman expressed himself as greatly disappointed that some unknown and ill-advised propagandists were spreading such reports. Now he knows who did it.

COMMON SENSE IN GOVERNMENT

By W. C. Durgan, 32°

THE old Scotch divine at Aberdeen knew the value of common sense when he said to his class, "My dear young gentlemen, as you are about to begin the study of theology there are three things you very much need—grace, knowledge, and common sense. If you haven't the first, go to the Lord and he will give it to you. The second I propose to give you myself. But if you haven't the third go home, for neither the Lord nor myself can do anything for you." Common sense in Government is just as necessary as in theology. It means tolerence, unselfishness, and the capacity to lead the people in the right course, on the part of him who governs; with intelligence, love of liberty, honesty, vigilance in the governed.

When the World War came and we lay awake nights thinking out just what it all meant, for few writers took a common sense view of it, we also saw that good citizens everywhere had a duty to perform. When this country could no longer stay neutral and we had to protect ourselves as well as help to overthrow the principle of Divine Right of Kings as exemplified in a military aristocracy, we realized that more sacrifices must be made.

Those of us on account of age or physical disabilities, who were deprived of sharing in the real combat, were admonished to work hard and practice self denial. To turn pleasure exercises into real work with shovel and hoe, don overalls and gingham shirts for pressed trousers and starched linen, old shoes for patent leather; use sparingly of the good things we liked to eat, in order to win the war, became the common things of daily life. If the Congressman and Governor are extolled for wearing patched clothing and pegged shoes as examples for their constituents, can we say less of the well-to-do Scottish Rite Mason who has had but one suit of *store* clothes since the war began and is wearing no other for dress purposes; who got along without a new hat, keeping a vow not to buy another until a good one can be had for five dollars, though at times his gray locks showed through the holes of the old one, causing suppressed ridicule among the pleasure seeking and up-to-date; replacing the customary shoes that went up to twelve and fifteen dollars for the coarser ones of four or five; who never worked harder in his life, saving for himself only sufficient to cover the expense of his humble life. This at an altitude of five thousand feet above sea level, in forty degrees north latitude. Surely the man of influence and power

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who squandered the public money, and the despicable profiteer who piled up wealth at the expense of the suffering would not have prospered in his atmosphere. And had more common sense along these lines been practiced the H. C. L. would have been solved in its infancy. To all those who labored dilligently and saved that they might give generously; to the father and mother who gave the last son; to the maiden who parted with her sweetheart; to all loyal citizens who have suffered through the world tragedy, and are still ready to make further sacrifices for humanity—the action of President-elect Harding in squelching a million dollar inaugural ball is most gratifying, and we believe shows good common sense.

The great objects of the World War are not all accomplished. Discord is prevalent among the Allies, while Bolshevism and anarchy hold sway over a great part of Europe. Our part in the conflict brings new obligations, and we are asked to assume a new rôle among the powers. Before taking such a step it is well to consider the dangers as well as the qualifications required for such an undertaking.

Common sense or good judgment guided Washington through his perilous campaigns and brought victory to his patriotic Army. It moved him to call to his support the great men of his time however much they differed with him. Through it he united conflicting political opinions and brought forth a government better than the fathers ever dreamed. Poor, lowly, exalted Lincoln, who never forgot his kind nor failed to use his power on the side of mercy, showed this quality in large measure during the Civil struggle to preserve what Washington had established. With him party differences were forgotten. He counseled with all the great men loyal to the Union, whereby he was strengthened in his supreme devotion and unyielding purpose for a united country.

Washington in his Farewell Address breaths a lofty spirit of patriotism and proclaims the safest principles for the guidance of an independent people. Lincoln at Gettysburg recounts the birth of our Republic, pays a tender tribute of love to those who died in its defense, and dedicates all loyal hearts to the unfinished work of preserving a "Government of the people, by the people and for the people."

We have not outgrown this Government of Washington and Lincoln and ready to join a world super kind, where a few shall rule and our independence be surrendered. Yet if the spirit that founded or the hand that preserved this nation was at at the helm today some way would be found to broaden our sphere of greatness.

> "Humanity with all its fears
> With All the hopes of future years
> Hangs breathless on our" acts.

Yes, humanity everywhere is beckoning to us for help. Our Government has grown strong enough to reach beyond the confines laid down by the fathers. But in treading new paths no step must be taken without the most careful consideration by the wisest of our time, in counsel with, and having the advice and consent of the full treaty-making power under the Constitution. No promises must be made that cannot be fulfilled. While justice must be done to those countries which bore the brunt and suffered most from this awful war, a feeling of confidence must be inspired among the nations; a common ground provided where all may come for counsel and advice; where the great principles of Arbitration may supplant the brutality of war, and armaments be reduced to the minimum of safety. For no country can expand under the muzzle of another's guns, and that nation which rules by force will soon fall a victim.

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SCOTTISH RITE MASONRY

By Paul E. Miller, 32°

SCOTTISH RITE MASONRY! What wondrous memories are evolved by that magic name! The divine inspiration! The wondrous love of man for man, knowing no creed, caste or rate. The philosophical teachings, ancient and modern, instilling a reverence for the law, love of country and faith in God. Doubt and darkness cast aside, peace and understanding in the soul!

Our thoughts glide back through the countless ages to the dawn of earliest civilization, through the mist of legends of the earliest day to the beginning of time, and at the beginning we find Scottish Rite Masonry enthroned in all its glory. It was not at that time called Masonry, but it was Masonry just the same. The struggle between the principles of light and darkness has been going on since God, in His eternal wisdom, gave the soul the privilege of choosing the path it would travel in its journey through time. It could follow the principle of evil with its hatred, greed, lust and superstition, leaving a trail of wars, disease, famine and dishonor, or the principle of light, as typified by Scottish Rite Masonry, in the armor of love, morality, brotherhood and Godly honor. Evil, in its warfare against Light, used any means to triumph, among which the many creeds were and are played one against the other in its efforts to rule the universe of men. The strife has been long and fierce. The legends of old, as the history of today, with its record of wars, murders, robberies, suffering and anguish among people, are evidence of the struggle between the two principles.

There has never been any question of the side on which Scottish Rite Masonry stood. The words Light and Scottish Rite Masonry are synonymous. To a Master of the Royal Secret there is no difference. Light means Right in this sense, and it is the side on which we fight.

That is why Scottish Rite Masonry is growing and triumphing in all lands where the soul of man is allowed to grow and blossom into God's own image. But this triumph did not come without effort. There have been many days when it seemed as if darkness would overshadow all and the powers of evil would reign supreme. Superstition, once deeply rooted, makes of man the most abject of slaves.

But God walked with the Masters of the Royal Secret, who ascending the lofty peaks of wisdom and enlightment, looked down upon a strife torn humanity, reaping a whirlwind of suffering and woe. The Scottish Rite blossoms because of these men, in whose breasts was planted a love, great enough to embrace all creeds, all mankind. They buried their own individuality for the common cause. They labored, giving their time and material wealth, that superstition and the powers of darkness might be overthrown; that man might be brought to love his fellow man and be at peace with his God. Many of these men are unknown to us. They sought no wordly honors. No reward was theirs except that coming in the silent hours, when God walking with them in sweet communion, filled their spirit with joy, thanksgiving and peace.

No wonder Masonry grew and prospered. It stands on the pedestal of Right, opposing the powers of evil, holding in its hand Truth—that torch of enlightment which enables man to conquer himself and be free. The multitudes knocking for admission into the order today are but weary pilgrims, who have traveled from pillar to post in a world of darkness, seeking the

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Light. Scottish Rite Masonry will fill the wants of this multitude and it will continue to grow and bear fruit until the Light has penetrated into the darkest corners of superstition and the last fortress of evil has fallen. The conflict between Light and Darkness will be ended and the light of Truth will prevail in the hearts of all men. We may then hope that wars will be no more. That the sword, "Symbol of Knightly Honor" will remain sheathed and peace and prosperity reign over the land.

ANCIENT MYSTERIES

By Fenton Stancliff

THE heart of all mystery teaching is the same. Many different allegories have been used by those who knew the secrets of existence, to give the uninitiated outer or everyday self of Man, knowledge. The degrees of Masonry tell but one story. That story is the novice in search for the truth, and how he finds it. What that truth is, only those know who have made the search and discovered the Word. It is not a word in the sense of a combination of letters, but the meaning concealed within the various symbols there are that stand for it.

Possession of this Word gives one the key to other worlds, power over dreams, consciousness of a higher order of beings than Man, and eternal life. This means companionship with celestial Beings and Life with them. It means absolute dominion over the lower self, the animal within man by the spirit above and in him.

He who believes in God and lives in a manner proving that, studies the works of those who have gone before, and desires further light, will receive the aid of Angels in Heaven. Many obtain entrance in the earthly lodge who do not belong there, and learn things which they profane by their lives, but none receive the Word but the worthy.

This must be done. He who "has all the degrees" and thinks that he can learn what they mean by any other way than that is cruelly deceived. The arrogant officer of the lodge, the ignorant and vulgar crowd who are interested in nothing but the part which they think is funny of the Master's degree and the supper after that, the Guardians of the mysteries prevent from ever learning the meaning of what they witness, lest they profane the Spirit of Truth. Crudeness, ignorance, doubt, and profanity screens these secrets from the unworthy, and even if it all were revealed, they would not have the power to believe or practice what they were told.

Learn the exact meaning of these words: Raise, master, word, manifest, and then read St. John, chapter 14, verse 21. Do not suppose that you know positively what these words mean until you look them all up. If you are careless of our words, do you deserve to know the Divine Word of God?

We've gut to fix this thing for good an' all;
It's no use buildin' whut's a-goin' to fall.
I'm older'n you, an' I've seen things an' men,
An' my experunce—tell ye whut it's ben:
Folks thet wurked thorough was the ones thet thriv,
But bad work follers ye ez long's ye live;
You con't git red on't; jest ez sure ez sin.
It's ollers askin' to be done agin.

—*Lowell.*

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Zabud

In the chronicles of ages, many characters refined
Have illuminated pages of old records left behind;
Yet each brief and modest record, by the world's imperfect scan,
Only shows historic mention of an ordinary man.
But to read the stories closely where his actions come in view
In the disconnected references revealed the story through,
We discover in his nature, shining in their beauty clear,
Gems of moral composition from the truths we hold so dear.

In the ancient cryptic labors lies a lesson of the zeal
Of a waiting, earnest builder, such as all true craftsmen feel;
Often though in silence grieving at his favor long delayed,
Watching for the door left open to the scenes his mind portrayed.
Curiosity had never of his promptings formed a part,
Nor did ever disobedience find lodgement in his heart,
Though of these accused, his faithfulness was to the king made clear
And the faithless guard's delinquency made plainly to appear.

Was it naught that Zabud's father justly had reproved his king
For his passion for Bath-Sheba, and aroused his conscience' sting.
And that Nathan's own persuasion, when the various claims were shown
Had secured the right for Solomon's succession to the throne?
And on Nathan's counsel always could King David well depend;
So with that of Zabud, Nathan's son, King Solomon's best friend.
Close in friendship were King Solomon and Zabud, true and tried,
Even as their sires before them did in confidence abide.

Let the craftsmen ponder wisdom, which will serve to strengthen zeal,
Toiling on in expectation of rewards her laws reveal;
Study carefully the lessons in the allegories veiled
Where the claims of truth and virtue, in the strength of faith prevailed.
Let not error bring despondency; let faith above it soar,
For the many gone before us heavy loads of error bore;
Yet in faith they struggled onward in the gloomy clouds of night
Until guided by their efforts into realms of moral light.

—*Lewis Alexander McConnell, 32°.*

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NOTES AND COMMENTS

HYPHENATE AMERICANS

According to the Detroit *Free Press* of July 23, Bishop Michael J. Gallagher, in an address delivered before the convention of the Ancient Order of Hibernians on Friday, July 22, made the following statement:

I came out against the entrance of America into the war because I felt that all we would get out of it would be to lose our money and the lives of thousands of our men, to save that much for England. And I would like to have anyone tell me if we did get anything else out of the war.

We are always willing to oblige in any way we can, and as we know of a number of things that we got out of the war, one of which is very important, we hasten to comply with the request of the Right Reverend M. J. Gallagher. This in your ear, Bishop, dear: We got out of the war a more intimate knowledge of Roman Catholic Hyphenate Americans, particularly those of the Irish variety, than we ever had before—a knowledge that is going to be of incalculable value to us hereafter.

RECKLESS DR. CUMMINGS

In *Our Sunday Visitor,* a Roman Catholic paper printed in Huntington, Indiana, in the issue of August 7, there appears, under the heading, "Dr. Cummings' Letter," the following very brazen and ill-considered statement:

There is not today a fair-minded non-Catholic who does not freely concede that without the heroic sacrifice of Catholics, Washington would have failed, and failing, adjudged a traitor to the Crown, dragged to England and shot with his back to the wall as a common rebel——.

Passing over the bad English in this statement, we wish to ask you if in all this controversy you have ever come upon a breezier statement, and one so

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iudicrously untrue? The fact is that there is not a single fair-minded Catholic, to say nothing of the non-Catholics, who does not know very well that the assertion is pure bunk. These Roman Catholic advocates and agitators do not seem to care a whoop what they say! Well, for that matter, neither do we care what they say. Their statements are so absolutely ridiculous that, practically, they brand their authors as simpletons.

SILENCE AND CIRCUMSPECTION

In the August issue of the Detroit *Masonic News* appears an excellent article by Malcolm W. Bingay, entitled, "Goethe, the Master Mason," which, together with quotations from the writings of Goethe, strongly emphasizes the importance of the great Masonic maxim above quoted. As Brother Bingay says, "In all the writings of Goethe there is to be found that appeal to the inner understanding, that plea which can not be framed in words, the great secret of life itself ——."

"We should show," says Goethe, "our reverence for certain mysteries by our reserve and silence, even though it were possible to reveal them."

That he did not believe it possible to reveal by mere words these inner thoughts of life, is shown by the following:

If a great mind attains a presentiment and insight into the secret workings and operations of nature, the language he has inherited from his ancestors is inadequate to describe a thing so remote from ordinary human experience. He would require the tongue of the spirits themselves to express adequately what now dwells within his consciousness.

Again, Goethe says, in his "Annals":

A profound truth lies at the bottom of the superstition that he who would really acquire and possess a treasure must pursue his goal in silence, must utter no word, no matter how many terrors and temptations beset his path.

In explanation of these opinions Goethe says:

As soon as anything is said it is immediately contradicted, as inevitably as an echo follows its sound. Since people have begun to make our vague intuitions and forecasts of the eternal connection between the spiritual and the physical world a common topic of conversation, there is no one who does not deny with his lips what he has experienced as an inner revelation or presentiment.

Further, Goethe points out the danger of seeking to enlighten the world by using the thoughts and language of the world in attempting to explain the unexplainable:

"I am impressed," says he, "with the idea that gifted men may propagate beyond themselves the divinity that is in them. But this brings such a man into rude contact with the hard world; and in order to influence the world he must become like it. Thereby, however, he imperils his high gifts and in the end sacrifices them utterly. The divine Eternal is lost in the earthly byways of worldly effort, and drawn into the toils of common mortality."

It is or should be clear to every true and thoughtful Masonic student that there are secrets that can not be communicated by man to man—mighty secrets that each must discover for himself. Or if they may in any way be communicated it can not be in words, but must be by conduct and example, which may possibly lead others into thinking for themselves.

In the times of which we speak, there were in Germany three great Masonic lights: Lessing, Schiller, and Goethe; but by far the greatest of these is Goethe. They lived at a time when Germany and the German people were greatly beloved

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by thoughtful and appreciative people in all parts of the world on account of their profound human sentiment and sympathy, their folk lore, their poetry, their songs, and their philosophy. But this was before the days of Prussian influence that brought on the curse of militarism which has so blighted Germany and the Germans that they somehow seem to have lost their souls. In proof of this let it be noted that nothing great in the way of art, or literature, or philosphy has been accomplished in Germany since the time when Prussia became dominant.

Mention is made in the Bible of a sin that is said to be unpardonable; and if there is such a sin, it would seem that it must be that of "quenching the Spirit." And it is not that, in itself, this sin is unpardonable, but if it is unpardonable, it is so because of the truth so greatly emphasized in all Biblical writings, that, in order to obtain forgiveness, a man must heartily repent and earnestly *seek* forgiveness; and this, if he has quenched the Spirit, he will never do.

There is a passage of Scripture which, in the most friendly manner, is commended to the careful consideration of the German people—indeed, to that of all people, and, incidentally, to that of the Pope, and his College of Cardinals, and all his ultramontane hierarchy:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—*Mark*, 8:36.37.

MILITANT MASONRY

In one of the orders of the York Rite, the Commandery, the knights pledge themselves to draw their swords for the defense of the Christian faith. The Order of Knights Templars, organized after the military fashion, is, on its face, a militant one. But are not all the degrees of Masonry *militant?* Are not all Masons armed with moral and spiritual weapons—the sword of truth, the buckler of righteousness—with which to combat the evils of the world? Assuredly! No sooner is a man raised to the sublime degree of Master Mason than he is enlisted in a Grand Army of Brothers, pledged to fight superstition and fanaticism; and to extend the great doctrines of liberty, equality, and fraternity among mankind. Never before in the history of the world has the Masonic Fraternity been called upon to fight such battles as those of today. On all sides the foes of the Republic swarm. A hydra-headed monster—communism, socialism, and anarchism—has reared its ugly head in this country to threaten our liberties. It is no longer the fanciful creature of our imagination, but a reality. Read the report of the Lusk Committee of the New York Legislature, if you want to understand the growth of revolutionary radicalism in the United States. In an oration delivered by Bro. H. M. Poteat, before the Grand Lodge of North Carolina, we find the following:

"The war is over; peace has come. In our lodges we have been *at work,* making Masons; that is to say, going through the forms and ceremonies prescribed by the Grand Lodge. Now, in spite of the fact that the war with Germany is happily a thing of the past, every man who, by taking the three degrees of Symbolic Masonry, earns the right to wear a Masonic emblem, ought to be a soldier, trained, zealous, and full armed for the struggle against the other enemies of our liberty, and not a mere idle spectator of degree work. The great hosts of Masons in our Republic are potentially an impregnable bulwark against all the perils that threaten us—a strong and sure defense, capable of hurling back the waves of ignorance, fanaticism, and disloyalty that are thundering so furiously upon our shores."

Brother Poteat emphasizes two forces against which Masons ought to be

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eternally and energetically hostile: (1) Socialism; and (2) Secular and Political Romanism. As regards the former, he says that 90 per cent of socialists profess militant atheism. Perhaps he should have made his percentage higher. Look well to the radical socialist, he says. He is disloyal to everything we hold dear—the family, religion, marriage. "He would overthrow the Government, setting up in its stead an impossible piece of made-to-order machinery; he would save mankind by Act of Congress. . . . During the war we received an impressive lesson in socialist disloyalty and treason. While all good citizens were bending every energy to the great task before them, what was your socialist doing? He was standing on a soap-box, howling imprecations at the Government and defiling the atmosphere with a lot of rot about the workers in Germany. In other words, he was doing his infernal best to aid the enemy and to hinder and embarrass the authorities. What was his reason for such behavior? Why, he was seizing upon the crisis in the Nation as a heaven-sent opportunity to overthrow the existing régime and substitute socialism."

After discussing at length the follies and economic absurdities of the socialist gospel, Brother Poteat pays his respects to Romanism, which today "aims at nothing less than the conquest of the world—for Christ? By no means; for the Catholic Church." "A favorite device," he says, "of the Romanists for increasing their power and influence is the denunciation of all organizations not under Catholic domination. Only a few months ago, Cardinal Merry del Val, the papal secretary, issued a scathing indictment of the Y. M. C. A., in which he charged that it was subversive of morals and productive of irreligion. Secret societies of every kind have from time immemorial been banned by the Church, but there have always been such organizations within the church. The truth is, of course, that the Pope bans only secret societies which he does not control, and particularly the Masonic Order. In launching their shafts at Masonry, the Romanist hierarchy have never displayed the slightest regard for veracity, but time and time again have issued misrepresentations and falsehoods so crude and palpable as to be even humorous."

Brother Poteat calls particular attention to the efforts of the Knights of Columbus to stir up strife between this country and England, in the matter of the recognition by Congress of the so-called "Irish Republic."

In conclusion, he says: "The intellectual domination of the Pope is a heritage of ages long gone, when the people were not thought fit to be trusted with philosophical and religious instruction. Masonry could fling wide the gates of light and bid all men enter and bathe their souls in divine truth. The Catholic Church has always arrayed itself squarely against all education not conducted under its auspices. Today we learn that practically the only opposition to the Smith-Towner bill comes from Romanist sources. This bill appropriates no money to the parochial school, but is designed to improve the educational facilities available for all the children of all the people."

Yes, brethren, Masonry is *militant*. How could it otherwise accomplish any good in the world? A mere degree-making institution would be worthless and contemptible. No doubt the Knights of Columbus, that militant secret order of Catholic laymen, would be very glad to see Masonry quiescent; an eagle beating its wings feebly against the bars of its cage. But the dangers that confront us bid us get out of our easy chairs, and do some work in the world besides giving money for Masonic and other charities. Much is forgiven in the name of charity, but the time has come when we must bestir ourselves and confront our enemies boldly and effectively, if we wish to preserve the liberties of the Republic.

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THE TOWNER-STERLING BILL

The nineteenth century was particularly distinguished for its scientific progress. Alfred Russell Wallace, the co-discoverer with Darwin of the law of evolution, calls it "the wonderful century." The great philosopher of evolution of that era was Herbert Spencer, who sought to glorify the materialistic hypothesis of the universe. Today he is but little read, and is fast passing into oblivion. Spencer held the strange doctrine that the taxation of one man's property to educate another man's children was robbery; that the state had no more right to administer education than it had to administer religion. This has, to a greater or less extent, been the doctrine of the Roman Catholic Church. But the Fathers of the Republic thought differently. They realized that good citizenship was dependent on education, and that it was the paramount duty of the state to provide that education. Says a writer in the *Survey:* "No one now disputes that it is not only the privilege of the Government to levy taxes for the creation and the maintenance of schools but it is just as fully its duty so to do as it is to protect society from criminals through courts and jails, from lunatics through insane asylums, from paupers through alms-houses, from hazards to life and property though the multitude of police measures which we find on every hand. In other words, society today recognizes the necessity of education as an investment by the community in its children, that the greatest value in this asset may be created on the ground that an educated man or woman makes return a thousand-fold to the happiness and prosperity of society; and with this as a background the problem of overcoming the inertia that must be overcome to increase the operating efficiency of our schools becomes one of mere administration; of educating society to the wastefulness of the present system."

There are very few people today of liberal and cultural views who deny the right of the state to educate its citizens, but some, not many, balk at the idea of the National Government *interfering* with education in the several states. The fight hinges around this word *interfering*. The idea seems to exist that the Federal Government is trying to control education, to centralize it at Washington by all sorts of insidious methods. Possessed by this obsession, the Roman Catholics inveigh vehemently against the Towner-Sterling bill, which provides for a Federal department of education with "a secretary of education to conduct studies and investigations in the field, concerning illiteracy, immigrant education, public schools—particularly in the country, physical education including health, recreation and sanitation, preparation and supply of competent teachers, higher education, etc." Under the provisions of the bill, state autonomy in education is rigidly safeguarded. The Federal Government desires to aid education in every way not to control it. The appalling statistics of illiteracy disclosed by the first selective war draft alarmed our statesmen. They saw clearly that some of the states were unable to cope with the situation; that Federal aid was needed, hence the projected Smith-Towner (now the Towner-Sterling) bill, which provides such assistance, not only through the increased duties and enlarged scope of the U. S. Bureau of Education, but through sums of money to be given the states for the eradication of illiteracy and the furtherance of Americanization work. No democracy can thrive when it is weighted down with illiteracy. Says Franklin K. Lane: "What should be said of a world-leading democracy wherein 10 per cent of the adult population cannot read the laws which they are presumed to know." There has come a great awakening since the World War. The people of the United States are alive to the situation in education as it exists today. The Towner-Sterling bill may for a time be side-tracked but its passage is inevitable in the future. The Masonic Fraternity is pledged to it, and will not relax

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its efforts to have the bill passed. Masonry means something more than ceremonial work, banquets, and conclaves; it means carrying the torch of education, liberty, and free thought to the people; it means the illumination of dark places where ignorance, superstition, and vice still linger. We need to study social science, to become acquainted with the fundamentals of our Constitution and our Bill of Rights. Forces are at work to undermine representative government, engineered mostly by the foreign-born who know little or nothing of our history or Government. Americanization work is therefore most important, perhaps more important than anything else. It is among the ignorant and illiterate that radicalism has its sway. It would be difficult for a Lenine and a Trotsky to set up their bolshevist tyranny among a country of freemen.

THE PROJECT METHOD OF TEACHING CIVICS

We are living today in a very practical world, a very matter-of-fact world. The Utopian, with his dreams of a Golden Age, is hardly to be trusted to deal with the world as it is. We admire his flamboyant pictures of a redeemed humanity—a humanity that is to be, when selfishness, envy, and hatred shall be obliterated from the human heart—but we cannot safely follow him in his flight of fancy, human nature being what it is. Living as we are in a practical world, we must deal with our problems in the home, in the church, in business, in the State, and in the school at first hand, and endeavor to solve them in a rational, practical manner. Our problems of the school are exercising great attention today. We have discovered that there is something radically wrong and inconsistent with our system of instruction as a whole. Too much book education, and too little observation on the part of pupils. Dr. Tigert, the Commissioner of Education of the United States, thus expresses it: "The old education for mind training through the exercise of memory and reason, which had come down to us from ancient Greece, was suddenly found to be lacking in some respects for preparing our boys and girls in the best way to succeed in this modern, practical, work-a-day world. Too often boys and girls struggled through a subject, laboriously memorizing page after page, only to find that a perfect knowledge of such a curriculumn did not somehow help them to do things any better when they were out in the world. We have discovered that there is a peril in the printed page. Boys and girls can become such good students that, when they leave school, they find themselves detached from the world of real life, and then they have to make a great struggle to fight their way back to the world of things and articulate themselves with realities again."

Courses of study and methods of instruction, he argues, must be practical if they are really to be of value to boys and girls. Particularly does this question of practicality apply to the teaching of civics; a most important study, for what can be greater than the making of citizens. The old style of teaching civics was "a deadly adherence to a formal textbook, memorizing the names of officers, constitutions, branches and functions of Government." The up-to-date method, employed in some of our high schools, is to lay emphasis on the practical applications of civil institutions; to enable the pupils to see the things described and detailed in the course of study in actual operation; to take them to the court house, the city hall, and other places where the actual practices of Civil Government are in operation; to relate the curriculum to real life.

The project method of teaching civics has been tried in New York City with admirable results, the instruction being chiefly undertaken by the teachers of history from each of the city's high schools and extended to only ninth grade pupils. The teachers accumulated and organized the materials for study around

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definite topics, such as (1) Protecting the food of the city; (2) the Department of Public Charities; (3) the city's water supply; (4) transportation and communication in New York City; (5) public provision for recreation; (6) the Department of Correction; (7) safeguarding life and property; (8) city planning; (9) disposal of city wastes; (10) civic beauty; (11) heating and lighting as public utilities; (12) the public regulation of work; (13) the regulation of buildings; (14) making the laws; (15) how the laws are carried out; (16) judicial action; (17) guarding the health of the city; (18) paying the city's bills; (19) clothing; (20) the part of the citizen in Government; (21) how the public manages schools.

The pupils not only study well-written texts about these activities of city government, but see such in full operation. The impressions made on the plastic minds of the children are lasting, and the children take a real delight in their objective studies.

"You must show me!" said the skeptical gentleman from Missouri; and that it what the advocates of the project method of teaching civics are trying to do.

In Chicago the children of a large public school organized themselves into a civic club, starting with the beautifying of their own schoolhouse as an activity. The result was so gratifying that the movement extended over the entire section of the city in which the school was located. Lawns were cut, old rubbish removed, unswept streets and littered alleys were cleaned up, backyards converted into gardens, etc. Finally the children's crusade extended to the entire community with results that were extraordinary.

THE RURAL SCHOOL PROBLEM

The fundamental problem in American education today is the rural school problem. "It is more than that," says a noted educator, "it is the fundamental problem in American life. The census of 1910 showed that during the decade from 1899 to 1909, agricultural production in the United States increased only 10 per cent as compared with the preceding ten years, while the population of the country—the number of mouths to be fed—*increased 21 per cent.* And this failure of the food supply to keep pace with the population was most serious "in those staples upon which the elemental life of the Nation most directly depends. The aggregate production of wheat increased only 3.8 per cent, of orchard fruits only 1.8 per cent, while the production of corn actually decreased 4.3 per cent." Dr. J. D. Eggleston, in his "The Work of the Rural School," analyzing these statistics of the 1910 census, says: "The facts here brought to light make it plain that it is the menace of hunger that is turning the Nation to the rural school as the only instrument capable of averting wide-spread disaster."

The census statistics of 1920 on these conditions of vital importance to the Republic are not yet available. But if the menace of hunger were as serious as Dr. Eggleston pronounces it to be in the year 1913, when he gave vent to the above statement, the situation must be much more serious today, if we take into consideration the industrial and agricultural breaking-up of Europe, the unrest and discontent in the United States, and the colossal burden of debt for this and future generations caused by the World War.

Senator Frank B. Kellogg, of Minnesota, in a recent address, says: "Show me the country where agriculture is declining and I will show you a country that is decaying." These are words of grave import, but their truth cannot be gainsaid. All readers of history know that the decline and fall of the Roman Empire was due almost entirely to agragrian conditions. The masses flocked to the great cities and left the fields untilled. The rich grew corrupt and the poor

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discontented and starving. The same upheaval took place in France in 1789. The French Revolution was largely precipitated by the starving condition of the multitude. "God made the country but man made the town." The God-given soil is always the salvation of the race. Hence the cry: "Back to the soil!" If we wish to keep the people in the country we must improve the rural school, and make it as good as the city school.

For as the late Franklin K. Lane declared in his 1915 Report:

> An ambitious people will go where education can be had for their children. There is no sense in talking of the charms of country life and the independence and dignity of producing from the soil if the school at command is no more than a wooden plow. The old-fashioned one-roomed schoolhouse, having but a single teacher who knows nothing but books, is not a modern institution, though great men have issued from its door. It may be all the country can afford where many schools are maintained, but it is not all the country can afford if schools are grouped (consolidated) and grades instituted.

And we might add the following by J. L. McBrien, director of rural school extension, of the U. S. Bureau of Education:

> In funds, in per capita expenditures, in length of term, in equipment, in buildings and grounds, in administration and supervision, in courses of study, in textbooks, in efficiency of the teaching force, in salaries paid, and in everything required for a first class school, town and city schools are so far above rural schools as to make the situation in many sections of the country deplorable. The condition has been so desperate during the past twenty-five years, when the meagre opportunities of pupils in rural schools have been contrasted with adequate provisions made for pupils in city schools, that it has driven hundreds of thousands of farmers from the country to the city for the sole purpose of giving their children equal educational opportunities with the children of their more fortunate city neighbors. This is the reason given more often than any other by fathers and mothers for moving from country to city. And shall we blame them? There awakes in every honest parent's heart with his first babe's first cry the noble wish to give his child a better bringing up than he himself has had.
>
> In the elementary school course, for the Nation at large, country boys and country girls are provided with about forty days of school less each year than are provided for city boys and girls. This means that farm boys and girls receive over three hundred days less education in their elementary school course than do city boys and girls. And when it comes to high school education the discrimination against farm boys and girls is even worse. Not less education for city boys and girls, but more education for farm boys and girls, is our plea.

THE NEWER PEDAGOGY

Like everything else on this mundane sphere education is passing through a transition period. In the universal flux of things, material and spiritual, education could not hope to remain fixed and permanent—that would mean death. Continuous advancement is life; stagnation is death. But as we progress, mentally, morally, and physically, we carry along with us the fruits of the past. We cannot totally abandon the well-tried experiences of the years that are gone. "We have with us this evening," to use the phraseology of the after-dinner toastmaster, "Professor Pedagogus, who will give us the ripest thought on the great subject of education, of which there is none so important." And then Prof. P., bald, bespectacled and beaming, rises, makes a deep bow, and tells us all about modernism in education, or what is called the "new education," extolling it to the skies. We have, of late, listened to numerous addresses of this kind, telling all about the new style in pedagogy, what it is going to do to regenerate the world, and the method of doing it. We have been profoundly impressed by the post-prandial pundits of pedagogy, but on going home after the gatherings of university alumni have come to the conclusion that "all is not gold that glitters"

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in the newer scheme of teaching the young idea how to shoot. In the first place, there seems to be something flabby in the new education; too much giving way to the so-called "rights of the child" in primary instructing; and too much yielding to the pseudo-liberalism of the elective system in higher education Again, in early education too much stress is placed upon *interest* by extremists. Says a writer in the *North American Review:* "It is a commonplace of elementary psychology that a man can only do what he wants to do, and that he will do it more effectively the more eager his desire. Education has properly seized upon this principle of interest, and given it a prominent place in modern educational methods. But this is a far cry from the blunder of the extremists in insisting that childish interests shall determine the *direction* of education. Childish interests are essentially fugitive, uncertain, transitory. It is a most unusual child who can occupy himself successfully and happily for a single day. A wise teacher will employ the principle of interest to the utmost, but it will always be as a *method.* He will determine in advance, and very definitely, the *direction* in which the interest is to be aroused and expended. He will see that it is directed to some worthy end and not to some passing caprice."

In many cases, the practice of the elective system in colleges has proved as illusory as "the rights of the child" in primary schools; and, as the writer above quoted remarks, has given us "a generation of very partially educated young people." There is no royal road to learning. There are certain things that *must be learned,* and, perhaps after all, the prescribed course of study, founded upon the experience of the past, is better than the elective course, at least so far as the young are concerned. Such a course may be prescribed, and yet not be slavish or rigid; it should be inclusive and embrace science, fine arts, and humanistic studies. Later on in life the student may elect his studies, but his foundation should be strong and permanent, based upon the experiences of the best teaching of the past.

MAIMED AND SUFFERING SOLDIERS AND SAILORS

In many papers throughout the country charges are brought in regard to the unsatisfactory, careless, and inefficient arrangements that are in existence for looking after those of our soldiers and sailors who are suffering from the effects of the Great War. Dr. Salmon, of New York, an expert on mental diseases, of the Rockefeller Foundation, says of the men suffering from shell-shock and other mental and nervous troubles, that one-third of the service men receiving treatment at government expense are neuro-psychiatric, and that six of each ten men so afflicted are insane. Some of these men are in local almshouses and sanitariums operated for private gain, and some are scattered here and there; and the funds do not seem to be available to give these men the treatment they deserve. If any of the citizens of this land deserve the greatest of care and attention, none deserve it more than these who have suffered and are suffering because of their patriotism. Very many of the thousands who went into the service, who were never injured, who were never at the front, although they suffered some inconvenience and privations, came out of the service really better physically than when they entered. Whatever the Government may decide to do for them as a whole, thousands who are deprived of their means of livelihood, who require specific treatment and the best of attention and care—which may lead to the recovery of a large number of them—should not be required to wait a day longer, but the necessary funds should at once be provided to carry into effect immediately everything for them that is necessary and possible.

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And speaking of funds, let us not forget that the people of the United States gave millions of dollars for welfare work in the Army and Navy. The proportion fixed by the President for the Knights of Columbus proved far in excess of their needs. Consequently the Knights of Columbus had several millions left over unexpended, five millions which they proposed to give to the American Legion (with numerous strings to it) for the purpose of erecting a memorial temple in the city of Washington. It will be remembered that every dollar of the fund awarded to the Y. M. C. A. and left over in their hands, was immediately given by that organization to the American Legion for the benefit of the soldiers and sailors above mentioned. The five millions which the Knights of Columbus proposed to give to a building would go a long way toward helping the shell-shocked, the crippled, the deaf and incapacitated who came out of the Great War. Besides, the people of the United States did not give this money for the erection of a building, but for the benefit of our service men.

AS IT HAS BEEN REPEATED UNTO ME

O Lord, who sitteth on my throne of reason,
Bend low the image of thy pride today;
Tho' I have held Thee high and mighty always—
How great, O Lord, I would not care to say.

Tho' ev'ry wish of Thine begot its service,
And approbation sweet came back to me,
Yet I have heard far wiser, better Counsel
Than this bold god of mine could ever be.

I have looked further 'cross the pleasant valley
That bears my living picture in its space,
And I can see self fading in that distance—
A mightier power rushing on apace.

It is a faint forgetfulness, I fancy,
That hides the ergo just behind its pall,
And wakes a love for others all the stronger,
A brotherhood that seeks to bind us all.

So let us rise to read the glorious message
That Masonry bears onward in the van—
The password to a universe immortal—
The Pledge of Man to Help His Fellow-Man.

—*Denman S. Wagstaff, 32°, K. C. C. H.*

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

—***Abraham Lincoln.***

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By Mysticus

THE SPELL OF EGYPT

THE GLORY OF Egypt has passed away these many centuries, but its fascination remains. As the Nile brings down with it from its source the red mud that colors the waters of the Delta, so the civilization of Egypt flowing into other lands left its indelible impress. The Aryan inhabitants of Europe were deeply influenced in their political, social and religious ideas, to say nothing of their art conceptions, by the civilization of ancient Mizraim. Albert Pike, in compiling his *Magnum Opus*—the ritual of the Scottish Rite—gave due recognition to the symbols and ceremonies of the Egyptian religion, for to have ignored these would have been to ignore the very fountain head of Masonry. I know of no more impressive degree in the Rite than that of Grand Inspector Inquisitor (31°), with its awe-inspiring portrayal of the judgment hall of Osiris.

Egypt—cradle of civilization! Heine compared its geographical contour to that of a coffin, signifying death, stone, and mystery. Rawlinson likens it to a gigantic lily. He says, in his *Story of Ancient Egypt:* "In shape Egypt is like a lily with a crooked stem. A broad blossom terminates it at its upper end; a button of a bud projects from the stalk a little below the blossom, on the left hand side. The broad blossom is the Delta . . . ; the bud is the Fayum. The long stalk of the lily is the Nile Valley itself, which is a ravine scooped in the rocky soil for seven hundred miles from the First Cataract to the apex of the Delta." There is something exquisitely beautiful in this comparison of Rawlinson, the eminent Egyptologist. In fact, he is more poetic than the poet Heine, but Heine's conception of Egypt as a colossal coffin is very apt.

Taken together the *coffin* and *lily* symbolize for us the religious ideals of the ancient Egyptians—the coffin referring to the preservation or mummification of the dead; the lily (or lotus) signifying the immortality of the soul. The lotus, or water lily, was a venerated symbol among the ancient Egyptians. We see it carved upon the walls of the temples, and forming the capitals of the ponderous pillars that upheld the roofs of the sacred edifices. The very construction of the lotus portrayed for the Egyptian the eternal and triune nature of his gods; for its calyx is a triangle whose base is a circle.

Egypt—land of pyramids and papyri! For centuries the giant sphinx of Gizeh, half buried in the shifting sand of the desert, kept guard over the treasures of ancient Mizraim. Fast locked were the secrets of hierophant and sage, for no mortal was able to unravel the meaning of the hieroglyphics painted upon the walls of the ruined temples. Illuminated papyri were found in the coffins of mummies, but no one could decipher the strange text. It was indeed a "dead-letter" to the modern savant. Finally the hour and the man came. An ingenious Frenchman named Champollion solved the mystery of the sacred script of the Egyptian priests, through the medium of the Rosetta stone, upon which was inscribed a memorial decree in honor of Ptolemy V, carved in hieroglyphic, demotic and Greek characters. But this is a "twice-told tale" to the archæologist, and needs no repetition here. Translations of mural inscriptions and papyrus scrolls followed each other in rapid succession. A flood of light was thrown upon the history, religion, and literature of ancient Egypt. "The key to the hieroglyphics," says Miss Edwards, "is the master-key that opens every door.

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Each year that now passes over our heads sees some old problem solved. Each day brings some long-buried truth to light."

The fact has been developed that the inhabitants of the Nile Valley were intensely religious. A ceremonial worship of the most spectacular and exacting nature occupied the attention of king, priests, and people. At Memphis, Thebes, Karnak, Abydos, and Philae ponderous temples to the gods reared their heads to the blue sky. The shattered remains of these mighty monuments are the admiration of the modern traveler. We view them with a feeling akin to awe, remembering the words of an Egyptian king, who thus expressed himself regarding the Great Pyramid: "Built for eternity, time shrinks before it."

To those who have never visited Egypt, I recommend Robert Hichens' *Egypt and its Monuments,* not so much for its historical and archæeological worth, as for its colorful expression. Ah, there you have it—*colorful.* Hichens, a wonderful word-painter, is steeped in *color* when he describes the temples of Mizraim. He speaks of the temple of Rameses III, at Karnak, as "a brown place of calm and retirement, an ineffable place of peace." Of the terrific hall of Seti, he says: "Scarlet, some say, is the color of a great note sounded on a bugle. This hall is like a bugle-call of the past, thrilling even now down all the ages with a triumph that is surely greater than any other triumph. It suggests blaze—blaze of scarlet, blaze of bugle, blaze of glory, blaze of life and time, of ambition and achievements. In these columns, in the putting up of them, dead men sought to climb to sun and stars, limitless in desire, limitless in industry, limitless in will. And at the tops of the columns blooms the lotus, the symbol of rising. What a triumph in stone this hall was once, what a triumph in stone its ruin is today! Perhaps, among temples, it is the most wondrous thing in all Egypt, as it was no doubt the most wondrous temple in the world; among temples, I say, for the Sphinx is of all the marvels of Egypt by far the most marvelous. The grandeur of this hall almost moves one to tears, like the marching past of conquerors, stirs the heart with leaping thrills at the capacities of men. Through the thicket of columns, tall as forest trees, the intense blue of the African sky stares down, and their great shadows lie along the warm and sunlit ground."

The architects and engineers of ancient Mizraim were the equals, in many respects, of the moderns. And as to their religious fervor and morals they compare quite favorably with the *genus homo* of the present age. True, they knew nothing of *dynamite* and *vivisection,* but then they lived so very long ago. When the Christian anchorites fled into the Thebaid to escape from the crime, voluptuousness, and degradations of Alexandria, they must have been impressed with the ruins of the temples at Karnack and found then, as we find them today, aids to religious contemplation although they symbolize a cult that has vanished into the night of time. Our sympathy goes out to all men who have built temples to the Unseen Power that rules the universe, whatever that Power may have been called—Ra, Osiris, Pthah, Brahma, Ahura-Mazda, or God! In great cities people forget how to worship. Life becomes a burden to the common man, with its clink of giant hammers, its whirring of machinery, its pall of black smoke obscuring the sun, its ceaseless round of commonplace duties; its carking care and poverty; its crime and alcoholic stupefactions. Finally the human cess-pool overflows; the slum rises in its might and civilization is overturned. Perhaps, in some future time, men will flee from what is called Bolshevism to the desert, like the Christians of Alexandria did to the Thebaid, there to live lives of contemplation and prayer, weary of the iniquities of mankind. They will go, perhaps, to Karnak or to Edfu. "To me," says Hichens, "Edfu must always represent the word-worship of the 'Hidden One'; not Amun, God

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of the dead, fused with Ra, with Amsu, or with Khnum; but that other 'Hidden One,' who is God of the happy hunting-ground of savages, with whom the Buddhist strives to merge his strange serenity of soul; who is adored in the 'Holy Places' by the Moslem, and lifted mystically above the heads of kneeling Catholics in cathedrals dim with incense, and merrily praised with the banjo and the trumpet in the streets of black English cities; who is asked for children by longing women, and for new dolls by lisping babes; whom the atheist denies in the day, and fears in the darkness of the night; who is on the lips alike of priest and blasphemer, and in the soul of all human life."

The Greeks introduced many changes into the life of Egypt, but they succumbed to the awful fascination of the religion of Mizraim. I do not wonder at it. The very sight of those animal and bird-headed gods, painted upon the temple walls, exercises a hypnotic effect on the imagination. The cult of death in that strange old land of the Pharoahs was enough to break down the most rigid skepticism. The Greek conception of immortality was misty and inconclusive. To many the souls of the dead wandered aimlessly in a twilight land—a land of shadows, where everything worth having or doing was blotted out. Farewell to joy, beauty and love in the abode of Proserpine. On many of the old Greek tombs Death is represented as a sad-faced child with inverted torch, so different from the Christian conception of a risen Christ or an Osiris. On Grecian sarcophagi the inscriptions are full of sadness. But when the Greeks settled in Egypt they adopted the religion of the land and practised the rites of the temples.

They embalmed their dead after the Egyptian fashion; but eventually introduced the custom of affixing portraits to mummies. This practice began in the second century B. C., and lasted until the fourth century A. D., when the Emperor Theodosius issued an edict forbidding it. These portraits have been discovered in the necropolis of the ancient city of Kerke (now called Rubaigat), about fourteen miles from the ruins of Arsinoe, in the Egyptian province of Fayum. They were usually painted on panels of word, some in encaustic, others in distemper. In encaustic the colors were laid on in patches, and then blended with the cestrum, which was an instrument resembling a lancet-shaped spatula, long-handled, with a curved point at one end, and a finely dentaled edge at the other. The colors were mixed with liquid wax instead of oil. With the tooth-edge of the cestrum the wax could be equalized and smoothed, while the point was used for placing high lights, making lips, eyebrows, etc. Finally the colors were burned in by applying a heated surface to the panel. Distemper-painting was accomplished with a mixture of watercolors, egg, fig-milk, or some other resinous compound beaten thoroughly together. The brush was used, as well as the cestrum. The paints were made from mineral substances, and produced the most brilliant results. Herr Graf, of Vienna, owns ninety of these remarkable portraits.

In the same sepulchers where the portraits were found were also discovered many labels containing funerary inscriptions. These labels evidently belonged to the mummies, but became detached. All of them are addressed to the soul or *Ba*. Here is one from the collection of Herr Graf: *"Alince—also called Tenos —Herod's Daughter. Thou good one, a tender farewell. The year 10. Mesoreh 7th. Age 35."* Centuries have passed since the gentle Greek lady laid down her life. Evidently she was well-beloved. Let us hope that Osiris and his forty-two judges in the Underworld dealt kindly with her. Says Budge (*The Mummy*, Cambridge, 1894):

A remarkable example of a very late Graeco-Roman mummy, probably of the fourth century A. D., is British Museum No. 21,810. The body is enveloped in a number of

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wrappings, and the whole is covered with a thin layer of plaster painted a pinkish-red color. Over the face is inserted a portrait of the deceased, with a golden laurel crown on his head; on the breast, in gold, is a collar, each side of which terminates in the head of a hawk. The scenes painted in gold on the body are: 1. Anubis, Isis, and Nephthys at the bier of the deceased. 2. Thoth, Horus, uraei, etc., referring probably to the scene of the weighing of the heart. 3. The soul revisiting the body, which is attempting to rise up from a bier, beneath which are two jars; beneath this scene is a winged disk. Above these scenes in a band is inscribed, in Greek, "O Artemidorus, farewell"; and above the band is a vase, on each side of which is a figure of Maāt

Who was this Artemidorus whose mummy is so gaudily decorated in gold? His face stares at you from the painted panel, with eyes veiled in mystery. There is a world of affection and poignant grief in the two simple words inscribed upon the sarcophagus: "O Artemidorus, farewell!" There were gentle souls in sunny far-aff Fayûm who deeply loved this sad-faced young Greek. Alas! poor Artemidorus, you are now but a number — 21,810.

Another of these portraits is that of a bearded man, upon whose left breast is a golden clasp, supposed by Egyptologists to be the badge of initiation into the Mysteries of Isis. About his head is a laurel wreath, such as Apuleius describes as having been worn by initiates. Through what ordeals did this young Grecian pass; what splendid visions greeted his sight? What were the Mysteries of Isis? Who can tell!

When Christianity was introduced into Egypt it made rapid headway among the natives. They continued, however, to mummify the bodies of their dead until about the fourth century of our era when the practice was abandoned. They mixed up with their newly-acquired Christianity much of the old Egyptian mythology. In some of the tombs of these early Christians have been found figures of Osiris; the *crux ansata,* symbol of life; and in one grave, painted upon the robe covering the deceased, a painting of two jackal-headed gods, Anubis and Apuat, adoring the sacred bark of Socharis.

The Christian anchorites, who fled to the Egyptian deserts to worship God in silence and solitude, had many strange and fearful experiences, if monkish historians are to be believed. They were constantly haunted by evil spirits—some in the guise of beautiful nude women, others as terrible demons, breathing smoke and flames. Perhaps these apparitions were those of the old Hierophants, taking their revenge against the despoilers of the temples of the gods.

It is not to be supposed that the worship of Isis and Osiris was entirely eradicated by the Christian religion. Many of the dogmas of the old solar and phallic cults were absorbed into Christianity. The sphinx still keeps guard over the ancient faith of the Pharaohs, buried though that faith be in a metamorphosed symbology. A celebrated French artist has depicted the Virgin and infant Jesus, during the flight into Egypt, resting at the foot of the sphinx, while over them the eternal stars shine in the blue-black sky. The mysterious sphinx broods over the mother and child, veils them in its shadowy embrace, seeming to say to the Christ: "And thou too, and thy religion may pass away, but the wisdom of the ancient Initiates—never!"

If one of the priests of Isis or Osiris could return to life again, and visit a Roman Catholic cathedral on the Continent, he would see many things that would recall to his mind the mysterious religion of the ancient temples:[1]—the lights on the altar; the peculiar vestments of the clergy; the incense; the sacred image moving in procession "escorted by the tonsured surpliced train," which Juvenal satirised centuries ago; the worship accorded to Madonna and child, a

[1]See Inman's *Pagan and Christian Symbolism*, pp. 51-52, 76-77, 101-105.

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paraphrase of that given to Isis and the infant Horus; the nimbus (a solar emblem) about the head of the pictured saint; the very orientation of the cathedral itself.

Speaking of this orientation, the astronomer Lockyer ("Dawn of Astronomy," pp. 95-96), writes: "All our churches are more or less Oriental, which is a remnant of old sun-worship. Any church that is properly built today will have its axis pointing to the rising of the sun on the Saint's Day, i.e., a church dedicated to St. John ought not to be parallel to a church dedicated to St. Peter. It is true that there are sometimes local conditions which prevent this; but if the architect knows his business properly he is unhappy unless he can carry out this old-world tradition. But it may be suggegsted that in our churches the door is always to the west and the altar is always to the east. This is perfectly true, but it is a modern practice. Certainly in the early centuries the churches were all oriental to the sun, so that the light fell on the altar through the eastern doors at sunrise. The late Gilbert Scott, in his "Essay on Church Architecture," gives a very detailed account of these early churches, which in this respect exactly resembled the Egyptian temples.

"In regard to old St. Peter's at Rome (*Builder*, January 2, 1892), we read that 'so exactly due east and west was the Basilica that, on the vernal equinox, the great doors of the porch of the quadriporticus were thrown open at sunrise, and also the eastern doors of the church itself, and as the sun rose, its rays passed through the outer doors, then through the inner doors, and, penetrating straight through the nave, illuminated the High Altar.' The present church fulfills the same conditions."

In front of the eastern façade of St. Peter's at Rome, in the center of the magnificent circular plaza, stands an Egyptian obelisk that once graced the portal of some old temple of Mizraim. It was set up by one of the Popes, as an historical curio and ornament. Singular coincidence!—obelisks are supposed to symbolize the sun's rays. At least they were frequently used as gnomons by the Egyptians. An obelisk in front of an oriented Christian church is after all not such an incongruous thing, but a reminder to the scholar that the ancient solar cult of Isis and Osiris still survives the shock of time, though its outward significance is lost.

The worship of Osiris carried with it, wherever it was disseminated, the doctrine of the immortality of the soul. Says Wiedemann ("Ancient Egyptian Doctrine of the Immortality of the Soul," pp. viii-ix): "From the fourth century B. C. he [Osiris], together with his companion deities, entered into the religious life of the Greeks; and homage was paid to him by imperial Rome. This Osirian doctrine influenced the systems of Greek philosophers; it made itself felt in the teachings of the Gnostics; we find traces of it in the writings of Christian apologists and the older fathers of the Church, and through their agency it has affected the thoughts and opinions of our own time."

OTHER PUBLICATIONS RECEIVED

WRIGHT, DUDLEY. Masonic Legends and Traditions. London, William Ridy & Son, 1921. 152 pp.

"Legendary lore," says the writer, "enters into the history of all religious systems, the history of the city corporations, and the history of the ancient guilds. It is not surprising, therefore, to find the same element in the story of the most ancient and widespread guild or brotherhood the world has yet seen—the Craft of Freemasonry."

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With the above preamble Brother Wright sets forth, in entertaining style, the legends and traditions of Freemasonry, of which there are many. He tells us about the Temple of Solomon in lore and legend; of quaintly grotesque legends of Solomon; Hiram, King of Tyre; Hiram Abiff, the son of the widow; the Queen of Sheba, who made the famous visit to the Jewish king; of Christian and Moslem legends crowning the temple and its builder; of old Talmudic stones that are as fascinating as the "Arabian Nights." More of legend than of fact has been woven about the personality of Hiram Abiff, the widow's son of Tyre. In one version of the Old Testament story Hiram is described as the son of a widow woman of the tribe of Naphtali, and in the second as being the son of a woman of the daughters of Dan, "an obvious impossibility," says Brother Wright, "as a woman could not belong to two tribes. But light has been thrown upon this apparent discrepancy by Brother the Rev. Morris Rosenbaum, P. P. G. C., of Northumberland, and Hollier Hebrew Schools, of the University of London, in a lecture delivered some years ago to Industry Lodge, No. 48, Gateshead-on-Tyne. Brother Rosenbaum said:

> We must conclude that two different men bearing the same names, Hiram, are spoken of—one whose mother was of the daughters of Dan, another whose mother was of the tribe of Naphtali. This conclusion is strengthened by the fact that, according to the two versions, the Hirams mentioned are engaged in different work. In Chronicles, Hiram is stated to have been a worker "in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue and in fine linen, and in crimson; also able to grave any manner of graving, and to find out every device." In Kings, Hiram is called "a worker in brass; and he was filled with wisdom and understanding and cunning to work all works in brass." One is a brassmith only. The other is an all-round workman, skilful in every kind of metal work, also in stone and timber—consequently, a builder, an engraver, and a master of device—an *architect*. This would also lead us to believe that there were two men bearing the same name.

Brother Rosenbaum's reasoning carries us further. The two Hirams were, in fact, father and son. The father evidently died, and the son was fetched out of Tyre to complete the work of the Temple. The Bible does not reveal the manner of that death, but Masonic tradition gives us the story in the third degree of the Blue Lodge.

MORRILL, G. L. Sea Sodoms; a *sin*ical survey of Haiti; Santo Domingo, Porto Rico, Curacao, Venezuela, Guadeloupe, Martinique, and Cuba. Minneapolis, Minn., 1921. 183 pp. Illus.

A book of travels described in Brother Morrill's flamboyant style. Brother Morrill ("Golightly") paints his pictures in lavish colors, using principally crimson. He dedicates the book to the memory of Cain and Lot, two gentlemen of biblical fame, whose exploits have formed the basis of many a drama.

THE PROTESTANT. A monthly magazine edited and published by Gilbert O. Nations, Ph. D., Lecturer on Roman and Canon Law and History of Jurisprudence at the American University, Washington, D. C. It is an excellent little magazine, which is, from all points of view, precisely what its title suggests, or is likely to suggest, to any true and whole-souled American citizen. Its pages contain a number of things that will be of interest to all American citizens, as well as a number of things that all of them ought to know and that many of them do not know. Published at No. 52, Bliss Building. Washington, D. C., $1 a year, or six subscriptions in a club for $5.

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ITEMS OF INTEREST GATHERED FROM VARIOUS SOURCES

THE SMITH-TOWNER BILL, NOW TOWNER-STERLING BILL

This is one of the most important measures before Congress. Everybody ought to understand and boost it. Hence this catechism:

What is the Smith-Towner bill? It creates a Department of Education, with a secretary in the President's Cabinet, thus bringing education up to the level in importance of war, the Navy, the Postoffice, the Treasury, etc. And (2) provides Federal aid for education to the States. But (3) prohibits Federal control of education within the States.

Why should there be a Department of Education with a secretary in the Cabinet? Because education is far and away the most vital interest and business of the people of the United States.

Does this bill mean the control of education by the Federal Government? It does not. It specifically provides that the States be left in control.

Will the bill affect private and parochial schools? Not in the least. This is purely a State matter.

Is the policy of Federal aid to State education new? It is not. It is a continuance of the settled and accepted policy of the Nation since its beginning. It is normal evolution, not radical change.

Why should the Nation help remove illiteracy? (1) Because one-fourth of the men in the draft were illiterate. (2) Secretary Lane estimated the annual loss to the Nation through illiteracy at $826,000,000. (3) There are 460,000 foreigners who can not speak English working in the mines of the United States. It is stated by the director of the Bureau of Mines that to remove illiteracy here would save 1,000 lives and 150,000 injuries annually. (4) Illiteracy is not sectional. It is not a southern problem. There are 406,000 illiterates in New York and 354,000 in Pennsylvania.

Why is illiteracy a national danger? Because the blatherskite and the trouble maker appeal most successfully to the ignorant.

Why should educational opportunities be equalized all over the land? Because the greatest need for education is found where there is the least taxable property. And because people are more important than money.

Should the wealthier States help the poorer? Surely. We all stand or fall together. "A square deal for all," said Roosevelt.

—Dr. Frank Crane, in the Globe.

Note one specially important item in the above. Secretary Lane, one of the ablest men who ever held a Cabinet position, states that the annual loss to the Nation through illiteracy is $826,000,000, and yet there is some opposition to a Department of Education because it contemplates an expenditure of money, the greatest amount in any one year being $100,000,000, less than one-eighth of the loss that is being caused by the fact that we have no Department of Education.

In July, 1921, the National Council of the Congregational Churches of the United States, assembled in Los Angeles, Calif., sent to the President the following telegram:

Believing in the free public school as one of the bulwarks of American citizenship, and convinced of the urgent necessity of raising our standards of American life, and recognizing that national ideals can not be realized without national leadership and support, the National Council of Congregational Churches, representing a constituency of more than eight hundred thousand (800,000) Congregational Church members, now in session at Los Angeles, California, urges the Federal Government to recognize its responsibility and duty in the encouragement and promotion of the public school. To this end we unanimously urge the President and Congress of the United States to establish a Department of Education with a secretary in the President's Cabinet, as provided in the Towner-Sterling Educational Bill. Education must not be subordinated to any other national interest.

OTHER ITEMS CONCERNING EDUCATION

We extract from the message of the President General of the Sons of the American Revolution, Wallace McCamant. It appears to us that it is a patriotic

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and beneficial work he is calling upon the members of that organization to perform—and, by the way, Brother McCamant is an honorary member of our Supreme Council:

> I hope that during the coming year the Society may make its influence felt in the matter of patriotic education. The public schools are by far the most effective force making for Americanization. It is essential that their teaching be sound on the fundamentals of Americanism. There should be a nation-wide censorship of the text-books on history and constitutional government. Some of the text-books now in use are full of errors; others are inadequate in the emphasis they lay on the American Revolution and the sacrifices it involved; a few of them are sympathetic with radical propaganda. Students should be correctly taught the facts leading up to the creation of the American Commonwealth; they should be impressed, while still children, with the value of our political heritage.
>
> The faculties of our institutions of higher learning should be purged of destructive radicals. Men out of harmony with the principles of the Constitution should not be given the floor at the students' assemblies in our universities. We are particularly within our rights when we ask that institutions supported by taxation be sound in their teaching and in the atmosphere they throw about their student bodies.

Occasionally a Roman Catholic publication will publish a statement of facts that does not redound to the glorification of the Roman Church. In the Brooklyn Tablet of May 7 we find the following:

> It is a common practice among us to wax eloquent over the achievement of Catholic scholarship in the days that have gone by. Rightly do we lay claim to the fact that the great accomplishments in the fields of science, art and literature are to be attributed to our great scholars and universities of the Middle Ages. That is all well and good in its place. But it is a fact that today in America—where religion is permitted to thrive without any handicap—we are not producing any great scholars. We have large numbers, we have men and women who have acquired fame in many walks of life, but who can pick but twenty or even ten Catholics now living in America, who have won universal prestige for their high scholarships or attainments in the arts?
>
> At the present time our lay leadership is well-nigh bankrupt and the future in this respect does not look very bright. Although we are one-fifth of the population, we do not furnish one-fiftieth of the higher intellectual life of the country. It is time that we devote more thought and direct more energy toward this unfortunate situation.

This is hardly in line with the boastful claims of superiority of the Roman Catholic system of education over all others, as is so frequently made in nearly all the Catholic papers.

Claims have been boldly made in recent years that the parochial schools are superior to the public schools, some of the Romanists going even so far as to condemn the public schools as being dens of vice and immorality.

Anybody can make extravagant claims, and if they can get them published in the papers, many people accept the claims as true, especially if they lean in that direction.

As a comparison, however, Judge Collins, of the Juvenile Court, who was speaker at a meeting held in St. Charles Borromeo Church in New York City, in addressing the congregation, said:

> In the Children's Court 145,000 cases are brought up each year. Sixty per cent of these are Catholic children, 30 per cent Jewish, and the remainder (10 per cent) of all other faiths. And this despite the fact that one-fourth of the population of this city is Catholic. Sixty-five per cent of the boys in the reformatories are Catholic.

Berkeley, California, is just across the bay from San Francisco, and a great many of its residents do business in the Golden Gate City. They have an organization called the Berkeley Defense Corps, which recently held a meeting and endorsed the Towner-Sterling Bill, and urged upon the members of Con-

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gress from that State to support it. This organization also passed resolutions condemning the practice of Oakland police in holding up "Berkeleyans" and "compelling them to buy tickets to the Irish Relief Ball." It also handed some bouquets to Admiral Sims for his veracity in the Irish matter, and further endorsed the sentiment of the Vallejo War Veterans to the effect that the money spent by all on account of the Dempsey-Carpentier fight would have been better devoted to soldier relief.

THINGS IRISH AND ROMAN CATHOLIC

We have read in the Washington *Post* of July 25 of the plans proposed to be submitted to the Knights of Columbus at their convention in San Francisco, in July. One plan mentioned is the beginning of their new work of American operations in Italy, with headquarters in Rome, at the request of Pope Benedict.

This calls to mind an attack of the Pope on the Y. M. C. A., and his appeal to the Knights of Columbus to come over and put the Y. M. C. A. on the "bum."

Another plan is that of carrying on educational and historical work, principally among former veterans who received free academic and technical training, the latter in the Knights of Columbus night schools, upon which they estimate they have expended, roughly, $2,000,000.

Another is the launching of a correspondence school to accommodate 1,000,000 of the former service men, with free mail courses. Another is an open forum work to include culture and sociological subjects. Another, and the "pippin" of the lot, is to "supply the United States with monumental and popular books of propaganda-proof American history written by acknowledged experts from original sources. This is the most arresting of the new tasks undertaken by the Knights of Columbus. The entire country will be flooded with pamphlets, printed monthly over a period of two years, each pamphlet dealing with some phase of American history that has not, according to the Knights of Columbus historical commission, been treated according to its merits by contemporary or past historians."

Let this latter sink in on you. All the great American historians have written inaccurately and insufficiently. The REAL TRUTH now is about to come out. All will soon know that Columbus did not discover America, and that John Barry was not the father of the American Navy.

The program above outlined means an expenditure of millions of dollars. Recall that the Knights of Columbus offered $5,000,000 (with strings tied to it) to the American Legion of the funds given by the people of the United States for welfare work in the Army and Navy, for the erection of a memorial building in the City of Washington, which proposition was very properly and courteously declined. Is it proposed to carry on the work outlined above with these funds? If not, what is to be the final disposition of the funds in the hands of the Knights of Columbus left over from the war drive? Are there not millions of people who would like to see an accounting of those funds? Would it not be just and right and fair if there was a proper accounting made by the Y. M. C. A., Knights of Columbus, Jewish Welfare, and, in fact, of all those organizations that received money from the Great Drive? Many think there should be an accounting.

On August 9, one year ago, Archbishop Mannix, after a good deal of violent talk in this country, was taken from a steamer by a British destroyer and landed at Penzance, England. And this should remind us of the part played by Australian Protestants in the great war, and of the fact that the Sinn Fein element

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in Australia prevented conscription. Let all Americans also remember that the conspiracy against those fighting for democracy was worldwide, as witness similar Jesuit scheming in Quebec, Ireland, and Italy.

The Washington *Post*, July 19, headlines on the first page read: "Ship Deficit Shocks. Lasker Reports $380,000,000 cost for the year to President. Will ask $300,000,000 more."

It was said by the Shipping Board chairman that while, according to the official figures, the cost of maintaining the Shipping Board for the fiscal year ended June 30, 1921, had been only $100,000,000, the actual cost approximates $380,000,000. Chairman Lasker declared that while the condition of affairs in the Shipping Board was deplorable, neither Rear Admiral Benson, former chairman of the Board, nor Alonzo Tweedale, the Comptroller, were to blame. The question naturally arises, Who was to blame? The blame must rest on somebody, and such a condition of affairs seems to call for investigation.

Mr. Lasker said that some of the fault was due to the bookkeeping. The bookkeeping department was evidently under the direction of the Comptroller. Such being the case, what releases the Comptroller from blame? Mr. Lasker further said that the Government was imposed on by operators; that the Government paid all operating expenses and the operators were given 5 per cent commission on the freight revenue, and if the operator carried not a single ton of cargo he lost no money, for the Government paid for the operation of the ships from one end of the world to the other. A steamship which was half-way across the Pacific was turned back to the west coast for a cargo which would net the operator $4,400. The cost to the Government for the detour was $8,000. He stated that another line which had its own vessels, in addition to Government ships, carried cargo in the Shipping Board vessels eastbound across the Atlantic, but filled the holds of its own vessels westbound where the cargoes were hard to obtain; that a single ship of this line made five round trips and in that time brought only forty tons of cargo to the United States.

Mr. Lasker said that the plans for *The American Legion*, which was just starting on her first trip, were changed seven times. Originally it was to be an Army transport, then a Navy transport, then a hospital ship, then a cattle ship, then two other shifts, and now we have it a first-class passenger ship. All of these changes and new plans, however, made the vessel cost between $6,000,000 and $7,000,000 and it is questionable whether it is actually worth on the market today over $3,000,000.

Who was responsible for such a condition if not the chairman of the Board? What did the faulty system of bookkeeping have to do with the making of such contracts, and with such a business management as indicated in Mr. Lasker's statements? Now, can anyone claim justifiably that the head of the organization, who was being paid a large salary by the United States Government to devote his entire time to the Shipping Board, is not responsible for it?

In the meantime it might be well for us not to forget that this man Benson is the same Admiral Benson who was chief of naval operations and told Admiral Sims on his departure to take charge of the United States Navy overseas that "we had just as soon fight England as Germany."

Last April Hon. William A. Ketcham, Commander in Chief of the Grand Army of the Republic, made an address to the Massachusetts House of Representatives, and in this address he said:

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We do not want German-Americans, Irish-Americans, or Russian-Americans, but just plain, every-day Americans.

This sentiment every true American can heartily commend. It is almost impossible to conceive of any true American not being in harmony with such a sentiment. Those of German and Russian descent evidently are in accord, for they made no protest. But would you believe it, forty members of that legislature joined in a round robin resenting Commander Ketcham's statement, declaring: "There are too many members of Irish birth and Irish descent who are members of the Grand Army of the Republic to allow any man to express the sentiment given by Commander Ketcham."

In reply the Commander in Chief said:

I thought I was talking to the General Court of Massachusetts, but it appears I was talking to Ireland.

He further said the message of the Grand Army of the Republic was: One Country, One Language, and One Flag, and that was the message he brought to the Legislature, and that instead of apologizing for it he wished to emphasize it.

Just to show how necessary it is to watch every piece of legislation, we quote from the *Congressional Record,* June 20, page 121. Senate Bill 1010 was announced next in order. The bill was not read, and it was hoped that it would go through by unanimous consent, as it was apparently an innocent measure.

We quote the following regarding the bill:

Mr. King. I reserve the right to object to this bill. Several of these bills have just been reported and are not on my file, and some of us have not seen them at all. Let the bill be read. I reserve the right to object.

The Assistant Secretary proceeded to read the bill.

Mr. King. Let it go over, and let us have a chance to examine it.

Mr. Walsh of Montana. I hope the Senator from Utah will reconsider his objection. I really can not conceive of any valid objection to the measure.

Mr. King. Let me say to the Senator that several of these bills have just been reported, and we had no chance to examine them. I have followed the calendar and examined every bill that is on the calendar as handed to us here. This bill, I understand, has just been reported. I reserve the right to object, in order to permit the Senator to make an explanation.

Mr. Walsh of Montana. I think the plain reading of the bill will fully disclose the character of it. Under the existing law junior offenders may be incarcerated in the industrial schools and other places of reformation instead of being sent to jail or prison. The bill extends those provisions to female convicts charged with similar offenses against the law.

Mr. King. That is the only change of existing law?

Mr. Walsh of Montana. Yes.

Mr. Watson of Georgia. Mr. President, I must object. This is a very serious proposition. *That system of slavery has gone on in this country quite long enough,* and wherever it is proposed I intend to combat it.

The President pro tempore. Objection is made, and the bill will go over.

This was a very sly scheme to permit incarceration in Roman Catholic institutions of youthful violators of the law instead of sending them to jail.

The American Federation of Labor, like the Congress of the United States, like all organizations in which there are more or less of the Irish, has to deal with the Irish question.

At a recent meeting of the American Federation of Labor the question bobbed up, and the interest of the American Federation might possibly have been made subordinate to the interest of the Irish-Americans had it not been

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for Mr. James H. Thomas, British labor leader and president of the International Federation of Trades Unions, who was present as fraternal delegate to the American Federation of Labor Convention. The New York *Tribune* treats the subject very facetiously as follows:

Mr. Thomas has ventured to discuss publicly the Irish problem and to express views *not agreeable to the Sinn Fein agitators of America.* He should be asked to explain and instantly ordered home.

This British agent has the impudence to suggest that the Irish question is old and complicated and to say if those in direct contact with it have difficulties in solving it a distance of 3,000 miles does not make it easier. Not satisfied with saying this, he warns—actually warns—American labor unionists against disrupting the labor movement by getting into a quarrel over an extraneous matter.

This is almost impious. The Irish question difficult? On the contrary, it is simplicity itself. All that is needed is for the United States to recognize the Irish republic and then land two or three million soldiers on the Irish coast. The British fleet, of course, will not interfere. When John Bull has been chased out of southern Ireland, north Ireland will present no serious obstacle. The *Ulstermen can be rounded up, shipped out in chains and forbidden to return*—all in the sacred name of liberty and the self-determination of peoples.

There is but one way to answer such as Thomas. *Hit him with a shillalah* and shout that he jingles British gold in his pocket. The creature was obviously sent over by Lloyd George to oppose the *grand simplicity* of the De Valera plan of settling the Irish question. Out with him!!

A peculiar condition exists in our land regarding the Irish situation. It is repeatedly charged that a great deal of British propaganda is being carried on; that the real Irish situation is not brought to the attention of the people of the United States; that England having such an influence, all matters are censored before they get to our people, etc., etc.

To those who believe they have an unprejudiced attitude in the matter it appears to be the other way around.

We have just received the Belfast *Weekly News,* and through it learn that there were some very important documents captured in Dublin, which documents were forwarded under cover from Dermot O'Hegarty to D. Fitzgerald, Sinn Fein Minister of Propaganda, and were a draft of a proposed treaty between the Russian Soviet Republic and the Republic of Ireland, together with copies of observations thereon by the "President." We quote some of the provisions:

(1) The Government of the Republic of Ireland pledges itself, its resources, and its influence to to promote the recognition of the sovereignty of the Russian Socialist Federal Soviet Republic by the nations of the world.

(2) The Government of the Russian Socialist Federal Soviet Republic pledges itself, its resources, and its influence to promote the recognition of the sovereignty of the Republic of Ireland by the nations of the world.

(3) The Government of the Republic of Ireland pledges itself to exert its influence on all organizations of arms and elements which are responsive to it, in order to prevent the transportation of arms, munitions, and military supplies intended for use against the Russian Socialist Federal Soviet Republic.

(4) The Government of the Russian Socialist Federal Soviet Republic undertakes: To exert pressure on any nation, organization, or group of people, with whom it has influence, to prevent the shipment of arms, munitions, and military supplies intended for use against the Republic of Ireland.

(5) The Government of the Russian Socialist Federal Soviet Republic accords to all religious denominations represented in the Republic of Ireland every right accorded to religious sects by the Russian Constitution, and entrusts to the accredited representative of the Republic of Ireland in Russia the interests of the Roman Catholic Church within the territory of the Russian Soviet Republic.

These are only a few of the provisions. Can anyone, after reading these, continue to have sympathy with the Sinn Fein?

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EDITORIAL FROM LOS ANGELES PAPER

ADMIRAL WILLIAM S. SIMS

Admiral Sims is a sailor distinguished in the service of his country. He is not an orator, not a lawyer, not a professional politician. But he is a man of whom his country is proud, who has risen to his high office by virtue of his merit, his seamanship, his naval knowledge and efficiency. And whatever he said about the treason of the Sinn Fein Irish was spoken from the depths of his feeling in a matter that vitally affects the welfare of his country. He told of things he knew of his own knowledge. He wasn't guessing, surmising, imagining. He had been there, he had seen and known these things whereof he spoke. And he told the truth. It may not always be discreet to tell the truth, but when any but a professional orator feels deeply upon any vital question, he is not apt to be over-discreet. The truth is always objectionable to bullies, and bullies have but one way of answering it—abuse and violence.

But is this the faction that governs these United States? Is Sinn Fein to be accepted as the voice of America because it is the loudest, harshest and most blustering? Is every honorable and efficient officer in the service of this country to maintain his prestige only at the pleasure of these hyphenated brawlers, only so long as he fawns upon and flatters them and blinds himself to their disloyal excesses?

We have heard so much of the other side of this controversy, and if the only way the people of American can acquire just a glimmering of the true state of affairs is through the "indiscretions" of some of its ablest servants, then God bless those indiscretions and the fearless loyalty that inspires them!

In this matter there has been a general Masonic interest. The sinister influences that are behind the American manifestations of Sinn Feinism are those hostile to our institution and its purposes, as they are opposed to real freedom and the peace of the world. The fraternal press has, to its credit be it said, been courageously outspoken in comments upon the Sims incident. It has made plain that no regard for American rectitude or dignity prompted the fierce demands made by professional Irishism upon the Navy Department. The cry for instant and condign punishment was but one more manifestation of the fanatic hatred that would bludgeon any who dared to expose or oppose the alien plottings.

IMPORTANT NOTICE

In the July issue of THE NEW AGE MAGAZINE we published a list of the Senators and Representatives in Congress who, we had been informed, were Masons, stating, in effect, at the time, that we did not vouch for the exact correctness of the list, and inviting corrections from anyone who could vouch for his statements. Thus far we have received several corrections, nearly all of which are omissions from the list.

William J. Driver, of Arkansas, is a Mason of many years standing, having been a member of the Scottish Rite since 1902. A brother in North Carolina sends us the name of Senator John K. Shields, of Tennessee, stating that he was present on the occasion in 1915 when the Senator was made a Shriner. Martin E. Rhodes, of Missouri, is a 32d degree Mason. Percy E. Quinn, of Mississippi, and Vincent M. Brennan, of Michigan, are not Masons. Samuel S. Arent, Representative from Nevada, and Senators Pittman and Oddie, both of Nevada, are all three members of Reno Consistory. A letter from the secretary of Virginia Heights Lodge No. 324, of Roanoke, Va., informs us that since the date of publication of our list of the July issue, Brother James Pleasants Woods, Representative from the Sixth District of Virginia, has been raised to the degree of Master Mason in that lodge. We shall be glad to hear from others if there are still errors or omissions in the published list.

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T.T.G.O.T.G.A.O.T.U.

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1801
ORDO AB CHAO

1921
DEUS MEUMQUE JUS

HEALTH - STABILITY - WISDOM

From the East of the Supreme Council of Sovereign Grand Inspectors General of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States of America (Mother Council of the World), under the C. C. of the Z. near the B. B. answering to 38° 53′ 46″ N. L., 77° 0′ 55″ W. L.

Orient, Washington, D. C., August 1st, 1921.

UNION - TOLERATION - POWER

To the Honorary Inspectors General of the Supreme Council

Illustrious and Dear Brethren:

You are hereby notified that the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America (Mother Council of the World) will begin its Regular Biennial Session in accordance with our Statutes on the 17th day of October, A.D. 1921, at 10 o'clock A.M. in the House of the Temple of the Supreme Council at Washington, D. C.

You are fraternally and cordially invited to be present.

Attest:

Geo. T. Moore
Sovereign Grand Commander

John H. Cowles
Secretary-General

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening. A reunion will be held October 4 to 7, inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite of Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Oreg., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in Asheville, N. C., will hold their Fall Reunion September 13 to 15, inclusive.

The Scottish Rite Bodies of San Diego, Calif., will hold a Fall Reunion September 14 to 18, inclusive. They will also confer degrees every Wednesday evening from September 21 to November 30, inclusive.

The Bodies of the Rite in Tacoma, Wash., will hold a reunion September 19 to 24 inclusive.

The Co-ordinate Bodies of the Rite in Wilmington, N. C., will hold a Special Fall Reunion September 20 to 22, inclusive.

The Scottish Rite Bodies of New Orleans, La., will hold their Fall Reunion September 22 to 25, inclusive.

The Bodies of the Rite in Billings, Mont., will hold a reunion September 26 to 29, inclusive.

The Bodies of the Rite in Guthrie, Okla., will hold their Fall Reunion September 26 to 29, inclusive.

The Scottish Rite Bodies in Kansas City, Kans., will hold their Fall Reunion October 3 to 6, inclusive.

The Scottish Rite Bodies in Joplin, Mo., will hold their Forty-second Reunion October 10 to 13 inclusive.

The Bodies of the Rite in Hastings, Nebr., will hold their Fall Reunion October 18 to 21, inclusive.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Fall Reunion October 26 to 28, inclusive.

The Scottish Rite Bodies of Roanoke, Va., will hold a reunion October 26 to 28, inclusive.

The Bodies of the Rite in Little Rock, Ark., will hold their Fall Reunion November 7 to 9, inclusive.

The Scottish Rite Bodies of Fort Scott, Kans., will hold their Fall Reunion November 7 to 9, inclusive.

The Scottish Rite Bodies of Richmond, Va., will hold their Fall Reunion November 7 to 10, inclusive.

The Bodies of the Rite in Nashville, Tenn., will hold their Fall Reunion November 8 to 11, inclusive.

The Bodies of the Rite in Fargo, N. Dak.,

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will hold their Fall Reunion November 14 to 17, inclusive.

The Scottish Rite Bodies of Dallas, Tex., will hold their Fall Reunion November 14 to 18, inclusive.

The Scottish Rite Bodies of Birmingham, Ala., will hold a reunion November 14 to 18, inclusive.

The Bodies of the Rite in Spokane, Wash., will hold their regular Fall Reunion November 14 to 19 inclusive.

The Bodies of the Rite in Savannah, Ga., will hold their regular Fall Reunion November 15 to 18, inclusive.

The Bodies of the Rite in St. Paul, Minn., will hold a reunion for conferring all degrees November 15 to 18, inclusive.

The Bodies of the Rite in Greenville, Miss., will hold a reunion November 21 to 23, inclusive.

The Scottish Rite Bodies of Memphis, Tenn., will hold a reunion November 22 to 24 inclusive.

The Bodies of the Rite in Winona, Minn., will confer degrees as follows: 4° to 14° inclusive, September 22; 15° to 18° inclusive, October 13; 19° to 30° inclusive, November 3. Also, a reunion will be held during the last week in January, 1922, when the degrees from the 4th to the 32nd will be conferred.

THE ORDER OF DE MOLAY

A Chapter of the Order of De Molay for Boys has been organized in Washington, D. C., under the auspices of the Brethren of the Scottish Rite. There is a large number of enthusiastic candidates ready for initiation as soon as the Chapter is constituted. Several meetings of the young candidates have been held to enable them to get acquainted with each other and be better able to vote intelligently when they come to elect their officers.

On the 14th of October next Bro. Frank S. Land, the founder of the Order and Grand Scribe of the Grand Chapter, together with Bro. Denslow, the National Supervisor of the Order, will arrive with boys from the Mother Chapter at Kansas City. On the above date the boys of the Mother Chapter will institute the new "Robert Le Bruce" Chapter of Washington, D. C., confer the two degrees and install the officers. This date is on the Friday preceding the meeting of the Supreme Council, A. & A. S. R., Southren Jurisdiction, U. S., which will hold its regular biennial assembly beginning on Monday, October 17.

The local Chapter will hold its meetings in the Scottish Rite Cathedral, and its members will be entitled to all privileges as a matter of course. The intention is to organize a choir and an orchestra, baseball and basket-ball teams, and also indoor recreation in the form of chess, checkers, and billiard tournament. A drill team is also contemplated and we are assured that on occasion when it becomes necessary the team will outshine similar organizations in the jurisdiction. The enthusiasm of the boys is such that we confidently make all these statements without qualification.

A Chapter of the Order of De Molay is also to be organized in October next in Winona, Minn.

FROM ROANOKE, VA.

The June Reunion of the Bodies of the Rite in Roanoke, Va., has been pronounced one of the most successful in the history of the Bodies in that Valley. A class of eighty-nine received the degrees from the Fourth to the Thirty-second, and organized themselves as the "Clinchfield Class," so named because a very large proportion of its members reside in the Clinch Valley territory. The reunion closed with a banquet on Friday evening, June 10.

FROM SAVANNAH, GA.

The Spring Reunion, held April 19 to 22 inclusive, has passed into history and the Brethren insist that, as is usually the case, the last is a little better than any that have preceded it. 100 candidates completed the degrees of the Lodge of Perfection, 80 those of the Chapter, 83 those of the Council and 76 those of the Consistory. The new Class organized under the name of "Ideal Citizenship Class" and elected Frank Sloat, Savannah, Ga., as President, and Harry V. Ruth, Savannah, as Secretary.

FROM SANTE FE, N. M.

The Thirty-seventh Reunion of the Bodies of the Rite in Sante Fe is reported to have been in every way successful. 44 candidates received the degrees of the Lodge of Perfection and 43 finished with those of the Consistory. The Class organized as the "True Americanism Class," and elected as President James A. French, and as Secretary John Milno. A large number of visitors was present.

ANOTHER ORGANIZATION

The most recent organization confining its membership to Masons that has come under our notice is The High Twelve International. The number or members necessary for obtaining a charter is to be based upon the various factors found in the city where the club is to be organized. The first local club will be in Sioux City, Ia., and its membership will be confined to those who have taken three or more of the Masonic degrees.

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Another organization of a similar type is that of the Sciots. As we understand it, these organizations are similar to Kiwanis, Rotarians, and others. The Shriners, we believe, have a Caravan Club that is organized on much the same lines, and there may be still others. If not, they are pretty sure to come—we Masons, you know, are great on organizing—locally.

OLD CORNERSTONE DISCOVERED

The *Southwestern Freemason* says: Word has come from Atlanta, Georgia, that while excavating for a new office building on the site of the old Bijou theater, recently workmen discovered the cornerstone of a Masonic temple started in 1859, but never completed. With the country shortly torn by the war, the cornerstone was afterward believed lost and the Bijou theater built on the site. In an opening of the large rock was found records and rosters of the Masonic organizations of that day, city charter and names of the city officials, current newspapers and magazines, a $5 bill, pieces of silver money, among them two three-cent pieces, and other articles, all of which were placed in the museum of the Masonic temple in that city.

A VERY INTERESTING ITEM

The following very interesting item we copy from the "Quarterly Bulletin" of the Iowa Masonic Library for July, 1921:

GEN. LAFAYETTE

A letter was received by the selectmen of this town on Thursday, from the agent of LaFayette, in New York, mentioning the receipt of an order for a hogshead of earth from the Bunker-Hill Battle Ground to be placed over the body of LaFayette at his decease. It is to be accompanied by a certificate, to be signed by three of the oldest veteran soldiers in the town, and shipped to the Havre from New York or Boston. A reply has been forwarded to the agent, that the request will be implicitly complied with by the authorities of this town. The earth will be taken from near the spot where General Warren fell; and the earth that drank the blood of Warren will surround the body of LaFayette. It has been thought that General LaFayette, whose fondness for his adopted country is apparent in every act and every wish of his heart, would return and end his days with us. This question seems to be determined by the above circumstance.

(Signed) Bunker-Hill Aurora.

(This taken from "The Craftsman," Rochester, N. Y., June 9, 1899.)

If our memory serves us accurately LaFayette was present at the laying of the corner-stone of Bunker-Hill Monument, and the apron that he wore upon that occasion is now one of the prize possessions of the Grand Lodge of Massachusetts.

THE SHRINERS ARE AWAKE

At the recent session of the Imperial Council, Nobles of the Mystic Shrine, held in Des Moines, the Committee on Grievances and Appeals reported that there had been brought to its attention the use of Shrines, Mosques, or Temples, by organizations such as the Knights of Columbus, Friends of Irish Freedom etc., and upon which the Committee reported the following resolution:

Resolved—That it is the sense of this Committee that in the future the use of properties owned or controlled by Temples be denied to any individual or organization expounding any doctrine not in sympathy with the principles of this Order, which require patriotic allegiance to the Constitution of his country and the protection and defense of his flag.

GOOD NEWS FROM NEW JERSEY

Notwi hstanding vigorous protests voiced by Jews, Roman Catholics and others, the cornerstone of the new Roosevelt schoolhouse at Ridgefield Park, N. J., after a controversy that spread beyond the town limits to the State Board of Education, was peacefully laid on the afternoon of June 11 by the Grand Master of Masons of New Jersey. The opposition had stirred the Masons of that vicinity; so greatly, indeed, that there was a big parade before the ceremony, of delegations from Masonic Lodges throughout New Jersey and from New York, in which 11,000 Masons marched through the town to the high school, accompanied by numerous bands. It is reported that the opposition was led by one Joseph Egan, Clerk of the Bergen County Court. The protest was so formal and strong that the Acting Commissioner of Education, John Enright, wrote to the Board suggesting that the stone should be laid by the Board itself, but the Board replied that its plans were already completed, and that it was too late to change them.

VARIOUS ITEMS OF MASONIC INTEREST

Western Star Lodge No. 9 of Springfield, Tenn., held a very interesting meeting in July when W. C. Murphy of Red River Lodge, Adams, Tenn., with his six sons and two sons-in-law, occupied the chairs and conferred the Entered Apprentice degree on John C. Murphy of Springfield, Tenn. Inasmuch as Brother Murphy's five daughters are members of the Eastern Star, and his wife, at the time of her death, was also an Eastern Star, it seems to us that Brother Murphy may reasonably claim that he has a Masonic family.

The Masons of Minnesota are out after a half million dollars for the improvement of their Home. Only three or four years ago they purchased a farm of 271 acres with a beautiful residence on it overlooking the Minnesota River at a cost of $96,000. This splendid property was purchased by the Masons of St. Paul and Minneapolis and presented to the Grand Lodge for Home purposes. One Brother died and left an estate of $60,000 to the Home; this, however, is in the courts. Another Brother bequeathed $50,000 to the Home, but this last amount

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will not be available for some years; therefore, 46,000 Masons propose to raise $500,000 to make their Home right up to date.

Dr. William M. James, 33° Honorary, of Panama, writes that he received an invitation from the Lodge "Hospitalidad-Granadina" to attend its meeting on the 14th of March, 1921, for the purpose of initiating Ismael, Leopoldo, Benjamin, Raul, and Elias, the five sons of Ismael Porto G., 33°, who is Grand Almoner of the Supreme Council of the United States of Colombia, and a well-known merchant of Cartagena. This Lodge is under the jurisdiction of the Supreme Council of Colombia.

The Doctor also writes that the Republic of Colombia will shortly be divided into four Grand Masonic Jurisdictions, each with an independent Grand Lodge, and that a very marked revival of Masonry will no doubt take place in that country. This division is on account of the fact that the country is so large, and the communication of matters to all parts of it is so extremely difficult, that it is believed this will prove to be for the best interests of Masonry in that Republic.

Notwithstanding the conditions brought on by the Sinn Fein and other discordant elements, Freemasonry in Ireland is in a very prosperous condition. Twenty lodges were consecrated in 1919; nineteen in 1920, and the actual membership in all the lodges has increased wonderfully. In Dublin there are not enough Masonic Lodge rooms to be had. Additional premises have been acquired by Freemasons Hall, but building operations have been postponed for a time. Fifty-six hundred Masons belonging to Lodges in Ireland are on the roll of honor as having served in the Great War. This roll will be published, and the King of England has announced that he would be very glad to accept a copy. Several of the provinces are preparing to erect Masonic Halls, and the boys and girls schools are being well taken care of. The charity funds have grown right along, and the care of those who have fallen to the lot of the various charity funds has been excellently well attended to. Even in the South and West of Ireland, in spite of everything that Masonry has to contend with there, it has prospered; even the destruction of Masonic Halls has not disheartened the Brethren.

An article in a Masonic paper in the United States speaking of a new Masonic Temple, would convey a different idea from the following, which we take from *The Freemasons' Chronicle* of London:

> The Grand Secretary, Bro. P. Colville Smith, has consented to consecrate a handsome New Masonic Temple at the Criterion Restaurant, Piccadilly Circus, on the 18th inst. This Temple with its commodious ante and cloak-rooms, is entirely new, and will accommodate eighty to one hundred Brethren.
>
> The characteristic feature of this Temple is the introduction for the first time in Great Britain of a comprehensive scheme of painted decoration, executed strictly on the lines of Masonic thought, for instance: the three wall paintings behind the Master's and Wardens' Chairs are based on the motif of the order of architecture associated with each chair. On the east wall the panel illustrates an architectural treatment of the Ionic Order; in the distance a view of the Acropolis, with rising sun behind, surrounded by the symbols of Faith, Hope and Charity, and the Hebrew sign of the Godhead in gold.
>
> On the west wall is a treatment of the Doric Order, in moonlight, with a background of Corinth and the Acrocorinthus; in the center is Selene, the goddess of the moon.
>
> On the south wall the Corinthian Order, with a distant view of Delphi and Mount Parnassus. The sun is at its meridian, and on it is Helios, the sun god, and the horses and chariot with which he traversed the heavens.
>
> The fourth wall, the north, illustrates the building of King Solomon's Temple. In the foreground the architect and all grades of craftsmen are seen at work with the working-tools of Freemasonry. The brass pillars prominent in the Biblical records are shown complete, and the walls in course of erection, by methods taken from contemporary basreliefs.
>
> On the ceiling are twelve painted panels—Signs of the Zodiac—several Masonic inscriptions in Latin, and sixteen emblems in gold.
>
> The scheme of decoration is masterly in conception and treatment, and has been carried out by Mr. George Murray, during the last two years, at his studio, 10, Girdlers Road, W.
>
> The management of the Criterion have so arranged every detail as to make the new Temple most replete with every comfort and accommodation.

In England proper Masonry has its enemies, as throughout the rest of the world. *The Freemasons' Chronicle* of July 9, speaking of them, says:

> The votaries of the Craft claim its influence is felt in all movements for the benefit of humanity; its critics find a means of associating its "hidden hand" with all the villainies and subtle conspiracies of the world; a mad brained trade leader having recently gone so far as to assert that all the strikes we have recently had to deal with were the direct outcome of Freemasonry's activity, and all the "blacklegs" who broke through the barriers were Freemasons.
>
> * * * * * * * * *
>
> It may really be claimed that Freemasonry is the prominent feature in all that is good; and the scapegoat in all that is evil. The Craft does not mind the first contention, and need not worry itself over the latter accusation, its members knowing full well there is no justification for the charges of iniquity made against it. We may say Freemasons as a body are not dismayed; not likely to be overpowered by the praise, nor overwhelmed by the criticism of the outside or popular world. They are banded together in a good cause, and need have no fear of the sneers and gibes of ignorant and prejudiced outsiders.

A program of the installation ceremony of Lodge Canongate Kilwinning, St. John's Day, 1921, has reached us, and from it we extract the following:

> St. John's Chapel is of unique antiquarian interest, from the traditions associated with Lodge Canongate Kilwinning and with the site of the Chapel.
>
> The Lodge is one of the very few which holds

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its Annual Festival on St. John the Baptist's Day corresponding with the Summer Solstice, and its bright red clothing and apt motto both pointedly refer to the dawn of day in the East and ancient Sun Worship. As the sun never sets but to rise again, so according to the oldest forms at every Communication, the work is closed, but the Lodge is never closed—only adjourned. The Chapel is probably the oldest Masonic Lodge Chapel in the world.

The Lodge preserves the ancient Scottish arrangement of the interior, having the Master's and Wardens' chairs at the three points of a triangle, the Master's chair forming the apex. This is the correct and most ancient form or arrangement of a Scottish Lodge, corresponding with the so-called Higher Degrees, and also with the Continental Masonic systems, but differing from the English and American systems.

The traditions of Canongate Kilwinning, as an operative body, begin with the building of Holyrood Abbey and Palace, when, by Royal Warrant, skilled builders and craftsmen were brought from all parts of the country to assist in the work. The Abbey was founded by King David I in 1128 for the Canons Regular of St. Augustine, and dedicated to the Holy Rood or Cross brought to Scotland by his mother, the pious Margaret. The Cross was called the Black Hood of Scotland. The Lodge was practically identified with the religious foundation of the Abbey, till the growing Burgh of Canongate outside the walls of Edinburgh became of sufficient importance, amid the religious struggles of the 16th and 17th centuries, to confer rights of freedom of trade apart from the protection of the Church. The trade societies of the Burgh never owned any allegiance to Edinburgh and the somewhat arrogant attempts made by the trades of the latter occasionally to exercise control in the Canongate invariably led to indignant repudiation.

The Canongate Masons, however, while dating their corporate privileges from King David's charter to the Canons of Holyrood, and the constitution of the Burgh of Canongate, and being entirely separate from and independent of Edinburgh, identified themselves with the general body of Freemasons in Scotland in 1677, five years after the Parish Church was transferred from the Abbey. In that year they acceptad a warrant from Mother Kilwinning, which was at the time—as the Head, though in influence only the second, Lodge in the Kingdom—exercising the functions of Grand Lodge. Mother Kilwinning had a traditional connection, similar to that of Canongate, with the skilled ecclesiastical builders and architects of the time.

Like several other Lodges in England and Scotland, and owing to the incompleteness or absence of documentary evidence of earlier existence, our precedence thus runs conventionally from a much later date, 1677, than the real inception of the Lodge warrants. In respect of its constitution at so early a date as a purely speculative Lodge, independent of and uncontrolled by any trade organization or incorporation, it takes rank as one of the very oldest of existing Lodges. It is one of the few which cannot, and does not, produce to candidates or anyone else any "charter, or warrant of constitution from the Grand Lodge of Scotland." Grand Lodge, indeed was formed under its hospitable rood, and one of its members, William St. Clair of Rosslyn, became first Grand Master Mason of Scotland.

This Lodge has had a number of poets laureate, the first of whom was Robert Burns. Another was William Pringle and still another Rudyard Kipling.

Motherland Lodge No. 386, of London, England, held on June 14 a great meeting. It was during the occasion of a visit by distinguished brethren from overseas who were in old England for the purpose of a great conference of Colonial Premiers. On the above date a distinguished gathering of Masons were visitors to this Lodge, the most prominent of whom was the Earl of Eglinton and Winton, the present Grand Master of the Grand Lodge of Scotland. A splendid program followed by a magnificent dinner was the character of the entertainment.

MASONIC RELIEF ASSOCIATION

The Masonic Relief Associaition of the United States and Canada in an official warning circular of July, 1921, publishes the following: We republish it because we believe it worth while.

PREPARATION PREVENTS AN EMERGENCY

In many districts where lodges are small, a ridiculously low initiation fee is charged and the annual dues amount to practically nothing. They have only a few dollars in their treasury. A member of such a lodge goes to one of the large cities and meets with an accident, is struck by a passing vehicle, or may be robbed in a legitimate way, that is without he himself seeking the robbers that robbed him, or visits a cheap restaurant and gets ptomaine poisoning, or from any causes whatever, he finds himself flat broke and amongst strangers. He suddenly recalls the fact that he joined the Masons and was a member of a lodge of thirty members that had ten dollars in their treasury, only collected two dollars dues with an initiation fee of twenty dollars. He lets someone know he is a Mason, word finally reaches the Master or Secretary of a lodge in the place he is stranded and they call on him. The brothers find that he has no receipt for dues or any documentary evidence that anyone by his name is a member of or that there is such a lodge as the one in which he claims membership. The Master of the lodge in the large city will possibly send a telegram to the Master or Secretary of the lodge this distressed brother claims membership in. The telegram reaches the lodge, but the surprise of their officers is hardly equal to their chagrin at the realization that seventy-five or a hundred dollars is required to aid their member in the city and that they have only ten dollars in the treasury, only thirty members who pay but two dollars a year each. What is to be done in the dilemma? More money is required to help this distressed member than will be collected for dues in over a year and all on hand put together. They call a consultation of seven or eight of their members and they agree to either one of two things. They conclude to authorize the assistance required and take chances in having the member in distress repay them or they simply decline to assist. The members justify this course by the state of their treasury.

Although this lodge may have but thirty or less members, they are all prosperous and could afford to pay ten or twelve dollars a year dues and fifty dollars as an intiation fee.

Every lodge should be required to have sufficient funds in its treasury at all times to meet any ordinary emergency and a little more. The stability of an organization depends on its ability to carry out the purposes for which it is intended and to do this and every fractional part of it, the organization must be prepared for it at any time.

Some of our so called country lodges pride themselves on the fact that they cannot meet requirements in the relief of a distresed member and in not being able to meet these requirements, they have no distressed members. Such a lodge is not

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composed of Masons. The members have not the first and most important principles of the institution in their hearts. The lodge that cannot relieve a member in distress is not necessary. If it cannot assist one of its own members, what could be expected of it should a member of another lodge call on it for relief? What would such a lodge do if a Mason from some distant place be stricken in its town? They would depend on the generosity of some individual, some good citizen to come forward and help the distressed one, but the officers of the lodge as representatives of the Masonic fraternity would do nothing. Why? Because they had nothing to use in the emergency. If the Master of the lodge knew there were funds in the hands of the treasurer for Masonic purposes and if he knew that the members of his lodge were Masons and were men who knew what the institution was and what its most important principle was, the Master or such officer as might be selected would unhesitatingly see that what other temporary aid that might be required would be extended to the distressed person until his friends, relatives or his own lodge could be communicated with and permanent assistance rendered. On the other hand, if the Master and Wardens of the lodge to which the distressed one applied knew that they had two or three members who prided themselves on being the watch dogs of the treasury and as a rule who are but little versed in the fundamentals of the institution and who would object any to expenditure for a man claiming to be a Mason in distress until after he had proven himself such and presented documentary evidence bearing out the fact, they would not even communicate with the lodge the distressed one claimed to be a member of on the theory that they might be held responsible for the cost of the message both ways. That lodge is not composed of Masons. When a man becomes a Mason, he should immediately proceed to prepare himself to carry out the fundamental principles of the Order.

A Mason should not at any time undertake the promiscuous distribution of aid to whoever wants to borrow money by giving security or endorsing notes for an applicant. The distribution of aid should be systematized and in the untrammeled hand of a capable member or members who have at their command at all times sufficient means to truly render assistance when called upon by a worthy distressed brother.

WHAT DOES THE MASONIC FRATERNITY OWE THE GENERAL PUBLIC?

This is a question worthy of earnest consideration. Many persons are inclined to accept a member of the fraternity as a person whose honor and integrity are to be relied on and I am of the opinion this is, as a rule, a correct view and I hope it will be continued. We have an occasional black sheep, as it were. Black sheep are found in all institutions and if they are allowed to thrive, they propagate more black sheep and will finally out-number or influence the white ones. Any organization or institution whether secular, religious or political that shields a member, who is guilty of or charged with a disreputable act, is paving the way to its destruction. There is no rule or law or regulation that proposes or countenances commission of a crime, or its palliation.

We are cautioned to be careful in making an accusation. We are warned against doing anyone an injury, but this caution and this warning is equally applicable to a rank outsider as it is to members of the Craft. If we know of a wrong done by a Mason, we should undoubtedly proceed along Masonic lines and have the wrong doer correct his ways and if he fails to act, the fault is with him, but it becomes with you if you let the matter rest by condoning the offense.

We frequently hear of cases where a man wearing a charm of some kind is presumed to be a Mason by one who is not. The charm may or may not be Masonic, but to the uninitiated it is assumed to be and he treated the wearer as a Mason and entitled to all the confidence the institution claims to aspire. The charm wearer betrays the confidence imposed and the person who was imposed on reports the matter to some well known or conspicuous member of the fraternity. Should the case rest there or should we endeavor to ascertain who the culprit was and see that he was brought to justice. Think these matters over. Study the problem. Is the fraternity benefited by treating such a case with indifference or is it better that an offender be punished no matter what his affiliations may be?

AGAIN, AGAIN, AND YET AGAIN

We find it necessary again to call attention as to the proper course to pursue when a change of address is wanted, or a brother desires to be placed on the mailing list of the NEW AGE MAGAZINE; and also to inform the readers relative to the time of publication.

For instance, a brother writes us about the 20th of July that he is sorry, but he has not received the July issue of the NEW AGE MAGAZINE, and to please send him another copy.

We begin to mail out the NEW AGE about the 15th of the month, and it usually takes a week or ten days to finish the mailing. Therefore, ample time should be given before making a request for another copy. Besides, we have only a few extra copies printed, and as no publisher undertakes to make good all failures of delivery, it is the universal custom that the cost of the issue be sent when a copy has not been delivered and another copy is desired. In our case it is 15 cents, and that surely is not much when the publication is sent free the balance of the year.

We frequently have letters saying: Please change my address to so and so, signed G. A. Smith. Now, we have several brethren by the name of G. A. Smith on our mailing list, and we have 170,000 names on that list, which is alphabetically arranged by ADDRESSES, NOT BY NAMES. Therefore it is necessary for a brother to give his OLD ADDRESS when requesting change of address. When he does that we can locate him immediately, because his address is alphabetically arranged, and it also indicates which G. A. Smith wishes his address changed. Further, to make sure of the identity of the person, it is well to state to what Consistory the brother belongs.

Please do not expect us to reply to every request for change of address. It is too much to do, and besides if the brother will make his request in conformity with the above, it will be complied with as a matter of course.

THE PICTURE ON THE COVER

The picture on the outside of the front cover is that of the Masonic Temple at Chanute, Kansas.

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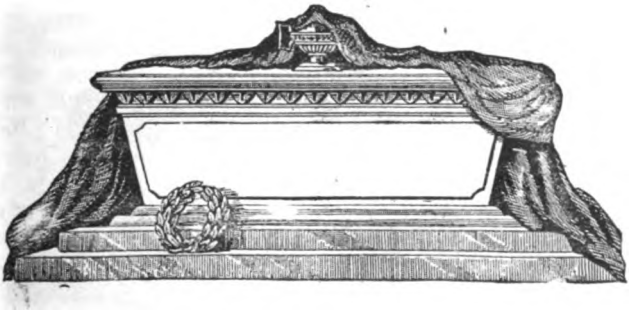
IN MEMORIAM

ADOLPHUS LEIGH FITZGERALD, 33°

Sov. Gr. Inspr. Genl. in Nevada, Gr. Almoner and Dean of the Supreme Council.

Born October 27, 1840, at Ruffin, North Carolina.
Died August 31, 1921, at Boston, Massachusetts.

"Faded away like the stars of the morning,
Losing their light in the glorious sun,
Thus may we steal away, gently and lovingly,
Only remembered by what we have done."



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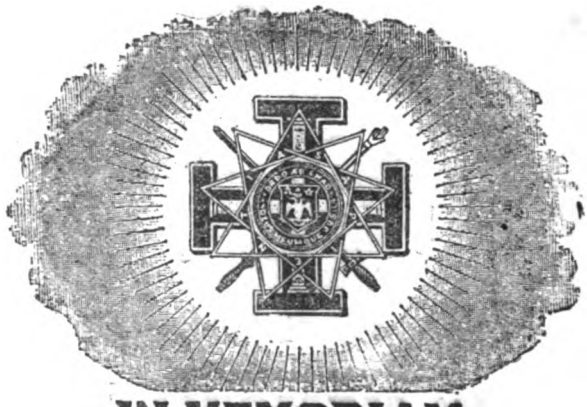
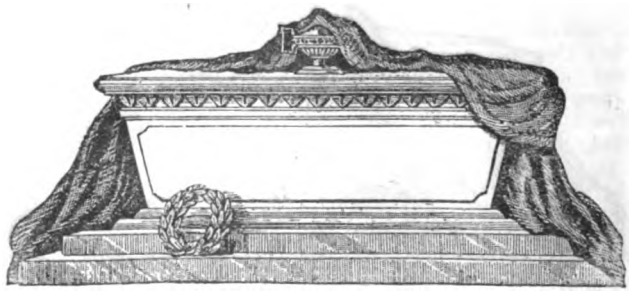


IN MEMORIAM.

WILLIAM FREDERICK GRAY, 33° HON.·.
(Charleston, S. C., Bodies)
Born May 10, 1882, at Petersburg, Va.
Died July 11, 1921, at Charleston, S. C.

JOSEPH M. CROUCH, 33° HON.·.
(Wheeling, W. Va., Bodies)
Born March 15, 1869, at Curwensville, Pa.
Died August 3, 1921, at Clarksburg, W. Va.



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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

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Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

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Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), $1.00.

Wigan ritual of the early Grand Encampment (to Masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau Masons; Beauties of Cerneauism, Nos. 1, 2, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 22 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 3 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents. Extracts from Allocution of 1913 (Church of Rome, etc.), $2.00 per 100.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919); Vol. 28 (1920); each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10 (bound), each $5.00. Index to Vols. 1-10, $5.00.

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Red Cross of Constantine, Proceedings, 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1810, 1878, 1884, 1886, 1888, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk.

Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Address all orders and payments to JOHN H. COWLES, Secretary General, 16th and S Streets, NW., Washington, D. C.

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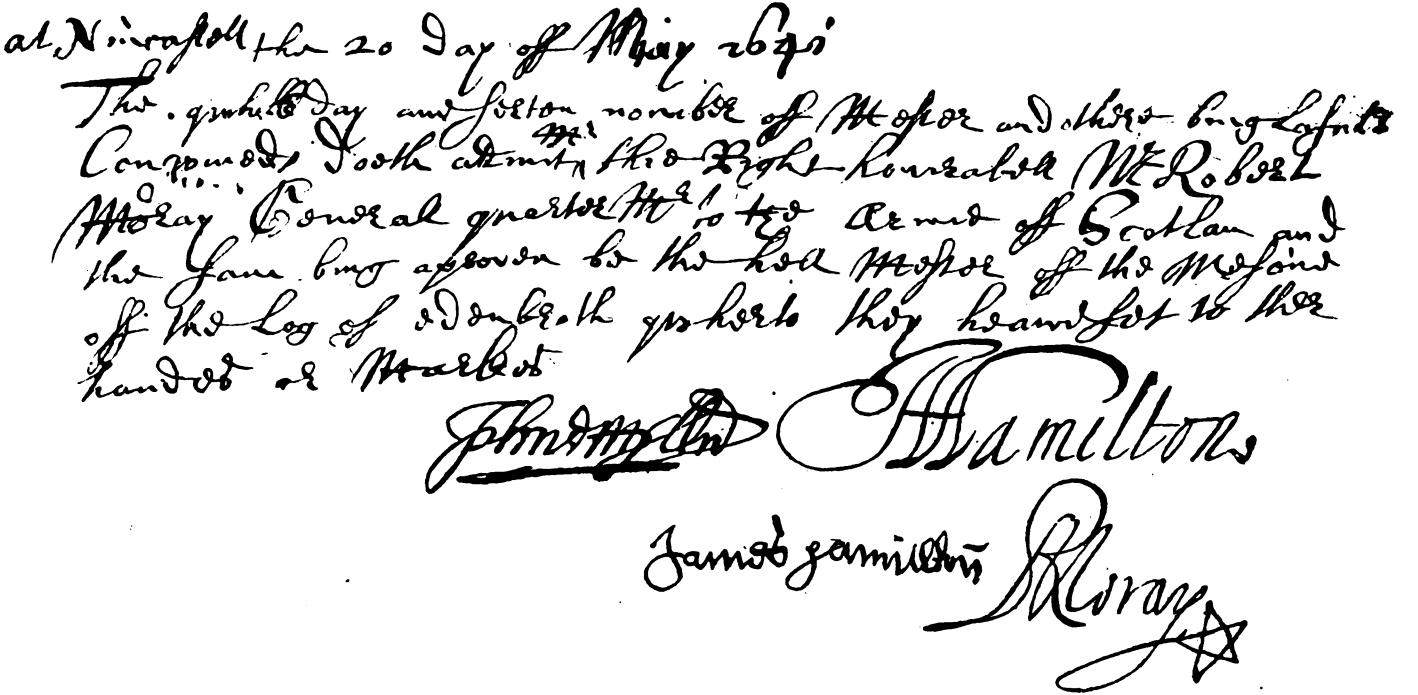

THE FIRST RECORDED MASONIC INITIATION IN ENGLAND, 1641.

(London *Freemason*, November 6, 1920)

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The New Age
MAGAZINE

VOLUME XXIX OCTOBER NUMBER 10

ARMENIA AND MASONRY

BY CLARENCE D. ROYSE, 32°

SEVERAL months ago a boy about 16 years of age, an Armenian by the name of Nerses Cartozian, arrived in Portland, Oregon, from Armenia, bringing with him a Masonic emblem which he said his father had roughly hammered from some old metal and had given to the son as a possible aid to him in his long journey. Other stories similar to this one, but not so well authenticated, had previously come to me. Also I had heard frequently that "many" or "some" of the suffering women and children of Armenia were widows and orphans of Masons. I did not know whether there was any truth at all in these statements; or if they were true at all, to what degree. And, being a Mason myself, I was naturally anxious to know the truth of the matter.

So when I was invited this summer to go to Armenia and other near east lands as a member of a commission to investigate conditions in those lands, I was glad of the opportunity to go, and was especially anxious to give some attention to the subject of Masonry in Armenia. As I write this article I have been home less than twenty-four hours from this trip.

On this tour of investigation I saw horrors enough to give me nightmare for the balance of my life. We visited regions that have been war-torn now for seven years and no crops of any consequence produced. There is almost no food in the country now, a little of fruit and vegetables, a very limited supply of bread and a negligible quantity of meat. But I firmly believe that if every meat animal in the Republic of Armenia were slaughtered the entire meat supply would not fill the normal needs for more than three days. The supply of vegetable stuff would be a little better, because some is being produced right along; and the bread supply is more promising, also, through the agency of Near East Relief. There is practically no fuel of any kind within 300 miles of Erivan, the capital, and transportation facilities exceedingly limited. And the clothing situation is as bad as either that of food or fuel. Hundreds, and possibly thousands of people, mostly children up to ten or twelve years of age, but including some women and an occasional man, are absolutely without a single rag of any kind to cover them, and hundreds of thousands of others are dressed in the most pitiful rags. Cholera also is adding its ravages to the general toll of death. It is not an uncommon thing to see people crumple up and drop on the streets never to rise again. And the presence of dead human beings in the streets causes no comment; the only effect is that people turn aside to keep from stepping on them. These deaths are from starvation or cholera, or both.

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But what does all this have to do with the subject "Armenia and Masonry?" Nothing whatever, unless it be true that some of these people are Masons or families of Masons. But if there is a Masonic population here, this picture will give the setting under which they live.

So far as I could find out there are no existing Masonic lodges in any part of Armenia. There is one Armenian Masonic lodge in Constantinople, Haiasdan No. 1185, working under a charter from the Grand Lodge of Scotland. I had the pleasure of visiting this lodge. This visit was made on the evening of August 15, which was the night of a big fire on the Asiatic side of the city, Scutari, which burned 4,000 houses and threatened the home of the Worshipful Master, so that I did not meet him. This lodge is only about two years old, having been instituted since the Allied powers have come into control of Constantinople. Previous to that, Armenian Masons in Constantinople had belonged to Oriental Lodge No. 689, under charter from the Grand Lodge of England. This lodge was instituted about the middle of the nineteenth century, and previous to the instituting of Haiasdan Lodge, Oriental had always had a good number of Armenians in its membership. In fact, back in 1745 when the first Masonic lodge was instituted in Constantinople there were four Armenians among the charter members. Prior to the Allied control in Constantinople it was better and safer for Armenian Masons to be in cosmopolitan lodges rather than in those distinctly of their nationality.

The explanation of this last statement lies in the fact that the Turkish government has looked with disfavor upon attempts of Armenians to hold secret meetings, and in the tragic history of certain now extinct Armenian Masonic lodges. From members of Haiasdan Lodge, and from other sources, I have the stories of at least two Masonic lodges that have been entirely exterminated by the massacre of practically all their members by the Turks. These lodges are Yeprad (Euphrates) at Harpout and Tigranes at Smyrna. It is believed that there are other lodges that shared the same fate, but the facts are not so definitely known.

It is charged that these Masons were betrayed to the government by Turkish Masons who had used their Masonic knowledge to gain the information against the Armenians. It should be remembered in this connection that all the Turkish lodges, so far as I could find out, are clandestine. They are either working under no charter at all, or are under one granted by the Grand Lodge of France. To us, therefore, they are not real Masons. But to be fair, I must also say that, whether regular Masons or not, all Turkish Masons are not of the type who would do such a despicable thing. Then, too, there are some Turks who belong to the regular Masonic lodges, such as Oriental.

A fine illustration of a Turkish Mason who has right sentiments, is the case of Sherif Bey, of Ismid. At the time of the destruction of Bardizag last June by the Turks, Sherif Bey was appealed to by H. C. Moffett, Director of Near East Relief at Ismid, another Mason, to use his influence to save the lives of the 300 orphans in the Near East Relief orphanage at Bardizag; Sherif did this and was successful in preventing the loss of a single life among these children.

Not every Mason in the exterminated lodges was killed, and to this fact is due our ability to get a great many facts that would otherwise be lost to us. The few who survived did so by escaping out of the country, mostly to America. In some cases their families were left behind; of those left behind, some have been brought out of the country since, but some are there yet. But the families of those massacred are most of them still in the home city, if they are still alive.

Among the survivors of Yeprad Lodge (Harpout) is Melkon Luledjian of 2923 North Howard street, Philadelphia.

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Members of Haiasdan Lodge are hoping to use it as a base for re-establishing Masonry among their countrymen, and they believe that in the dissemination of the principles of Masonry lies one of the large elements of hope for their country. In the meantime, it is well for Masons in America to realize something of the great price their Armenian brethren are paying for being true to their Masonic convictions.

Also, the facts above recited are a fine tribute to the Armenian character, tending to show that these people stand true to what they believe to be right in Masonry, just as they have stood during all these centuries of persecution loyal to their Christian faith; and just as they stood for the Allied cause in the war, when every inducement possible was offered them if they would cast their lot with the Central powers. The answer they gave to these proposals to join the Central powers is true to their national character. This answer was, "Never yet have the Armenians consented to save their bodies at the cost of their souls."

LEGAL ETHICS AND PRACTICE

By J. H. Rockwell

ALMOST from the beginning the lawyer has been regarded as a crook. Of course this estimate of him is not true; and yet, what can we say when the Code of Professional Ethics, issued by the American Bar Association — the highest authority in such matters — lays down a rule like this:

> A lawyer may undertake with propriety, the defence of a person accused of crime, although he knows or believes him guilty, and, having undertaken it, he is bound by all fair and honorable means to present such defence as the law of the land permits, to the end that no person may be deprived of life or liberty, but by the process of law.

What can an honest lawyer say in defense of a man indicated for a crime of which he — the lawyer — knows, or believes him to have committed. He may contend that the offense charged is not a "crime." There are indictments for offences on the border line of crime; such, for instance, as the discharge of a gun and the consequent killing of a person thereby. Possibly the man discharged the gun with a perfectly justifiable purpose. In such a case an honest lawyer may reasonably contend that no crime had been committed. Or, he may contend that the man on trial is insane —hence irresponsible—and he may do so honestly. But, in neither of these cases is he defending a person known to be guilty. The Code undoubtedly has in view the man who intentionally and maliciously murders, or robs, or bribes. On the other hand, if the same lawyer should purposely send the police in the wrong direction, and thus aid a fleeing criminal to escape, he would not only not be regarded as honest, but would be indicted and punished as accessory after the fact.

If a lawyer permits a witness to swear in a civil case to statements known by the lawyer to be false, he may be disbarred—in the event he is found out. If his client perjures himself in order to escape the punishment of his crime, and the lawyer knows it, is he honest if not found out?

A Roman Governor asked, two thousand years ago, "What is truth?" and did not wait for an answer. Today the public asks, "What is honesty?" and the answer is—in so far, at least, as lawyers are concerned—"Honesty, in a criminal lawyer, is getting away with it"—getting away with his crooked practices. Which reminds us of the little Sunday school girl who, when asked to explain what a lie is, said: "A lie is an abomination unto the Lord, but a very present help in time of need."

As a matter of theory, of course, an accused person's counsel acts to secure a

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fair trial for his client, simply. As a matter of practice, we know that the regular criminal practitioner fights to clear his client, innocent or guilty.

"There is here," declares a distinguished legal writer, "no discrimination between the rich or the poor offender, the hitherto respectable or the hitherto underworld man—the Hines and Walshes, or the McNamaras and Ruefs. Their counsel fights to the last ditch. Can the law and the community afford to permit this? Is there no way of putting a limit on it? For it is surely breaking down our system of criminal justice. It forces the State prosecutor to fight equally without scruple. It drives almost all honorable lawyers out of a field where duty calls them, and the community needs them. It is one of the repulsive features of our present system."

The way out of this condition of things seems clear enough; but court reforms, like all other reforms, come slowly; and we shall have to wait, perhaps, the coming of a new generation, with new ideas and new courage, that will bring the institution of a public defender, to oppose the public prosecutor; this may not bring a higher state of morals among criminal lawyers, but it will curb dishonesty, in a measure, and practically insure justice, where justice now is too seldom witnessed.

But legal peculiarities are not confined to the lawyers and their code of ethics. Unfortunately, the court also has them. Here is an example: A woman striker of commanding presence, but attired in the homely garb of a cloakmaker, is arrested for inciting a mob to riot. She is hustled off to the police station in a patrol wagon and dragged before the desk sergeant. He is about to order her thrown into a cell when, from the folds of her cheap dress she produces a jeweled cardcase and presents a handsomely engraved visiting card, bearing the name of a social leader. The desk sergeant is dumfounded, and instinctively shrinks and shrivels. When he recovers sufficiently to speak, it is to utter very humble apologies, and to make excuses. He turns on the misguided policeman who made the arrest, and berates him soundly for his blunder. Then there is a hurried and nervous effort made to relieve the distinguished prisoner of the embarrassment to which the arrest has subjected her. An elegant automobile is sent for, and she is shown into it with more apologies; and, accompanied by one of the finest, is driven to her home. The police give out columns of interviews deploring the unfortunate mistake and promising that it shall not occur again.

Hear what Judge John Gibbons, for thirty years an occupant of the Chicago bench, has to say:

Our criminal law and the practice of many of our courts savors of ancient times, when the law and its enforcement was a farce.

The upper courts often reverse decisions of the criminal courts on trivial technicalities that do not exist any longer in England, where they were originally drawn from, and where they were in force during the feudal times when justice and the law were an empty show.

With little or no change, the judge's opinion, as given above, might cover the civil law as well. It would be most refreshing to read some learned jurist's honest opinion, touching some of the civil laws obtaining today in almost every section of the country—if not in all of them.

"Brave, manly hearts do not disgrace
Their souls with woe-worn maudlin face;
To puny boys, and women weak,
Leave it through sobs and sighs to speak
Their griefs, poor, feeble willow wands—
But thou—stand firm with hard-clenched hands,
When see'st thou Fortune near thee reel
Her aye-revolving, changeful wheel."

—*The Romance of the Rose.*

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GOD'S MAN AND MAN'S GOD

By Ernest Crutcher, M. D., 32°

COME thou, O Soul: sit thee and commune.

Wherefore art thou? Didst arise from the spirit of ancestral Quadrumana, or comest thou from the aspiring Mammal, and journeyest toward the Simian plane? Is thine unfoldment toward or from the Catarrhine group? Is the aspiring flight of thy vagrant spirit indicative of atavistic impulse once manifest in clamberings amongst primeval tree-tops, or is it evolutionary reachings up *from* man to monkeyhood which may eventuate in swinging care-free from the branches of the tallest of the forest, from whence thou shalt gaze amazedly on thy ancestor Man who plods doggedly, soddenly below?

Peace; peace; peace!

To be Monkey or not to be Monkey: That is the question!

Whether it were better to clamber gleefully, grinningly in nemoral shades, nescient of tomorrow's board-bill—or laundry woman's lament, or, being Man, vain man—peccant cumberer of the ground—fit fodder for the devil—go hell-fearing mumbling silly beads, and sighing doleful psalms of woe to appease a superstitious theological Being of Wrath whom thou hast "created in thine own image and likeness."

Stupidly blind fool! What specious spell of malevolent spleen did enshroud thy senses? By whom hath thine intelligence been beclouded? And for what vindictive cause or malice? What mysterious *hocus pocus* drove out rational Intelligence and installed fatuous Fear?

In thy magnificence of self-sufficiency and conceit, thou dost exalt thyself above all of earth denizens as the acme of creation! All else are "lower orders." Groveling in abject fear of goblins damned—hungry fiends evoked from ascetic and diseased imaginations of old —thou dost not perceive the majesty of light and love about thee; thou art purblind in the youth of thy heart, nor dreamest of the ineffable whose being is Love! Love! Love!

Up and sing; and "give thanks unto the Lord; for He is good; and His mercy endureth forever."

Out upon the idiocies from mouldy Chaldea and festering preachments of myth raked from the dust of ancient Babylon!

Give glory to the Unknown, whom the greatest Apostle proclaimed from Mars Hill. Let Him be *mis-known* no more!

Hurry into oblivion the hoary, horrid legends and jeremiads of insanity that troubled crazy brains of Israelitish prophets returning from Nebuchadnezan captivity.

Come out into the light of waking dawn, and let the illuminations of thine own intelligence bring thee into awesome realization of the folly of past benightment, and evoke sweet, restful communings of thine infantile spirit with thy mother Nature. Thus wilt thou come to "look through Nature up to Nature's God."

Then wilt thou begin thy journey upward out of ecclesiastic miasma; and the hideous mental habiliments woven by unwashed mendicant theologs of a dusty past, shall fall from thee as ghastly fogs from rosy apple-blossom when the god of day brings refulgent ray. Then, freed from priestly mysticism and fearsome ignorance, thou wilt enter into the joy of thy Lord. Thou "shalt ascend into the hill of the Lord," and stand in the holy place of reason. And thou shalt have clean hands and a pure heart; nor wilt thou lift up thy voice unto vanity, nor swear deceitfully; for thou wilt have the blessing of the Lord; and righteousness from the God of thy salvation shall be over thee, despite thy blindness, and be upon thee, even as it ever has been.

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Ignorance, and its twin, Disease, will shrink into theological Limbo; and "the earth shall be full of His knowledge and glory as the waters that cover the sea." * * *

In all ages and among all nations--civilized and savage alike—man "made God in his own image and likeness," even in the image and likeness of man made he Him. How agonizing have been the searchings after "the Way, the Truth, the Life!" And how pitiful the blindness and sickening the zeal of all ages in enforcing upon others the anthroponomorphic ideal which peradventure had become the crystallized ethical thought of any given age, period or civilization. By and by, with varying circumstances or divergent influence, another theological pronouncement or "revelation" was made, and its newer tenets trumpeted as the law of God. In despair of soul, we each groan aloud: "Who hath known the mind of the Lord? or who, by searching, can find Him out?" Beyond this sublime despair of David we cannot go. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Who has ascended into the hill of the Lord? And who has stood in His holy place? Prayer seems mockery; and the ruthless march of Nature is just as inevitable as if no soul ever lifted up voice.

Physical forces go inexorably on, nor are they less merciless to haughty ones who claim exclusive communings or vice-gerency with the Creator; no more regardful of man than of his cousin, the silent, submissive beast of the field, or cadent insect.

In recognition of this indiscrimination the proud crest of Man must humbly bow. If "the wages of sin is death," then have all living creatures "sinned" and "come short of the glory." Unspeakable fallacy!

How noble the thought that Death is but a step in the eternal progress of the spirit. How much more comforting the idea that life is simply a progression, and death merely birth anew into newer, wider, evolved spheres of activity.

If death ends all then is life a silly invention, a cheat, a flight without purpose, unintelligible, or a blind objective enduring—to what use?

That death ends all is a reflection on the Creator, and insulting to all beings endowed with instinctive life and consciousness. If we be born to suffer, endure and die, and all for the sole purpose of "glorying and glorifying," then how inexpressibly silly and inane the conception and creation. How can the finite glorify the Infinite? the mighty, puissant God, the Ruler of inconceivable grandeur in abysmal spaces of stultifying reach. What can all the mites of this tiny globe do to add to the splendor of the Mighty One!

Ponder the scientific fact that one star in the constellation, Orion, is 300,000,000 miles in diameter, and twenty-seven million times as large as our sun. Then reckon the foolishness of mundane theology and the limitations we place upon His purposes toward His creature Man.

Go softly before the mention of the Nameless One, the Unknown and Unknowable. Sink thou down into the deeps beneath the dust of the earth, O Soul, nor hope to even imagine the billionth part of an approach to conceive the mind or purpose of the Exalted and Omnipotant. And take courage, and go on in the day that now is. For Today is thine only and no other. Rejoice in it; and be glad; and do that duty which shall appear to thee most nearly right ;and in due season, in His own good time, the veil may be lifted.

This life is but a step in the eternal progress of each immortal, indestructible soul!

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

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TITLES

By Garrett B. Hunt, 32°

We are living in an age in which men are grouping themselves under standards manifold in number, in which many a custom and many a form are preserved—and observed, also, if you please—out of a spirit of recognition of the past. Some of us may not understand the *raison d'etre* or the significance of the customs and forms, some of which arose in another age, when men and measures were weighed in cruder scales than those of our day.

The translation of these standards of quality and outstanding prominence of a by-gone hour to our own time, frequently creates a stumbling block to our understanding and performances which, in their own turn may provoke disregard or even a species of contempt. Witness, for instance, the standing in society of the "churl" of yesterday and the same man of today. Sometimes it requires a visitor or recent acquisition of a community to point out to us obsolescent practices and to jar our accepted commonplaces off the shelves where they have become more or less hoary with waning importance and bleached significance; also, to teach us the folly of straining for effect.

Grouped letters of the alphabet jumble themselves together on the windows and doors of every office building in every city of the land, blaring testimony of a certain kind that every man jack of a tenant should be considered one or more kinds of a superior specialist. The average observer feels himself in a confusing presence of a mysterious power of divination, but he would more readily understand plain, simple Anglo-Saxon words than he could comprehend an imposing collection of initialled excerpts—some direct imported, some home hybridized—from other languages.

In our time there are many "classes," the "working," the "social," and so on. The intellectual class is just as absurd as any other class, yet around our classic college campuses at commencements fragmentary selections from the alphabet are strewn in profusion until they challenge in number the leaves of storied Vallambrosa. Such is the hunger to be rated a little in effect above one's fellows and to be considered elevated a little above the common plane that a bogus, self-styled institution of learning in a western city found ready buyers of cryptic combinations of capitals and periods indicative of an intellectual aristocracy.

But, really, isn't the genial American public becoming tired of ornamental arrays of large letters separated by periods? Apropos: On a recent evening a man exclaimed—and he was no irreverent irreligionist—"It may sound queer, but it does seem that when a supposedly benevolent doctor of divinity does drop from his lettered pedestal, he falls a D. D. sight farther and lands a d--d lot harder than if he had been a layman. I've an idea that organized Christianity in our land would have just as strong a hold on the present generation if its strong men were not sign-handled with letters which give surface indications of more than ordinary power of worshipping the Almighty and working for Him."

Personally, I am no iconoclast; nor am I a cynic; nor would I revamp. But I am wondering if Freemasonry would not be doing just as much as a factor in stimulating men's lives, if it should cast behind apparent and somewhat subtle distinctions more or less connected with past chair holdings as indicated by selections from the alphabet. The citizens of democratic America would smile at an ex-Congressman who persisted in recalling to his friends and associates the fact that he once sojourned (not "sojered") in Washington by inscribing himself "Hon. So-and So, ex-M. C."

By the way, do you know of any past

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master who is also post meridian of his Masonic activities? I once heard a member of another great fellow fraternity gasp out, "Oh yes, too many of our noble grands become n. g. immediately after."

I apprehend that as citizens of our American republic, whose being is based on the humanities of life, we are becoming impatient of the assumption by our fellows of anything which savors of distinctions other than those proceeding from results actually accomplished. There are to be heard sniffings at life leases on reputation. Thinking Americans have about concluded that what is called "class consciousness" is produced by the microbe of desired superiority. Any kind of an excellence is considered a nuisance save that which distinguishes itself by some kind of valuable service to humanity which emblazons itself not. The real phoenix did not sacredly preserve the ashes of its previous performance, but created an entirely new bird out of them—a new bird with new duties to perform. The best people—and the best Masons—are those who reproduce by deed after deed in true phoenix form.

Herein it has already been written that it frequently requires a newcomer to jar us loose. A newly-made Mason—an alert young man, clear thinking, practical minded, watching his surroundings, not irreverent of custom but hungry for information—in looking over the signatures of a list of Masons, found the letters, "P. D. G. M." added as a sort of postscript to one of the names. He inquired their meaning. He was told that the individual in point had once held the office of deputy grand master of the jurisdiction.

As suddenly and with as much directness as had characterized his first query, and with no atmosphere of iconoclasm, came the next question from the fresh minded young thinker: "What if he has been? Am I to think that he is of more active importance than Brother Jones? Do these letters mean a caste in Masonry?"

Frankly, what would the understanding reader hereof have replied to this suggestion, delicate as the situation was?

At any rate, the incident furnished the writer with a jar, even if he made answer about a recognized immemorial custom of deference. Suppose that this neophyte had been permitted to continue his incisive line of questioning. Would he not have formulated questions similar in purport to these?

"Are those letters what might be called 'old stuff?' I am more desirous of learning of the brother's present activities than of his past laurels. I can conceive of such letters becoming obsolete.

"Do Masons generally lay much store by decorations of former chair holding?* An inherent honor and respect attaches, of course, to the position—but what about the incumbent afterwards?

"May I draw the conclusion that, inasmuch as the letters of rank are of the same chirography as those of the name, it is a matter of the signer presently claiming distinction on the ground of what is now but history?"

One cannot read a Masonic periodical in these days without reading comments upon the unprecedented numbers of the profane seeking to enter our temples, and emphasizing the fact that these are going to learn from us. They are to be fashioned and impressed before our altars according to the tenets laid down for a glorious equality beneath the light of the burning tapers. Isn't it about time that we do as Masons what we do as Americans? That is, minimize the adulation of titles—past ones, at least.

The writer is aware that these inferences may be regarded in some places as near heresy, if not more than that. He is assailing no landmark. He is but discussing in the present day what was once considered as a foible of formality now grown so substantial as to have some of the proportions of sanctity. But he is yet one of those who hold to the view that we have too many instances of the adulation of the alphabet which constitutes a sort of alphabetiasis not consonant with the level.

After all, the genuine virtue of a line of action lies not in any need of recog-

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nition or the flying of burgeons by way of postscripts. The real value of services performed lies in the beneficial recoil upon the performer of the expending of effort and the expanding of soul resulting from doing the deed.

**Note by the Editor.*—It seems to us that the Masonic titles, usually expressed by initials following the names of the legitimate bearers of the titles, are all right if they are not misused. The only proper places for their use is in the Masonic Lodge and in official Masonic communications. The Supreme Council for the Southern Jurisdiction has a law against the use of Masonic titles in any but a Masonic matter. It is manifestly improper to put the initials of such titles after the name in the address of a letter that is to go through the public mails. It is also improper to use it attached to a signature to any but Masonic official communications. But to do away with them entirely is, it seems to us, going a little too far. The initials, P. M., after the name of a Masonic brother, ought to mean, and is, indeed, supposed to mean, that he has been elected by his brethren to preside over their deliberations and settle their differences, and to instruct and guide them in Masonry. He ought to be qualified to do these things before he is elected, and *he ought to feel himself qualified before he accepts the honor.* These conditions being fulfilled, when Masons see the letters, P. M., following the name of a brother they may know that he is a man to whom they may confidently go for Masonic advice and instruction; and when they see a Masonic title after the name of the writer of an article in a *Masonic* Magazine or paper, they will naturally be more apt to read it, since he is supposed to be acquainted with what he is writing about. It is for that very reason that we always put the Masonic degree after the name of the writer of an article in the NEW AGE MAGAZINE—that is, if we know his degree.

ROMAN CATHOLIC VIEW OF PROTESTANT MARRIAGES

BY CHARLES L. BROOKS, 32°

ONE doctrine of the Church of Rome which does not receive the consideration it ought from the non-Catholic world is her doctrine with reference to marriage outside the Church. Her position is that Protestant marriages—indeed, all marriages outside the Church — are illegitimate and consequently the offspring of such marriages are illegitimate (bastards).

A letter which I hold, written and signed by Archbishop Blenk, says, in response to the question if that is the position of his Church, "I answer positively, 'No.' The Catholic Church does not so class them, but recognizes their marriages as both valid and legitimate, and the offspring of such marriages is also legitimate."

But this statement of the Archbishop is not in agreement with the syllabus on marriage of Pope Leo XIII, with the facts of history, nor with the Catholic Catechism. In the syllabus Leo asserted: "It behooves everybody to know that, among Christians, where union occurs apart from the sacraments, the union has neither the character nor the value of real marriage." And Mr. Gladstone characterized this statement of the pope as in effect a charge that Protestant couples were living in filthy concubinage.

That Mr. Gladstone's interpretation is the real teaching of the Roman Catholic Church may be seen in the action of the Council of Trent. The new Schaff-Herzog "Encyclopedia of Religious Knowledge" (Vol. VII, page 197), discussing "History of Marriage Law," says: "It became incumbent upon the Church to lay down principles and gradually, together with the development of the dogma that *marriage among Christians is a sacrament,* the concept developed in the Western Church that *the Church has the exclusive right of making marriage laws for Christians* (italics mine). The Council of Trent confirmed this dogma with great firmness and precision (Sess. XXIV, Canon 1): 'Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical

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law, instituted by Christ our Lord, but that it is a human invention introduced into the Church and does not confer grace, let him be anathema'; and also as to the inference (Canon 12): 'Whoever shall affirm that matrimonial causes do not belong to the ecclesiastical judges, let him be anathema'."

Here control of the marriage law is expressly claimed, as well as jurisdiction in matrimonial affairs in general; and as that Church, according to her doctrine and belief, is the only true Church, it follows as a matter of course that only her sacraments are valid (indeed, there could be no sacraments outside the Church) and only her priests can administer them. Since marriage with that Church is a sacrament, no union among Christians can be valid that is not solemnized by the priest. If the union is not legitimate, the offspring is not legitimate, the offspring cannot inherit. Hence *only Catholics can inherit* is the inevitable end of her teaching—a rule the Roman Catholic Church does not hesitate to follow and enforce where her arm of political power is sufficiently strong.

But to save their face, Catholics in this country contend that the law of the Church is "binding only on Catholics" and that their critics extend it "to include non-Catholics and the civil marriage contract." If that contention is true, why did Leo, in his syllabus, use without qualification the terms "everybody" and "Christians"? Why did he not say, "It behooves Catholics to know that, *among them*, where union occurs apart from the sacraments, the union has neither the character nor the value of real marriage?" Are Protestants not Christians? They must either affirm or deny. If they say we *are* Christians, then they presume to legislate for us; and our marriages, if not according to their laws, have "neither the character nor the value of a real marriage." If they say we *are not* Christians, then we are heathens, atheists, or infidels, who, according to the teaching of the Catechism, "espouse each other thoughtlessly," caring "less for religion and virtue than for temporal advantages," "heretics" either "by" or "without" our "own fault."

But even then we are not allowed to escape the brand of illegitimacy. Let us see the Catechism, page 142, questions 42-44: "42. For what end did Christ establish the Church? Christ established the Church that by her he might lead *all men* to eternal salvation. 43. What has the Church to do in order to lead men to salvation? She has (1) to preach the doctrine of Christ to *them* (all men); (2) to administer to *them* (all men) the means of grace (of which marriage is one) instituted by Christ; and (3) to guide and govern *them* (all men) in the way to eternal life. 44. How does Christ enable the Church to do all this in a proper manner? (1) He has entrusted the Church with his doctrine, his means of grace (*and marriage is one*), and his powers by conferring upon her his teaching, his priestly and pastoral office; and (2) he has given her the help of the Holy Ghost in order that she might also always keep the divine doctrine (papal infallibility) pure, rightly administer the means of grace (*and marriage is one*), and exercise her powers for the salvation of *mankind*" (all italics and brackets are mine).

Now, if we pass on to page 148 of the same Catechism and read the caption to Section 4, we find, "On Salvation in the True Church of Christ *Alone*," from which caption a footnote refers back to the questions I have just quoted above. Under this section we find: "64. If the Catholic Church is to lead *all men* to eternal salvation and has for that purpose received from Christ her doctrine, her means of grace (*and marriage is one*), and her powers, what, for his part, is *every one* obliged to do? *Every one* is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace (*and marriage is one*), and to submit to her authority (*to her marriage laws as well as to everything else*)." (All italics and brackets are mine).

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In other words, my dear Brother, if your father and mother were united in marriage by any other than a priest of Rome, you are a bastard. That is what Catholicism teaches. That is what Catholics believe about you. That is what question 42 of the Catechism says. That is what the "alone" of Section 4 means. Yet in spite of this imputation against the virginity of our wives and the chastity of our mothers we go on supporting with our money the heathenish, slanderous and blasphemous institution that inculcates the doctrine!

CHURCH VS. STATE

By G. W. Baird, 33° Hon.

SOME months ago a select committee of the Legislative Council of New Zealand recommended the enactment of a law making it an offense for any one to impugn the validity of Protestant marriages, or to stigmatize the issue of such marriages as illegitimate. A law to that effect has since been enacted and the fine for violation of the same placed at one hundred pounds. Australia, therefore, is the first to resent the oft-repeated insult of the attempt to carry out the "Ne Temere" decree of the Vatican.

One Pope is quoted as saying that a man and woman lived in "filthy concubinage" unless married by a priest of the Roman Catholic Church. In practice, however, it is found that there is more of such concubinage in Roman Catholic countries than in any of the others. The reason therefor is very simple—the poorer people are unable to pay the tax demanded by the priest and prefer to live together without being married at all. This was particularly the case in South American countries until the adoption of laws making a civil marriage by a magistrate the only legal marriage.

When the United States took over the island of Guam in 1898, the first United States Governor, Commander Leary, U. S. N., found that very few if any of the natives having families and children had been married. He asked the Padre the reason for this state of affairs and was informed by him that the natives would not pay the fee for the marriage service. Commander Leary ordered him to marry them without fee if they could not afford to pay. The Padre demurred, and was informed by the Governor that his commission as an officer in the navy empowered him to perform the marriage ceremony, and unless he, the Padre, got busy at once, he, the Governor, would marry the natives himself and legitimize their children. The Padre acquiesced.

In the admirable little book, *Au fil de vie,* by the Infanta Eulalia (aunt of the present King of Spain and daughter of Isabella Segunda) she gave it as her opinion that marriage is a civil contract, and is so for a good and wise purpose. The King of Spain was appealed to and expressed his disapproval. The Clergy got busy and the Press followed suit, and it was declared that the book was suppressed, and had had little or no sale anyhow; but the writer, ordering a copy, found that the book was in its fourth edition and that its sale was extensive. So, it seems that "Ne Temere," offensive as it is, is not heeded even in its own land; but it has at last met its just reward in Australia.

"If I am right, Thy Grace impart
Still in the right to stay:
If I am wrong, Oh, teach my heart
To find that better way."

—*Alexander Pope.*

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OUR MISSION

By G. W. Worthen, 32°

IF Masonry is to take its place in the world as a Power, its membership must be made up of men mentally, morally and physically able to take part in the great work of building a world infinitely wealthy, infinitely healthy, and infinitely wise.

Too many seem to lose sight of the great mission of Masonry. Our nation rests upon the foundation of Freemasonry. The people make up the nation Let us see to it that the millions of immigrants who are of such marked mental deficiency as to border on feeble-mindedness, be not increased. As has been well said, let the tests be applied before these deficients leave Europe.

If we cannot make good American citizens out of the millions we have with us, how are we to leaven the increasing hordes who will come if they are not examined as to their fitness before they are allowed to embark for America?

As a patriotic, virile order, Masons should assert themselves and show the world that we are growing stronger instead of becoming weaker.

Let none but the worthy and well-qualified be admitted to our country or our order.

I do not mean that we should be self-centered. We should never lose sight of the truly Masonic ornaments, Brotherly Love, Relief, and Truth.

But there is something lacking. The world seems out of joint. Things need fixing. It is time for every man to ask the question until it is answered beyond all doubt or question, "What am I? What do I stand for? What name do I bear in the great register of forces?"

As an order, let Masonry ask itself these questions:

What shall I do to be forever known?
Thy duty ever.
This did full many who have slept unknown.
Oh, never, never!
Think'st thou, perchance, that they remain unknown
Whom thou knowest not?
By angel trumps in Heaven their praise is blown—
Divine their lot.

What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife,
Yea, with thy might.
Ere perfect scheme of action thou devise,
Will life be fled.
While he, who ever acts as conscience cries,
Shall live, though dead.

THE WAYSIDE

The course lies over hill and through the valley lands,
As feet of men do—human—wander 'long the path
And weary not—for change awakes new courage here
Where all is chaos—save the rushing aftermath.

And that is sure and certain, as the minute man
Doth now—this second even—stand where we must pass
To count our steps—our laughter and our song—perhaps
To have a very record of our kind and class.

For on this step of ours depends the added time
We'd borrow by the wayside—if we care and give
Of that we own not—save we pray and credit crave
For deeds we do for others—that they too may live.

—Denman S. Wagstaff, 32° K.C.C.H.

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"THE DREAMER OF DREAMS"

By Fred M. Johnson

THE dreams of the Dreamer have never been exhausted. Even although his head were bent, his thoughts were high and far beyond the ordinary mind or commonplace conception. And yet, of his life a casual passer by may say or think, "A life wasted at the roadside." No, my friend, the plain truth is, the dream of the dreamer has been passed from mind to mind, mentally, until it has reached a receptive mind that has materialized it.

Man's mind is like an open book that he who runs may read, and we see it as through a glass darkly, according to the light within. The Dreamer spends his time receiving the beautiful thoughts, the inspirations, the rightful property allotted to the idle mind, which he unconsciously construes and gives out to the receptive mind of the wayfarer, who has not the time to dream. And the waves of thought passed out by the Dreamer, made impression upon the receptive mind that took the time to visualize, illuminate and produce the dream.

Now is the time to dream your dreams and expedite your thoughts. Think not to do so tomorrow—it may never come to you, and yesterday has gone from you forever. What man dreams and visualizes today, we shall see fulfilled tomorrow—from whatever source it may come, it will eventually take its place in order.

The wonders of the world today are but dreams that have been evolutionized a thousand times before, in other spheres. It is a privilege granted to mankind—especially of the oncoming generation—to be present materially on this plane of ours at this stage of evolution. Wonderful things are transpiring, with promise of things more wonderful to come, faster than the average mind is able to conceive and appreciate; but the Dreamer is gifted; and he lifts the veil between the now and the tomorrow. Scorn not the Dreamer at the roadside — he is functioning perfectly, yet unaware of the ever grasping mind susceptible to the impressions transmitted mentally by the Dreamer who always dreams. For we dare not think our thoughts and call them all our own; therefore, be ready to receive and cherish the Dream of the Dreamer.

MASONIC HYMN

My Father, to Thy sacred face
I lift my pleading hands tonight;
Expel my sin, bestow Thy grace,
And clothe me in Thy radiant light.

Unveil Thy truth to me, that I
May seek Thy will in all I do,
And Thy Name's sake, Lord Most High,
To Thee in all things keep me true.

To Thee tonight I've made my vow,
And to my Brethren gathered here:
Forgive the past; be with me now,
And keep me in Thy holy fear. Amen.

—E. J. V. Huiginn.

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Paris

She sat in brooding quiet like a Nun
Telling the beads of penitence and pain.
Her heart beats were the throbs of guns
Stirring her nights with terror and unrest.
The flashes of her soul were leaping fires
That burned across her war-girt zone.

Her pain was quiet pain
Majestic as the calm of stars,
Viewing with brooding eyes the march
Of worlds and destinies of kings.

She seemed to think of many things—
Her past so full of change and power;
So full of sacrifice and pain;
So full of glory and of strength;
Of vast endurance.
Her beauty dimmed not in her grief;
Her soul held firm its high resolve
To meet with courage and with calm
What fate might mete her.
How long she had to ponder things
Fire shod that rode the souls of men.
She saw the ruin and the waste;
The wreck in seconds of the towns
Centuries had builded and the loss
Of treasures gemmed with skill and age.
She saw the loss, dread ruin, death
Gold poured in war—forever waste,
That would have builded schools and homes;
Made splendid cities, roads and ways;
Given for good, for gain, for life.

II

The tumult died. Peace came again.
She shook her mourning mantle off
And lifted up her still calm eyes
To see the Vision that arose
After the pulse of threatening guns.
She laughed and set her twinkling lamps
To light the night and woke her harps
To make a music that the Airs
Should carry to the distant Stars,
Voicing her triumph and the joy
Of a new France.

What Vision was accorded her—
What splendid future stretched away
Such as in vision never shone
To earth born city, land or place?

A new Dream from the Hand of God.
Giving to nations as to men
A soul—a touch of Brotherhood.

A. B. Leigh, 32°.

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NOTES AND COMMENTS

ALAS, AND AGAIN ALAS!

From *The Monitor*, of July 2, a Roman Catholic paper published in the West, we extract the following relative to an election of school trustees held in June last in Portland, Oregon:

> The bigotry which has been rampant in Portland schools for many years, triumphed in the school election held Saturday, when four anti-Catholic candidates (naming them) were elected to the board of school trustees by a majority of about 7,000 out of 22,000 cast. . . . The citizens' ticket, which was defeated, was endorsed by the three leading Portland newspapers, a majority of the public school patrons, and all fair-minded citizens.

Dear dear! That "fair-minded citizens" seem to be so greatly in the minority there is quite a slam on Portland, Oregon; and, further, since no one except citizens can vote, it rather looks as if the "citizens," whether fair-minded or not, did not vote for the "citizens' ticket!" And yet they say there is nothing in a name! Well, our advice in this case is, hereafter, do not call it the "citizens' ticket" without consulting the "citizens."

But to quote further:

> The recent school election proved, if proof were needed, that there exists in this community a very wide-spread anti-Catholic sentiment. It long existed, of course. It has not heretofore been so well organized as at present. . . . From all accounts, the new element in the situation has been the active organization of the Masonic societies.

Whoop-la! So the Masons are not "fair-minded citizens!" Dear me suz! Well, at all events, there is some comfort in the information that they are becoming actively organized.

AND THEY SAY WE COMMENCED IT!

In January, 1874—and that isn't so very long ago—even in Belgium, where the constitution guarantees religious freedom, Archbishop Malines, Primate of Belgium, issued a letter of excommunication against all the Freemasons in that

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country; and in the same month and year the Bishop of Rio Grande (Brazil) excommunicated all Freemasons, making use of the following language:

. . . cursing them in the name of God the Father, God the Son, and God the Holy Ghost; of St. Peter, St. Paul, and St. Andrew, of all the Apostles and disciples of Jesus Christ, of the four Evangelists, of all the Martyrs from the beginning of the world to the end of time. . . . cursing them by the heavens and the earth and all the things therein, in their houses, when traveling on land and on water, in church, coming, going, eating, drinking, playing, when courting sleep, asleep and awake, walking, riding, sitting, working and resting. . . cursing all the power of their bodies, interior and exterior, their hair, eyes, head, ears, jaws, nose, teeth, throat, shoulders, arms, legs, feet, all the joints, and finally, Curse them, Jesus Christ, Son of the Living God, with all the power of Thy Majesty, and may they be delivered up to eternal condemnation if they do not repent and confess their faults. Amen, Amen.

They say that Jesus Christ was the founder of the Roman Catholic church! Does that sound like Jesus Christ? Is there authority for such language and practice in all of his life and teaching?

And yet the Roman Catholic papers endeavor to make the people believe that the beginning and carrying on of antagonisms between the Roman Church and Freemasonry is due to Freemasonry! Every student of history knows that for practically 200 years the Masons, quietly and with hardly a reply, let the popes fulminate against and anathematize the institution of Freemasonry. They passed over these things as the vaporings of old men, ignorant and bigoted, who were afraid that the bringing of a little "light" to their people would mean their loss of the "true faith." In the last few years, because of the boldness and aggressiveness of certain organizations whose membership is limited to the Roman Church, there has grown up a tendency to reply in kind to their accusations and to inform the public as to the true situation. And behold! it bringeth forth mighty yelps and howls and charges against Freemasons that they are bigots and are sowing the seeds of distrust and strife between citizens of the country! Marry-come-up and Go to! We think it is about time that some distrust of them was sown in the minds of our fellow-citizens! (Selah).

THE PUNKEST KIND OF BUNK

At the annual assembly of the Knights of Columbus, held in San Francisco in August, resolutions were adopted placing them on record as being opposed to any and all kinds of foreign propaganda being carried on in this country. So far as your observation goes—and we see a number of Roman Catholic papers—there is not one of them that has not continuously carried on a propaganda over the Irish question in this country, and nothing is more conducive to stirring up ill feeling and strife among our citizens. We wonder if even *The Columbia*—formerly *The Columbiad*—the official organ of the Knights of Columbus, will not carry on this propaganda (if the Irish question is not settled; and who expects them to agree on anything?) in the face of its own resolutions!

In view of the acts of Roman Catholics on the Irish question these bombastic resolutions are the most ridiculous kind of bunk. And to clinch this matter we will add further that one of our members happened to be standing near a telegraph instrument some time ago when the following came over the wire:

Rochester, N. Y., Aug. 18.—Mrs. Charles Wheelwright, mother of Eamon de Valera, president of the Irish Republic, who makes her home here, said today concerning her son's rejection of the British peace terms:

"It was just exactly what I thought he would do. Had he chose any other course he would have disappointed not only me, but millions of others in the world who are of Irish birth, extraction or sympathy. Having made clear the position which Ireland is to take among the nations, there is nothing for us in this country to do but to give them our undivided moral and financial support in so far as we are able."

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And this was quickly followed by an order to "kill" it, which was done.

Just why a news-gathering agency that is said to strive for accuracy should feel called upon to "kill" a story on August 18, that some one considered sufficiently good propaganda to publish with additions ten days later (although not under the name of the press association), is a mystery. Perhaps, however, the press association declined to handle the stuff! Anyhow, the matter appeared in a Chicago newspaper under date of August 27 from Rochester, N. Y.

It isn't worth our while to go into this matter any further—a man's mother may confidently be expected to stand up for him in any event, or if she does not, he must, indeed, be a bad one!

But the statement of a man's mother concerning him, does not always carry with it the kind of information desired in case one has been asked to employ him or stand sponsor for him. More disinterested information is desirable as a rule.

KEEP AN EYE ON THE SCHOOL TEACHERS

According to *The Oklahoma Mason,* not a great while ago—in fact in this good year of 1921—a Frenchman by the name of M. L. Cormut, employed as a teacher in a Roman Catholic school, St. Joseph's College, Muskogee, Oklahoma, to teach young people under his influence how to become clean, upstanding, simon-pure, blown-in-the-bottle American citizens, decided that he would like to become a citizen of the United States himself. He made application; but when his case was called, he knew so little about America and the institutions of the United States, that his case was continued, we presume in order to give him time to study up a bit. The comment that follows is apt and well stated:

> Not knowing enough to become a citizen of our country: yet he will go back to the school-room to teach American boys and girls—what? Before a man or woman should be allowed to teach in American schools they ought at least to be required to pass an examination in American history and theory of government.

ALIEN AND HYPHENATE OPPOSITION

The State of Nebraska is one of the most forward states in passing laws for the benefit of education and, as doubtless was expected, some of the laws are meeting with opposition. One of the laws passed applied to all public, private, parochial and denominational schools in the state, and provides that foreign languages shall not be used in giving instruction on any subject to pupils below the ninth grade; that foreign languages may be taught as languages in the ninth and higher grades. The validity of this law was attacked by the German Lutherans and the Roman Catholics, and an injunction was asked against its enforcement. The contention was that the law interfered with religious liberty, freedom of speech, contravenes the Federal Constitutional provision that property cannot be taken without process of law; that the millions invested in parochial schools would be rendered valueless if compelled to obey the law, and that they had a right to teach the young in the language of their parents so that they may give religious instruction to them. The Attorney General in his argument told the Court that the doctrine embodied in religion lost nothing by being translated into English, and that the only religion that seemed to require a special language is the doctrine promulgated by William Hohenzollern. It is contended that the law does not interfere with religious instruction at home nor in the Sunday schools, nor with the religious liberty of grown-ups. It provides that American ideals shall be taught children before foreign ideals are developed in their thought; that the interest of the country in having

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American children grow into good American citizens is the first of all considerations. The law seemingly had been violated by a number of parochial schools in the State but this would doubtless stop as the law was upheld. It is pleasing to note that the American Legion was represented in support of the law and had its own employed attorney present to assist.

IT DEPENDS UPON WHERE THEY LIVE

In *The Church Calendar* (Roman Catholic) of West Virginia, there is an article on the position of the Church regarding education from which we quote as follows:

> They (the Church officials) believe that general education for all youths in the United States is necessary for the well being of the State and the prosperity, health, and safety of its individuals. They agree that it is the right and duty of the State to require that all children shall receive a certain amount of education, the minimum being fixed by State legislative enactment. They believe that the State should maintain free public schools so that this minimum education essential to its well-being will be available to every child whose education is not provided otherwise, and that these schools should be suppported by public money raised by taxation or otherwise from all citizens regardless of whether or not they have children attending the public schools. . . . They believe that a school to be American must talk the English language, read and write the English language. The greater majority of Catholics are agreed that Catholic parochial schools, Lutheran parochial schools, and other schools conducted in German, French, Polish, Swedish, Spanish and other languages, must be made to adopt English. . . . Every American has an active interest in, and an active duty to, the Public Schools, whether his children are attending them or not, or in fact whether he has children or not. . . . Every State must maintain free public schools for those children whose education is not provided for otherwise. Every citizen must contribute to the support of these schools his full share, regardless of whether or not his children are attending them. The Catholic Bishops and priests of the United States, and the Catholic people of the United States, have been openly accused of being enmies of this public school; at the present time the accusation is stronger and more widespread than ever before, largely on account of the Catholic opposition to National legislation. . . . Catholic authorities and Catholic people are not enemies of the public school. They cannot be.

No one can find fault with the above statements except in one particular. It is stated that public schools must be maintained at public expense for all children *whose education is not otherwise provided for.* This is, in substance, what is said. But the State has the right to know what is being taught the children who are to exercise all the privileges and prerogatives of American citizens, and in order to know that they are being taught nothing in contravention of the fundamental principles upon which our liberties rest, the State must exercise a certain amount of control over all schools, of whatever complexion, where prospective American citizens are being educated.

But now the question arises, does this statement represent the general, or even the majority opinion of the clericals and communicants of the Roman Church? We happen to know that it does not. The above opinions will be heard no doubt, where Catholics are in the minority, and where they have to be very circumspect in order to be at peace with their neighbors. But, to give an instance, Bishop John J. Shahan, rector of the Catholic University at Washington D. C., has stated in a public assembly, that "Modern education and Catholic education cannot live together": and that is only one instance of many such utterances that are on record. Also, it is called to mind that in one of the great Protestant States, Iowa, in a small town by the name of Farley, the majority of the voters are members of the Roman Catholic Church. This little village has about 250 children of school age, about 100 of whom are non-Catholic. Unfortunately, in December, 1920, the public school building burned

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down, since which time four elections have been held for the purpose of voting a bond issue in order to rebuild the public school. The first election was for $40,000 in bonds, the next for $25,000, the third for $22,500 and the fourth for $20,000; reduction being made from time to time in the hope that the Catholics, who had a majority vote, could be induced to vote for the proposition, so that the public school building might be erected, with the result that, to date, the Protestant people of the community are without a school for their children. Actions, my brethren, speak very loud at times, whether intended to do so or not.

IMMIGRATION

Few matters pertaining to Government functioning are of more importance than that of immigration. Many able minds have devoted time to the question, and many plans of schemes have been evolved to solve the problem—yet it is not solved. The law recently passed restricting immigration to a percentage basis seems to be the best law so far that has been enacted on the subject. How it is working out is hard to tell. A month or so ago we read in the papers that a goodly number were being held in the ports and on board ships because the percentage of admissions had been reached, and it was a question as to what disposition should be made of the numbers that were being held. What became of these immigrants is unknown, as far as the writer is concerned, yet he watched the papers carefully, but failed to see of their deprivation of admission.

But the *Evening Star,* July 20, Associated Press dispatch from New York reads: "The Restrictive Immigration Law, which went into effect June 3, thus far has barred no newcomers who have been able to reach these shores." However, a little further on the same article states: "The July quota has been filled with an excess of forty-nine, and Ellis Island faces the prospect of being caught long on Poles and Turks, as the July quotas are full and there are large numbers on the high seas coming this way."

Inasmuch as our own land is in an unstabilized condition, and that it is estimated that four million are out of employment, would it not be well to exclude immigrants altogether for a term of years? The question is one that affects all interests, especially of real patriotic American interests, and we are opposed to having any church mixed up in it in any sort of way, as proposed in the *National Catholic War Council Bulletin,* from which we extract:

"The Social Action Department's preliminary study indicates the necessity of having a national Catholic organization, *recognized* by the Immigration Bureau of the Department of Labor, and *cooperating* with it, to handle this problem from the standpoint of the national interests connected with it. . . . A Catholic organization, which would help the new arrivals at ports of entry, keep them out of the hands of *proselytizers* and exploiters, guide them to their destination, give them a fair picture of American opportunity and democracy, even accompany the trainloads that go west from the ports, and in every way try to welcome and inspire the new arrivals, would be of vast benefit to the immigrant, to the country and to the church."

Italics ours.

According to Chairman Johnson of the House Immigration Committee, the law now enforced has kept out 250,000 aliens in the past three months and, by next June, will have barred a million and a half. He contends that if the percentage plan of restrictions is to continue, no country should be limited to less than 1,200 a year, and no nation should be permitted to send over more than 100,000. Thousands of people—yes, hundreds of thousands—will believe

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that Chairman Johnson is entirely too liberal in his ideas. They believe that it would be of great benefit to this country if immigration were stopped entirely for a period of years, giving us a chance to catch up with the assimilation of the aliens already here.

THE ABNORMAL TYPE

The grand mobilization of the fighting men of this country was the first national health survey ever attempted in the United States. This survey revealed not only the illiteracy that existed among the recruits but the physical unfitness of so many of them. The total of unfitness approximated 16 per cent of all candidates. The neuropsychiatric examinations revealed a very large number of men suffering from nervous and mental diseases or defects. The Army returned to civil life upwards of 72,000 of these individuals. Says a writer in *Mental Hygiene:* "Although the Army statistics refer only to men and to a limited age group, the figures can be used as the basis of an estimate as to what the number would be if children, women, and men outside the military age were counted. Such a total would be large enough to leave no room for doubt that nervous and mental diseases, which are after all a barometer of the mental stability of the people, constitute important problems in public health." One of the gravest menaces we have in the nation are the feeble minded; they propagate their kind only to fill the insane asylums, the brothels, and the hobo class. The four pathological classes—the neuroses, inebriety, mental defect, and psychopathic states—present many medical problems. "They are," says Dr. Pearce Bailey, "social conditions—every day social conditions. Every employer of labor, every parent, every one concerned with public policies, is constantly encountering, to his dismay, individuals from these four classes, without recognizing them or knowing what to do with or for them. Some persons are not only ineffective themselves, but they make others ineffective. It is in them that mental contagion, which leads up to hysterical mass movements, spreads with the greatest rapidity, and in their minds sedition finds an easier root than reason. They are sick persons, whose symptoms appear as abnormal behavior. Their prevalence concerns the health of the country, but still more it concerns the country's morale."

All psychiatrists recognize the danger to society from the mental defectives. Science will meet this danger in the future by careful examinations made of school children to ascertain who are the defectives, mentally, morally, and physically. Medical inspection of schools exists in many places already, but something more must be done by society to protect itself from the mentally deficient than the mere inquiry into the number of defectives and their segregation from the normal type. The day will come when science will prevent the propagation of the imbecile type. According to the physician cited above, "there were more mental defectives rejected at draft boards and camps, or discharged soon after enlistment, than any other neurological or psychopathic patients. They constituted 29 per cent of all neuropsychiatric rejections among whites, 48 per cent among blacks." It is in childhood and early adolescence that attempts should be made to correct psychopathic conditions. "It is school children, not prison inmates, whom we may hope to reclaim. It is the time of habit formation that a neuropsychiatric program can promise constructive results. . . . Well-formed habits made at that time are worth more to the individual of subnormal mentality than intelligence. The development of psychopathic and criminal traits are frequently the creation of improper environment. Too many children are left unsupervised in criminal homes, in drunken homes, in divided homes. Twelve per cent of the boys and more than 50 per cent of the girls placed on probation in the State of New York have been brought to the court in the first place on account of improper guardianship. Many normal children become deviates under this, and the subnormal have little chance of survival."

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Science and humanitarianism must go hand in hand to correct these evils which the medical fraternity recognizes so fully. Legislation, in the future, will forbid the marriage of all degenerate and diseased persons.

Much of the social unrest of the age is due to psychopathic conditions. The seeds of revolution take root quickly and flourish in unbalanced minds. The atrocities of the Bolshevik régime in Russia have been committed largely by degenerate and abnormal types of men; imbeciles whose minds are on a level with the monsters of the slime. They are the spawn of the slum and the brothel, which are the plague spots of our civilization. Taussig, Fisher, Tead and Veblin, well known in the realm of social and political economy, declare that the present unrest is largely a pathological state. But it is not confined solely to abnormal man, but extends itself to the normal type as well. It is due to "the unconscious hunger of the great mass of workers for a life more psychologically free and satisfying than modern industrialism provides." We need mental hygiene in industry. Many of our great industrial concerns are recognizing this fact by endeavoring to provide a prophylaxis against mental break-downs by adapting the worker to his environment, thereby eliminating causes of discontent.

THERE IS SOMETHING ROTTEN

Ex-Senator Thomas of Colorado, in an address before the American Bar Association, September 1, severely criticized Federal expenditures and declared that a riot of waste and profligacy had long disgraced the country's affairs. "Republicans and Democrats," said Mr. Thomas, "are now meeting upon a common ground, with even the tariff a common basis for plunder." "Revenue," said he, "is raised as extensively as possible by levies imposed upon specific interests, frankly designed to impress the voters with the conviction that the burden is placed upon shoulders other than their own; taxes dictated by political exigencies and controlled by political considerations." He asserted that there were about 250 groups or classes of people seeking special legislation; that they all had active and vigilant lobbies and had their guns trained on the Treasury. All classes seemed to be represented in these groups—except the taxpayers. "The fixed charges for administration," he continued, "have reached the appalling dimensions of $4,000,000,000."

In the same paper (*Washington Post* of September 2) President Harding stated that three and a half billions of dollars has been poured out by the Shipping Board, and only one vessel built by it ever carried any troops overseas; and that one carried the tremendous number of 50 soldiers! The miserable management and conduct of the Shipping Board is known to all. According to President Harding, the management of the railways cost the United States one and a half billion dollars. This was not so bad as the Shipping Board, but it was bad enough, in all conscience, and ought to be evidence sufficient to change the opinion of any one who ever had an idea favorable to Government ownership of railroads. In a letter written some time ago by the president of one of the Western railways to a Congressman in Washington, he stated that the ranchers out there were employing labor at the rate of 15 cents an hour, and the laborer was glad to get that amount; while the railway was paying the same type of labor at the same place, 34 cents an hour. This may account for some of the great cost of running the railroads. Another item mentioned in this letter that may be of interest is that, in Phoenix, a brickmason received $10 a day two years ago and was not allowed by the walking delegate to lay more than 700 bricks. Today he is receiving $10 a day, but he is laying 2,500 bricks a day. Every laborer is worthy of his hire, and every laborer should give value received.

Why is it that the Senate of the United States is powerless to investigate,

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bring to trial and send to life imprisonment those who were responsible for this crime against American Government? What power, what influence is it that is behind all this criminality? What prevents thorough investigation? There is surely "something rotten in Denmark!"

VANDALISM

In a letter to the New York *Herald*, dated August 1, attention was called to the increase in the mutilation of books and pamphlets in public libraries. Pages, paragraphs, and pictures are cut out by vandals, passages underlined, crossed out, and otherwise marked by the vandals.

The letter states that one librarian said that arrest for mutilating books had been frequent, and the defendants were convicted and fined, but it had been of little avail, and today the crime continues. The criminals used old safety razor blades, for such were easily hidden, and they were found left on the library tables.

We recall that a few years ago two copies of the "Double Doctrine of the Church of Rome" were presented to a certain library, and when the donor went, two or three years afterwards, to get one of the copies, both of them had disappeared and no record could be found of them. Another copy of this book disappeared from the Free Public Library of the Supreme Council, and no one knows how it disappeared; and it is a known fact that it is pretty hard to keep in some public libraries books that tell the truth about Romanism.

LOVE'S WONDERS

(Scottish Rite Hospital for Crippled Children, Atlanta, Ga.)
(On Reading Illustrated Booklet Describing It.)

Read, and thus learn what wonders Love can do!
Snatch Life from brink of yawning graves; restore
Beauty and strength, else lost forevermore;
Look at the pictured woeful wretchedness,
See how Love's skill and tenderness can bless
Sad hearts; change Grief's dark sky to cloudless blue!

Read, look, and ponder, ponder long and deep,
'Till to your pensive eyes soft tears shall steal,
And your heart's fount of sympathy reveal;
Not only for Life's pathos, but for these
Wrecked waifs, bound in these bonds of dread disease,
Who can but hold out hands, and pray, and weep.

God's blessing be forever on this spot!
Where Charity has built her holy shrine,
In pure love there to ply her task divine;
Where ministers of hers, of noble worth,
For Christ-like Duty's sake go back and forth,
Love serving, 'till her wondrous works are wrought.

—*Charles W. Hubner.*

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THE POETIC CAST OF MASONRY

There is a code of moral grace
From sweetest inspirations drawn,
Which touches in the holiest place
The sentiment hope feeds upon.
It somehow brings together those
Bound by no other interest here,
In closest ties, whose acts disclose
The principles which they revere.

The system breathes of love and strength,
Of confidence 'twixt man and man,
And, delving through its depths at length
To understand its graceful plan,
New truths and beauties mark the way
Where'er our searching footsteps lead,
Through labyrinths whose rich display
Reveals a wondrous wealth, indeed.

A wealth of wisdom, love and power,
A wealth of truth and honor high,
A wealth of sunshine's brightest hour
That sweetens life as moments fly.
A wealth of music's richest chords
That wait the touch of magic hand
Which poetry's rare art affords
And speak to hearts that understand.

Prosaic lessons bring to mind
The practical details e'er sought
By zealous craftsmen who would find
The plans by mystic labor wrought,
But 'tis the thrill of vibrant notes
Of euphony's sweet mystic spell
Which voices all its power denotes
From spheres where best ideals dwell.

It pictures to the plastic mind
Soft tinted shades of beauty rare
Which ornament each thought refined
Throughout its teachings everywhere.
Its grace uplifts the struggling soul,
Its tones on memory firmly pressed,
Whose chords through human nature roll
With influences unexpressed.

No other art has greater need
Of melody's refining song
Whose beauties rare, by far, exceed
All others that to her belong
For Masonry's sweet lessons ring
With harmony's delightful strain
Whose influence ne'er fails to bring
A host of blessing in its train.

—Lewis Alexander McConnell.

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THE FOUR BISHOPS

By H. M. Mayes, 32°

I HAVE before me a copy of the *Metropolitan Magazine* of January, 1920, the pages of which conspicuously advertise leading authorities on occult industrialism and, as inciting texts, carries several stories, some of them serials; but prominent among the matters portrayed is an article by William Hard, entitled, "The Catholic Church Accepts the Challenge"; and the author "Makes clear the position of the Church with regard to the rights and duties of employer and employee in these days of Social Reconstruction."

Those who limit their reading to matter of this kind are, in great measure, unable to defend the true against the false. Apparently, such a display is a cunning design to advertise the self-asserted divine right of the Pope.

The author very well displays the pictures of St. Ambrose; His Holiness, Pope Benedict XV, who believes with Leo XIII that "Man precedes the State"; Ryan (whom he calls "father"), of the Catholic University of Washington, who went to Johnstown, Pa., to defend the steel workers' rights to collective bargaining; Bishop Schrembs of Grand Rapids, the only "high and mighty" in the city willing to address the striking furniture workers; Archbishop Hayes of New York, urging all visitors to his parish to attend the Fordham University school of social service; Bishop Muldoon of Rockford, who says Socialism is not rooted in the things that feed men's character; Bishop Russell of Charleston, the fourth member of the administrative committee on Social Reconstruction. The pictures of these "infallibles" give prominence to the pages of this magazine in which the above-mentioned article covers nearly four pages. The article begins:

> Hear what St. Augustine in the first age of the Church, said: A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself; * * * The Church declares, thou shalt not steal. * * * If a man did not cultivate his land and cause it to produce its fruits, Pope Clement the Fourth allowed strangers to enter upon it and occupy a third of it to bring it to the use of man; and St. Thomas Aquinas, greatest of theologians, said in argument, a man may supply his urgent necessities from the goods of another, either openly or secretly, and this will not be, properly speaking, theft, because what is taken belongs to the needy one since he must sustain life.

These four bishops compose the administrative committee of the National Catholic Welfare Council, and the writer of the article gives it to be understood by all that the Roman Catholic Church in America, for reasons which flow from the foot of the cross to this instant hour of the sins of the world, proposes to abolish the wage system "to a great extent," and proposes to make wage-earners more than wage-earners. It proposes, not merely to make Capitalism good, but to make it less. With this statement in existence and in wide circulation the bishops and archbishops of the Roman Catholic Church in America met in full assembly at Washington.

The article quotes the words of that all-divine Leo XIII, believed by Benedict XV, now upon the throne, that man precedes the state. Now, who is "man" in this use of the word? Naturally, it is the Roman Catholic Church; do you not know it? It is the Pope, whom all Roman Catholics are taught to believe is, by divine right and necessity, appointed vice-gerent of God to rule the world by right of ancient custom, to direct whatever is expedient, and remove from the earth all heretics (non-Catholics); that his words are infallible when spoken *ex cathedra*—even to the style of woman's dress.

These four Bishops composed a national church-body to perfect Social Reconstruction in this country, America, in 1917, at a time when it was engaged in the most malevolent and popish war in the life of this republic; and this

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"church-body" not only would make Capitalism good, but would make it less, by taking from those who have property and giving it to those who have none. If one takes it, openly or secretly, it will not be theft, notwithstanding the just laws of the land; the Bishops, by the divine law given by St. Thomas Aquinas, the greatest of theologians, alone has power to relieve one from the crime of theft; thus also, a priest, in granting indulgences, relieves one from sin if he steals, or murders a heretic.

As we have seen, Mr. Hard further points out that in the law of the Roman Catholic Church "Man precedes the state." In the thirteenth century, Marsilius, of Padua in Italy, was excommunicated by Pope John XII, and his memory was long held in execration by the Church because he took the part of the State against the Church; and Gregory IX accused Wyckliffe of adopting the opinions of "Marsilius of cursed memory." His (Marsilius') writings undoubtedly did much to hasten the separation of Church and State. May the separation ever continue!

Says Mr. Hard: "The Roman Catholic Church has some 20,000,000 members in America. The statement of the four Bishops, invoking Catholic doctrine, has brought a Catholic response. I, a Protestant, try to report the accents of that voice, because the moving, oral power of the Roman Catholic Church and the voting political ideals and wishes of the Roman Catholic population affect, and must affect, and will now with new earnestness affect the daily economic life of the whole nation." We have no doubt that Roman Catholics will always respond to the demands of Roman Catholic priests, because, when they become Roman Catholics, they vow to do whatever the Church (the Pope) commands.

The four Bishops evidently desire to emphasize the fact that they are determined to destroy Socialism in America by granting strikes, and collective bargaining by making wage earners capitalists, and granting one the right to steal and not be guilty of theft (as only a priest can do), or, indeed, any other thing the populace desires, *provided,* of course, all will become Catholics and come under the power of the priests' indulgences and granting of absolution, and so, in a simple way, dethrone our constitution, laws, and justice itself, and enthrone the Holy Roman Catholic Church in this free country of which we boast. This, however, cannot be accomplished, unless Congress continues to fear to enact the Towner-Sterling educational bill, and so increase illiteracy in our country; allow the division of public school funds with the parochial schools; employ as teachers in public schools more Roman Catholics who say "education outside of the Catholic Church is a damnable heresy" (Pope Pius IX); and put more Roman Catholics in public office. All this when we know that they assert that The Church is the only Law, and that civil marriage is merely legal concubinage and the offspring thereof illegitimate. This can be accomplished when our citizens know as little of Constitutional Government as the lay members of the Roman Catholic Church know about their church; for then, all non-Catholics who survive will soon become cave-dwellers, as was the case of the Albigenses, the Waldensees and the Lollards, early Christians who were put to death by wholesale because their consciences would not permit them to subscribe to popery.

The Church has not altered its position since its beginning, nor will it now in these and all other matters. It is shown on good authority that in its parochial schools it teaches that "the Church has the right, and it is its duty, to proscribe schism or heresy." For saying less than this in this country many men, and even women, were committed to prison; yet this Church declares that the temporal power is in the Church alone, and it alone possesses the divine right to rule—which means all rights whatever; that it has power to release, and does release its "children" from their allegiance to the State and its laws, as was recently done by Pope Benedict, releasing the people of Poland

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and Upper Silesia from their sworn allegiance to the German Empire and also releasing the Irish from their allegiance to the British Empire during the World War.

The four Bishops, through the writer, Mr. Hard, emphasize their opposition to Socialism; and this, of course, is for the reason that the theory of Socialism opposes Roman Catholic autocracy with as much will and vim as Romanism has, from its beginning, opposed every theory or law not its own. Mr. Hard further says: "The four American Bishops, in their statements concerning reconstructed wages in America, are only restating in terms of industry what St. Antonio said concerning alms deeds (Before me, when the Church was yet in the world of the ancients, St. Ambrose spake of this matter; he taught, 'Nature is the mother of common right, appropriation of private right'), and St. Thomas Aquinas, in full Christendom, justified private property by the precedent right of all men to share in the Lord's earth—perform the moral duty of self-preservation; after then I spoke, and after me, in a new land beyond the ocean, I see four of my successors in the line from the apostles obliged to say as soon as that land is populated: Insufficient incomes for the great majority of wage-earners." They call upon mankind to reject the salvation of the Collectivist State, and propose another solution which they call simply the collectivist individual. The worker must become a co-partner with capital, own a substantial part of the corporate stock, and exercise a reasonable share in the management; and they speak also of co-operative productive societies in which the workers would own and manage the industries themselves. They further insist that "the majority must become owners," and through collectivism, the Church takes kindly to the "collective life." "See the collectivities within the Church-orders of monks—friars — nuns, groups for teaching, groups for music, groups for contemplation, for perpetual adoration, for work in the world, for worship in the cloister — special groups of so many sorts, self-governing in their way, within an over-governing whole."

This is but one of the common, cunning ways of the Roman Church, misleading those—and they are many—who "will not see the over-governing whole," the Church—which is the Pope—wholly obeyed by its many subjects whom it calls "its children," in every land, among all peoples, rejecting and defying all laws but his, by ancient right to do whatever seems to him expedient, denying to the layman any right to study, investigate or think, religiously.

The aim of Socialism, so condemned by the four Bishops, might very well be the same as that of the Roman Church, but could not be more unjust; that is, cunningly to entrap and deceive the uninformed, the four Bishops demand socialistic collectivism, common ownership of property, corporate stock, and exercise of the management of properties and industries, by divine right of the priests, directed by the "Vicegerent of God," thus bringing about the destruction of free speech, free press, free thought and free action—from which slavery we hope to extricate the world.

It would be pleasing to know that all the American people have seen and understood the letter of the Pope published at Christmas tide, 1920, declaring that the teaching of the Young Men's Christian Association of the United States pollutes the faith of the youth, and directing his Cardinals, Bishops and priests in the United States to advise him of this further menace. Do they know that in July, 1921, Representative Ryan of New York introduced a resolution in Congress to discontinue the editorial offices of the Columbia Sentinel, Senator Watson's paper, and that a letter of protest against attack on Catholics was sent to President Harding? It also insisted that Congress provide for a representative of the United States at the Vatican. If that is conceded, no doubt the Pope will speak *ex cathedra*, directing President Harding to suppress all Masonic institutions and activities

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in the United States; indeed, it seems he has all but done this.

The immortal Lincoln gave warning of the will of the Roman Church some sixty years ago when he said: "I do not pretend to be a prophet. But though not a prophet I see a very dark cloud on our horizon, and that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen, will pass over this country, spreading ruin and desolation north to south. After it is all over, there will be long days of peace and prosperity, for Popery, with its Jesuits and merciless inquisitions will have been forever swept away from our country. Neither you nor I, but our children, will see those things."

Lafayette warned: "If ever the liberties of this country are destroyed it will be by the Roman Catholic priests." We do not yet know how nearly this was accomplished during the World War.

Cardinal Manning said it was the aim of popery to "bend the will of an imperious people and make England a subject nation."

Since Lincoln's day that "dark cloud" from Rome has continued to rise and increase, and has passed above our horizon. It is now bold enough to say that America must become Catholic: that the public school is an imperfect and vicious system of education which undermines the religion of youth (Cardinal Gibbons). The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax and "will send bullets to the breasts of the officials who attempt to collect it" (Mgr. Cappell. See "Mighty Voices in the World Conflict," January, 1920).

In the July, 1921, issue of the *Columbiad,* national organ of the Knights of Columbus, we see this: "This is no lecture. We are not working out theories, but asking volunteers to meet a situation. A little spark may start a conflagration of inestimable magnitude. There is at present something considerably more than a spark blazing near the foundation of our national harmony. From among the 700,000 readers of *The Columbiad* we want one thousand who are able and willing to work to extinguish the flame. Among the Knights of America there can scarcely be less than several thousand who are connected intimately by ties of blood, or of business, or of civility, with members of the Scottish Rite Masons. In co-operation with those Masons they are able to become peacemakers right now and effect a good by which they will not only deserve well of their country, but of the Prince of Peace himself. * * * It is not known to many of the Knights, and strange to say, it seems to be unknown to a great many of the Masons, that the *New Era (sic)*, the official organ of the Scottish Rite Masons, Southern Jurisdiction, published at Sixteenth and S streets, Washington, D. C., is carrying on a campaign of venomous hate against Catholics that rivals *The Menace* from the dens of the Ozarks. * * * * President Harding, for instance, is a Scottish Rite Mason, and there are other men of equal honor and ability in that organization. * * * Their attention should be called to the matter. Are there not one thousand of us who can do this thing and do it right? No one should undertake the duty unless he is aware that he is capable of performing it with genuine kindliness in heart and word and manner. We need suggest no remedy. They are intelligent men. If *The Columbiad* were to pursue so un-American a policy for three issues, no Knight in America would be at a loss to know how the matter could be cured."

In the name of all the spooks! They must meet a situation! What is this situation, and what is the cause of it? What is that something considerably more than a spark blazing near the foundation of our national harmony? If they will sever their allegiance to the Pope, and to all popes, as the Catholics of Poland did from the German Empire, and the Irish are trying to do from the British Empire, and become free

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Americans, there will not be even a spark.

The Columbiad gives without comment some extracts from the March, 1921, issue of THE NEW ERA(?), not because it is more bitter than many predecessors, but because it is the one most recently at hand. It goes on: "The article which occupies the place of honor in this March issue is a speech that was delivered on Maundy Thursday by Denman S. Wagstaff. It attacks not only the Catholic, but all Christian teaching on the last supper." (See the NEW AGE MAGAZINE, March, 1921, p. 99.)

All who have read this article should read it again, and have all others read it. You see, the papists at all times threaten a conflagration when one writes or speaks the truth about religious thought or religious liberty. They themselves are not permitted to form a religious thought and, as you see, are ready, and do not hesitate, to brand with anathema all who exercise the God-given right to do so.

The four Bishops say that through collectivism the Church takes kindly to the collective life — self-governing in their way, with an over-governing whole.

This is the key to their demands. They will destroy instead of yielding to truth, liberty and justice; therefore, all may expect the clash to come.

Any such religious fanaticism and superstition as is being forced upon people throughout the world by the Roman Catholic creed, can, and will, meet nothing short of such a cataclysm as foreseen by Lincoln, and proven in raised letters throughout all history, both ancient and modern, even down to date. We need look for no relief from or by political powers or officialdom; it must and will come from the people. Religious liberty must and will be restored and maintained. The divine right of this dragon, the Roman Catholic Church, self-asserted and without tolerance, is that "present something more than a spark blazing near the foundation of our national harmony."

Let us meet the "situation," as *The Columbiad* suggests, "with genuine kindliness in heart and word and manner," but with positive firmness.

MASONS

A man's a man inspite of all,
  But the class of men whom I adore
Are the men who hear a fellow's call
  When all seems dark and his heart is sore.

Who are these men of whom I speak?
  They are unnumbered, brave and true.
They do each day of every week
  The things that honest men should do.

And best of all they speak a word
  Of comfort in a brother's ear.
And tenderly their voice is heard
  To say: "Be brave and have no fear!"

I love these men of higher things
  Who seek for good and not for fame.
And joy to me it always brings
  To hear of Masons—that's their name!

— *W. S. Schneringer*, 32°.

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A CORNER OF THE LIBRARY

By Mysticus

GEORGE BORROW AND THE BIBLE IN SPAIN

I was, as I may say, from first to last adrift in Spain, the land of old renown, the land of wonder and mystery.—G. H. Borrow: *The Bible in Spain.*

DON QUIXOTE, the mad Knight of La Mancha, roamed through Spain in quest of chivalric adventure, attacking windmills for giants, herds of goats for armies, and performing any number of ridiculous feats. We know more about the habits and customs of Spain, in the seventeenth century, through the pages of Cervantes' immortal work than through any dry-as-dust book of the period. Cervantes is said to have laughed Spain's chivalry away—but did he? One authority on Spanish manners and customs has doubted the statement, and he is the subject of the present sketch. I refer to George Henry Borrow, whose notable book, *The Bible in Spain; or, the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to Circulate the Scriptures in the Peninsula*, has become a classic.

In some respects George Borrow was Don Quixote in the flesh, minus the madness of the Knight of La Mancha. His expedition at any rate was Quixotic. Don Quixote, he had his Sancho Panza—in fact, several of them—in the person of some good-natured, honest, reliable peasants who followed his precarious fortunes into the wilds of La Mancha, and other places. George Borrow did not come like Cervantes to laugh away the chivalry of Spain, but to dissipate its ignorance and superstition. He pushed his way into the Peninsula during a very critical period, when civil war raged between the adherents of Isabella II and the partisans of Don Carlos, the pretender to the throne. The roads were infested by guerillas, bandits, and smugglers. Towns were sacked, churches plundered, and the inhabitants put to the sword. The greatest cruelties were perpetrated by soldiers of fortune. It was dangerous to sleep at lonely inns in the country; assassins and robbers stalked abroad; and travelers were met at lonely passes in the mountains, and killed, and robbed with impunity.

But George Borrow, tall, powerful, and determined, with the courage of a lion, traversed the ways and byways of Old Spain, with his stock of New Testaments loaded on the back of a burro. Sometimes he rode, at other times he walked. Nothing seemed to tire him, nor discourage him. He slept in the black tents of the gypsies, whose language he spoke fluently; he hobnobbed with peasants in their huts; he bravely encountered dangers and fatigues that would have overcome the average man. His book gives us a graphic picture of Spain in the early nineteenth century. An endless procession of peasants, priests, alcaldes, alguazils, soldiers, bandits, smugglers, and inn keepers passes before us. Anecdotes innumerable embellish the pages of the book; wonderful descriptions of old Spanish cities; ancient gothic cathedrals shrouded in gloom; picturesque inns that might have sheltered Don Quixote and Sancho Panza; scenic glories, and what not.

"But why carry the Bible to Spain?" asks the curious quidnunc. "It seems like taking coals to Newcastle."

Ah, why indeed?

Well, to tell the truth about the matter, the Bible was not a very popular book in Spain, in the year of our Lord, 1835. That is to say it was not popular, because people were not encouraged to read it, and copies were extremely scarce.

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The masses received their knowledge of Holy Writ through the medium of their ghostly advisers, with such explanations as seemed consistent with Catholic dogma. Private interpretation of the Scriptures was taboo. Heretics were still denounced as the spawn of Satan, and were generally known as *Lutherans*. Many of the common folk thought that Martin Luther was still alive and engaged in his damnable work of destroying the Catholic religion. Although the Inquisition had been abolished, monasteries dissolved, and liberalism had ventured out in the open in the great cities, the influence of the priesthood was still paramount.

It was not a crime punishable by the Spanish civil code to sell Bibles, but it was a dangerous undertaking as George Borrow found out to his cost, for he was imprisoned more than once along with common malefactors, thieves, assassins, and smugglers. Had it not been for the fact that he was an Englishman (and Englishmen were in tolerable good odor with the Spanish Government at the time), he would have doubtless died in some noxious dungeon, unwept, unhonored, and unsung. The English Minister at Madrid several times rescued him from durance vile. Borrow's efforts to spread the Gospel in Spain were met with violent opposition by the clergy—although in some remote country places the curates purchased his Bibles, and seemed pleased to have them. The Bibles, in some cases, were distributed free to the very poor, in other cases they were sold for very little, hardly enough to defray the expense of having them printed at Madrid, where Borrow had established his headquarters. The booksellers, in most of the cities he visited, proved to be, in the main, liberal in their opinions, and glad enough to undertake the sale of the Scriptures. In remote districts the peasants, who had learned to read at the village schools, eagerly purchased the books and read them with avidity. It was only when they were egged on by their priests that they manifested hostility to Borrow. He pays the peasantry of Spain a noble tribute, as follows:

> I have had the honor to live on familiar terms with the peasants, shepherds, and muleteers of Spain, whose bread and bacalao I have eaten; who always treated me with kindness and courtesy, and to whom I have not unfrequently been indebted for shelter and protection. . . . Amongst much that is lamentable and reprehensible in Spain, I have found much that is noble and to be admired; much stern heroic virtue; much savage and horrible crime; of low vulgar vice, very little, at least, amongst the great body of the Spanish nation, with which my mission lay, for it will be as well here to observe that I advance no claim to an intimate acquaintance with the Spanish nobility, from which I kept as remote as circumstances would permit me.

And here follows an extraordinary statement that will surprise most students of Spanish character:

> Strange as it may sound, Spain is not a fanatic country. I know something about her, and declare that she is not, nor has ever been. Spain never changes. It is true that, for nearly two centuries, she was the she-butcher, *La Verduga*, of malignant Rome; the chosen instrument for carrying into effect the atrocious projects of that power; yet fanaticism was not the spring which impelled her to the work of butchery; another feeling, in her a predominant one, was worked upon—her fatal *pride!* It was by humoring her pride that she was induced to waste her precious blood and treasure in the Low Country wars, to launch the Armada, and to many other equally insane actions. Love of Rome had ever slight influence over her policy; but flattered by the title of Gonfaloniera of the Vicar of Jesus, and eager to prove herself not unworthy of the same, she shut her eyes, and rushed upon her own destruction with the cry of "Charge, Spain."
>
> But the arms of Spain became powerless abroad, and she retired within herself. She ceased to be the tool of the vengeance and cruelty of Rome. She was not cast aside, however. No! though she could no longer wield the sword with success against the Lutherans, she might still be turned to some account. She had still gold and silver, and she was still the land of the vine and olive. Ceasing to be the butcher, she became the banker of Rome; and the poor Spaniards, who always esteem it a privilege to pay

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another man's reckoning, were for a long time happy in being permitted to minister to the grasping cupidity of Rome, who, during the last century, probably extracted from Spain more treasure than from all the rest of Christendom.

It was in the year 1835 that George Henry Borrow accepted a commission from the British and Foreign Bible Society to travel through Spain, to distribute the Bible and take note of the condition of the people, and the best methods of spreading the Holy Scriptures among them. He was five years in Spain, traveling over every part of Castile and Leon, as well as the southern part of the Peninsula and northern Portugal. Concerning his labors, he says:

With respect to my poor labors, I wish here to observe, that I accomplished but very little, and that I lay claim to no brilliant successes and triumphs; indeed I was sent into Spain more to explore the country, and to ascertain how far the minds of the people were prepared to receive the truths of Christianity, than for any other object; I obtained, however, through the assistance of kind friends, permission from the Spanish Government to print an edition of the sacred volume at Madrid, which I subsequently circulated in that capital and in the provinces.

During my sojourn in Spain, there were others who wrought good service in the Gospel cause, and of whose efforts it were unjust to be silent in a work of this description. . . . A zealous Irish gentelman, of the name of Graydon, exerted himself with indefatigable diligence in diffusing the light of Scriptures in the province of Catalonia, and along the Southern shores of Spain; whilst two missionaries from Gibraltar, Messrs. Rule and Lyon, during one year, preached Evangelic truth in a church at Cadiz. So much success attended the efforts of those two last brave disciples of the immortal Wesley that there is every reason for supposing that, had they not been silenced and eventually banished from the country by the pseudo-liberal faction of the Moderados, not only Cadiz, but the greater part of Andalusia, would by this time have confessed the pure doctrine of the Gospel, and have discarded forever the last relics of Popish superstition.

It will be seen from the above that Borrow did not mince his words when speaking of the Roman Catholic Church; his language, at times, is violently denunciatory, perhaps too much so. But he could see but little good in Romanism. As for himself, he was a consistent member of the Church of England; a Protestant to the backbone; very devout; and placing complete reliance on the Almighty. He was indeed a militant Christian, with something of the missionary spirit of St. Paul; utterly fearless in character. No one can accuse George Borrow with being a religious "mollycoddle" or an ecclesiastical "pussy-foot." The Spanish version of the New Testament, which he desired to circulate, had been made many years before by a certain Padre Filipe Scio, confessor of Ferdinand VII, "and," as Borrow says, "had even been printed but so encumbered by notes and commentaries as to be unfitted for general circulation, for which, indeed, it was never intended. In the present edition, the notes were of course omitted, and the inspired word, and that alone, offered to the public. While waiting for the book to be printed, Borrow rode forth from Madrid, Testament in hand, "to circulate the word of God among the Spaniards; to visit the people in secret and secluded spots—to talk to them of Christ, to explain to them the nature of His book." It was while on this venturesome expedition that our Don Quixote met up with his first Sancho Panza, a certain Greek named Antonio Buchini, who proved most faithful.

Borrow was more successful in his missionary work in the country than in the city. He philosophizes as follows:

I have always found in the disposition of the children of the fields a more determined tendency to religion and piety than amongst the inhabitants of towns and cities; and the reason is obvious; they are less acquainted with the works of man's hands than with those of God; their occupations, too, which are simple, and requiring less of ingenuity and skill than those which engage the attention of the other portion of their fellow-

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creatures, are less favorable to the engendering of self-conceit and sufficiency, so utterly at variance with that lowliness of spirit which constitutes the best foundation of piety. The sneerers and scoffers at religion do not spring from amongst the simple children of nature, but are the excrescence of overwrought refinement; and though their baneful influence has indeed penetrated to the country and corrupted man there, the source and fountain head was amongst crowded houses, where nature is scarcely known. I am not one of those who look for perfection amongst the rural population of any country; perfection is not to be found amongst the children of the fall, wherever their abodes may happen to be; but, until the heart discredits the existence of a God, there is still hope for the soul of the possessor, however stained with crime he may be, for even Simon, the magician, was converted; but when the heart is once steeled with infidelity, infidelity confirmed by carnal wisdom, an exuberance of the grace of God is required to melt it, which is seldom manifested; for we read in the blessed book that the Pharisee and the wizard became receptacles of grace, but where is there mention of the conversion of the sneering Sadducee, and is the modern infidel aught but a Sadducee of later date?

One of Borrow's interesting experiences at Cordova was his meeting an old priest, eighty years of age, who had once been a member of the Inquisition. The following conversaton took place between them:

"Your reverence has been an inquisitor?" I exclaimed, somewhat startled.

"From my thirtieth year until the time of the suppression of the Holy Office in these afflicted kingdoms." . . .

"Of what crimes did this Holy Office of Cordova take cognizance?" I asked.

"You are of course aware of the matters on which the Holy Office exercises its functions? I need scarcely mention sorcery, Judaism, and certain carnal misdemeanors." . . .

"Were you troubled much by Judaism in these parts?"

"Wooh! Nothing gave so much trouble to the Holy Office as this same Judaism. Its shoots and ramifications are numerous, not only in these parts but in all Spain; and it is singular enough that, even among the priesthood, instances of Judaism of both kinds were continually coming to our knowledge, which it was of course our duty to punish."

"Is there more than one species of Judaism?" I demanded.

"I have always arranged Judaism under two heads," said the old man, "the black and the white: by the black I mean the observance of the law of Moses in preference to the precepts of the Church; then there is the white Judaism, which includes all kinds of heresy, such as Lutheranism, freemasonry, and the like."

"I can easily conceive," said I, "that many of the priesthood favored the principles of the Reformation, and that the minds of not a few had been led astray by the deceitful lights of modern philosophy, but it is almost inconceivable to me that there should be Jews amongst the priesthood who follow in secret the rites and observances of the old law, though I confess that I have been assured of the fact ere now."

"Plenty of Judaism amongst the priesthood, whether of the black or white species; no lack of it, I assure you, Don Jorge; I remember once searching the house of an ecclesiastic who was accused of the black Judaism, and after much investigation, we discovered beneath the floor a wooden chest, in which was a small shrine of silver, enclosing three books in black hogskin, which, on being opened, were found to be books of Jewish devotion, written in Hebrew characters, and of great antiquity, and on being questioned, the culprit made no secret of his guilt, but rather gloried in it, saying that there was no God but one, and denouncing the adoration of the Virgin Mother as rank idolatry."

The ex-inquisitor said nothing about the subsequent fate of the priest accused of Judaism. But we may infer what followed. If not an *auto da fe*, then life-long imprisonment in a dungeon and possibly torture. The Inquisition, it will be remembered, was chiefly founded to extirpate heresy. A terrific persecution was waged against the Moors and Jews of Spain, and many Christians, who leaned to the doctrines of Luther, were burned at the stake in that awful ceremony known as an *auto da fe* (or act of faith). In the latter part of the eighteenth century in Spain, Freemasonry was one of the so-called crimes punishable by death by the Holy Office.

I shall close this brief review of the *Bible in Spain* with a short sketch of its author. George Henry Borrow was born at East Dereham in Norfolk, England, in 1803. His father, a recruiting officer of the English army, lived in numerous

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places during the boy's youth, and this constant traveling about doubtless inspired him with that *wanderlust* and spirit of adventure which were his chief characteristics. On his father's retirement from active service and ultimate settlement at Norwich, young Borrow was articled to a solicitor, but he finally abandoned law for literature, and established himself at London, where he wrote for the magazines and made translations for publishers. He possessed the gift of tongues, and though not eighteen years of age, he understood twelve languages—English, Welsh, Erse, Latin, Greek, Hebrew, German, Danish, French, Italian, Spanish, and Portuguese. He spoke the Gypsy argot to perfection, and nothing delighted him more than to roam with these nomads and study their habits and customs. He tells of his adventures among the Gypsies in his *Lavengro, Romany Rye,* and the *Zincali; or, an Account of the Gypsies of Spain.* He compiled a word-book of the Romany, or English Gypsy, language entitled *Romano Laro-Lie.* His *Bible in Spain* was first published by John Murray, London, 1843, and went into several editions. In 1840 Borrow married Mary Clarke, the widow of a naval officer whom he had met in Spain. In 1844 he visited Hungary and Turkey, still bent on studying the Gypsies. He brought home with him a superb Arab horse. He lived on an estate on Oulton Broad, near Lowestoft in Suffolk, where he died in August, 1881. Borrow was a man of splendid physique, of extraordinary endurance, and rare courage. Says Theodore Watts: "The very basis of Borrow's nature was reverence. His unswerving belief in the beneficence of God was most beautiful, most touching." He occupies a permanent place in literature. On July 5, 1913, a George Borrow celebration was held at Norwich, England, with great ceremony. Bro. Walter Lindley, 32°, of Los Angeles, has a very complete collection of books by and about Borrow.

George Borrow had a high opinion of the natural vigor and resources of Spain, and the sterling character of her population. But he was not blind to the evil he saw. He did not believe that Cervantes had laughed away the chivalry of Spain. The Spaniards, he noted, are more Goth than Latin in their make-up. They are austere, proud, and ceremonious. "Spain," he says, "is one of the few countries in Europe where poverty is never insulted nor looked upon with contempt. Even at an inn, the poor man is never spurned from the door, and if not harbored, is at least dismissed with fair words, and consigned to the mercies of God. This is as it should be. I laugh at the bigotry and prejudices of Spain; I abhor the cruelty and ferocity which have cast a stain of eternal infamy on her history; but I will say for the Spaniards that in their social intercourse no people in the world exhibit a juster feeling of what is due to the dignity of human nature, or better understand the behavior which it behooves a man to adopt towards his fellow beings. I have said that it is one of the few countries in Europe where poverty is not treated with contempt, and I may add where the wealthy are not blindly idolized."

In spite of all her troubles of Church and State, Borrow believed that Spain would eventually be rehabilitated among the great nations. His prophecy today is more than fulfilled. Liberalism is rampant in Castile and Leon. The Grand Orient of Spain is no longer persecuted. Schools have been established throughout the country. The Church still plays an influential part, but it no longer is the paramount figure in affairs of State. Spanish commerce has awakened. Her art and literature are famous. The most celebrated novelist today in the world is Ibañez, the author of *The Four Horsemen of the Apocalypse.*

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CORRESPONDENCE

August 1, 1921.

The Editor THE NEW AGE,
16th and S Streets, NW., Washington, D. C.

My Dear Sir and Brother:

In the year 1766 Mr. Woodmason wrote a report of the Churches in South Carolina in which occurs the following significant remark:

> Christ Church, St. Thomas.—A pretty brick building, but very plain, is a good Church, has a chapel of ease and a public school well endowed.
>
> Prince George.—The pulpit and pews well executed, but the altar piece is not yet up. Here is a free school.
>
> In Charlestown a public provincial school endowed with £100 sterling per annum. The FREE-MASONS and other public societies maintain charity schools. So that there is not a beggar in the province, every parish maintaining its own poor, but there are few or none out of Charlestown.

The foundations of our American education were deeply and truly laid by the Church and especially in the early days by the Episcopal Church, whose policy was to send a minister to each parish, whether city or country, for the care of the spiritual needs of the people and to send with him a schoolmaster for the education of the rising generation, the salary of minister being partly provided by the Church of England and partly by the American colonists, while the salary of the schoolmaster in many cases was wholly provided by the generosity of the English Church and the British people. In those days too, Freemasonry was largely confined to the members of the Episcopal Church among English-speaking people, both Scottish and English Masonry having its main support among the members of the Established Churches, and it is a fine thing to know that in those days the Church and Masonry went hand in hand in performing works of charity and good-will. Today the Episcopal Church takes the same position as the Mason in regard to the great public school system of our country, the past century having worked a revolution in our methods, but not in our spirit. When our American people are better acquainted with the history of their own country and spend a part of the time now spent on German and British history on the more complete history of their own Nation and on the history of the nations of this great continent, in fact, as soon as we begin to look at the things that lie around us instead of looking merely at the things that lie behind, then shall we awake to a new and bigger America. We are the most parochial of all the white nations today because our education has been glossed over. We spend long years learning things that stimulate our pride and make us hard to appreciate the life of others. Our Constitution was framed on the basis of the constitution of the Church, and because the men who framed the Constitution were nearly all active members of the Church and knew the value of the teaching of the Church, they deliberately followed the policy that the Episcopal Church had up to that time followed in the old colonies—they kept the church and the school, the church and the State, separate.

The policy of THE NEW AGE is fine. Keep it up.

Yours fraternally,

C. S. COLES, 32°.

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country."—*Priest Hecker, in The Catholic World, July*, 1870.

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

AN ILLUMINATING DOCUMENT

We are in receipt of a letter—which we print herewith—that ought to satisfy any undoubting and undecided spirit as to there being nothing to fear so far as our country is concerned. The name of the writer is withheld for obvious reasons:

Yesterday I was interviewed by a representative of a Roman Catholic organization, the name of which I do not recall, and asked if I were a Catholic; to which I replied that I was so baptized (which is a fact); after this I was asked if I still adhered to "my" religion, to which I replied that I did not.

This representative—who, no doubt, is a paid solicitor or organizer—explained to me that he was interviewing all Catholics with a view of having them join this particular organization (had the name "Sacred" in it), whose dues were $3.00 per year, and the purpose of the same was to fight such papers as *The Menace, The Bee,* etc., and also to fight the Smith-Towner Bill! The reward would be that the fathers would say mass for a whole week for those who joined!

My Scottish Rite ring was in full view of this gentleman, as was my Past Master's jewel, but it seems he failed to recognize them; however, on my defending the Smith-Towner bill and stating why the truth in print would not hurt the Catholic church if it was such a good church as he claimed it to be, he turned right around and left the office!!

QUOTING HISTORY

Occasionally some oratorical Irishman falls into slushing panegyrics over the debt the United States owes to the Irish. *The Protestant* of August, 1921, quotes the following from Bancroft's History of the United States, Vol. 5, page 295, *in re* Revolution:

. . . the great mass of its members, who were then but about one in seventy-five of the population of the United States and were chiefly newcomers in the Middle States, followed the influence of the Jesuits, in whose hands the direction of Catholics in the United States still remained, and who cherished hatred of France for her share in the overthrow of their order. In Philadelphia, Howe had been able to form a regiment of Roman Catholics. With still better success Clinton courted the Irish as Irishmen. They had fled from rack-renting landlords to a country that offered them freeholds. By flattering their nationality and their sense of importance attached to their numbers, Clinton allured them alike, Catholics and Protestants, to a combination directly adverse to their interests, and raised for Lord Rawdon a large regiment in which officers and men, *including nearly five hundred deserters from the American Army, were exclusively Irish.*

HOLY MILITIA

The June, 1921, issue of the Duluth *Masonic Calendar,* in an article entitled "The Order of St. George Constantinian," gives a very interesting account of the order, together with mention of many religious chivalric orders, which, if not fostered, are at least permitted by the papacy; among them are, the Order of St. Gregory the Great, with its three classes; the Order of Pius; the Order of Christ; the Order of St. John of Jerusalem; the Order of St. Cecilia, and others.

We merely mention the above in order to call attention to the last paragraph of the article:

These, and the celebrated Order of the Jesuits with their Generals, the Holy Militia of the Church, the most secret of the Secrets; the Irish and Italian Secret Societies which would not last an hour if the Church wished to prevent them from carrying on their atrocities; the modern and smoother Knights of Columbus, and thereby more dangerous, these and numerous other Secret Societies—that is, they would be abominated

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as Secret Societies if they were not Catholic—make of Rome the headquarters for all those forces of ignorance, superstition and secrecy which threaten the stability of our civilization and progress with the material objects of an unselfish, law-abiding humanitarianism inculcated by the pure philosophy of the ages, disseminated by knowledge grounded on the eternal principles of Truth and promulgated by the education given in our Free Public School system, in its universal curriculum of One School System, One Language.

OUR PHILIPPINE ULSTER

We extract the following item from the St. Louis *Globe-Democrat:*

The Moros of the Island of Mindanao represent to the Wood-Forbes mission that they do not want independence. They do not want any official relations with the Filipinos from whom they demand entire separation. They want Americans appointed from Washington as their governing officers. They want Mindanao dissociated from the remainder of the archipelago and annexed permanently as American territory to the United States. But the Filipinos want none of these things; in fact they want just the oppposite. They want archipelagic unity, full independence for all the islands, Filipino officers and emphatically a Government about which nobody but Filipinos shall have any say. So, while we have had much evidence as to the incompatibility in temperament of Moro and Filipino, the idea is for the first time brought forcibly to attention that we may have a Philippine Ulster.

This reminds of Ireland and, according to *The Daily Express*, of London, England, in summing up the Irish situation, it uses the language of Lincoln as indicating the position of the British Government as follows:

We will not break up the Union, and you shall not.

Few in this country today would consent to the breaking up of the Union of the States; and yet some of them—it is hoped thoughtlessly—are doing all in their power to assist a rebellious element to break up the British Union, and these same citizens would strongly resent similar action on the part of the British if they were to interfere in like manner with our affairs in the Philippines.

FROM THE LOYAL COALITION

The Senate and House of Representatives of the United States and various State Legislatures are being asked to pass resolutions favoring some sort of recognition of the so-called "Irish Republic." The Mason, La Follette and Norris resolutions in Congress are cases in point. Because of the vast amount of misrepresentation on the subject, we take this occasion to show cause why such measures are objectionable from the American standpoint.

The Irish question is a factional controversy in the domestic affairs of a nation with which we are at peace. It is not the proper concern of the Government of the United States—much less that of any of our State legislatures. Any interference therein would be both humiliating and damaging to our country.

The above considerations should be ample to dispose of the question, but, in view of the aggressiveness of the alien and hyphenated propagandists who are forcing this issue, we submit additional reasons.

The Irish agitation in America has no moral or other claim upon the sympathy of the American people, for the following particular reasons:

(1) The propaganda is principally one of falsity, concerning, (a) an alleged debt by America to Ireland, and (b) Irish grievances. Claims that the eighteenth century equivalents of the Sinn Fein Irish won the Revolutionary War, and established the foundations of this country, are no more ridiculous than those that, in modern times, the Irish have been an oppressed people. They have been especially favored. They profited enormously from the war. Since 1914, Ireland has been one of the most prosperous areas in the world, except where the population have tolerated the Sinn Fein terror.

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(2) Sinn Fein was a war-time ally of Germany against America and the Allies, as related by Rear Admiral William S. Sims, U. S. N., and other members of the American naval forces in Irish waters during the war, and confessed by official Sinn Fein documents and military communications.

(3) The Sinn Fein movement is a present-day ally of Russian Bolshevism, as acknowledged by Soviet and Sinn Fein officials and radical leaders and organizations in this country and England.

(4) The Sinn Fein movement in America is the most arrogant and unscrupulous species of hyphenism with which this nation has had to deal. Leading American Sinn Feiners have openly proclaimed their paramount allegiance to Irish interests, and one even went so far as to refer to America as "greater Ireland." Exhibitions of hyphenism and lawlessness, such as the Union Club flag riot and O'Callaghan case, are characteristic of Sinn Fein, which is therefore obnoxious to all loyal Americans.

A recent incident at the Massachusetts State House is significant. A furtive attempt was made to railroad through the Legislature one of these "Irish" resolutions. A majority of members were reported as being pledged to support it. The mere publication of this fact as news in a Boston newspaper brought such a storm of protest that members have been pleading for release from their commitments. It seems unlikely that any such resolution will be passed or even introduced in Massachusetts—renowned as a stronghold of Sinn Fein in America.

Summary—The fact is that, whereas a year and more ago the citizens of this country were indifferent or apathetic toward Hibernian hyphenism, today they are awake, and in a resentful mood. They are impatient at the perversion of American institutions in behalf of un-American interests.

America can not continue to exist half loyal and half hyphen. In behalf of the honor and welfare of this nation, we respectfully request that you oppose any resolution, or other measure, seeking to involve the United States in the Irish quarrel.

SAUCE FOR THE GOOSE, SAUCE FOR THE GANDER

In an article in the *Morning Star* of August 13, the headlines of which read "American Sects are Proselyting Catholic Europe," there appears the following statement:

> Along with the good Samaritans who are doing a noble work of relief among the economic battlefields of Europe there are sowers of cockle.

Further statements are to the effect that the Austrians are acquainted with but four Christian creeds besides the Catholic, and in their ignorance they may be easily ensnared by those who hope to reap a harvest of converts when many are forgetting, because of the needs of the body, the welfare of their souls. The Methodists and Adventists are particularly mentioned as being very active in undermining the faith of the faithful.

There is another "holler" in the same paper with reference to the Roman Catholic Institutions in the Holy Land, which states that the future for them is very threatening, although "not a single Catholic has been led by the seduction of Protestants to leave his Church."

And in another paper we read of miserable Methodists who have bought some land on a hill near the Vatican, upon which they expect to erect some buildings, and from which a view into the Vatican Garden can be had.

This proselyting upon the part of these churches is very, very bad indeed, but, of course, it is all right and perfectly proper for the Paulist Fathers to conduct

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their missions in this land and boldly declare that they are especially interested in seeking the conversion of others to the Catholic faith.

We must not forget also that the Knights of Columbus, at their San Francisco meeting, proposed to raise a million dollars for welfare work in Italy, in accordance with a promise made by Pope Benedict, that they might thus offset the Y. M. C. A.

In the same paper, under the column of "Query," we find the following question:

> In the case of a mixed marriage what are the necessary conditions for the granting of a dispensation?
>
> Ans. First: Both parties must promise that all the children born of such a union must be reared in the Catholic faith.
>
> Second: The non-Catholic must promise not to interfere in any way with the religious life of the Catholic.
>
> Third: The Catholic must promise to do everything by prayer, good example, persuasion and instruction to bring the non-Catholic to the true faith.

The above sized up the situation exactly. The non-Catholic must not proselyte, but the Catholic must proselyte. Those who claim to be possessors of the "true faith" are concerned greatly about its coming in competition with what they might term heretical faith. They ignore the fact that any faith that can not stand investigation, criticism, and competition, is entirely unworthy of consideration.

In this same paper are also two or three articles upon the Towner-Sterling bill, giving the reasons and objections to it. The principal one seems to be that because many of the Masonic organizations are for the bill they must oppose it. And still this Church is not in politics; not in this country, but perhaps it is in Bavaria, for, according to the Frankfort *Gazette,* a Munich telegram reporting the Bavarian Diet Elections reads:

> In Lautrach (Bavaria) there is an asylum for idiots conducted by Franciscan nuns. To the population's astonishment the patients were taken to the polling booth by the nuns to record their votes. The Social Democratic Party has entered a protest against this procedure.

DOINGS IN PENNSYLVANIA

In previous issues mention has been made of the violation of the Constitution of Pennsylvania, for the last forty years, in voting financial aid to various sectarian organizations in that State. This financial assistance became so pronounced and increased so in amounts that an Anti-sectarian Appropriation Association was organized for the purpose of seeing that the Constitution was obeyed.

Suit was brought, and it has finally been decided by the Supreme Court that all these appropriations for the benefit of sectarian associations were unconstitutional and illegal, and now the Anti-sectarian Appropriation Association is taking steps to require that the State be reimbursed for all the moneys heretofore paid.

The total amount of these appropriations since 1881 run something over $10,000,000, of which the Roman Catholics have received approximately $8,000,000, the Protestants $1,000,000, and the Jews $1,000,000.

It is remarkable that only two governors of Pennsylvania had the courage to veto these sectarian appropriations in all the forty years.

Do you think for a moment that these sectarian institutions are going to give up this help from the State without a fight? A vote is to be taken as to whether or not a constitutional convention shall not be called for the purpose of changing the law so that these associations may receive this public assistance. There are among the sectarian associations Presbyterians, Baptists, Episcopals, Methodists, and Lutherans, and it remains to be seen whether the lure of money will have any

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influence on them in their voting on one of the fundamental principles of our Government—the separation of Church and State.

"A BIGOT AND AN ORANGEMAN"

(Extract from Borrow's "Lavengro")

"Oh yes! It is easier to apply epithets of opprobrium to people than to make yourself acquainted with their history and position. They are a remarkable body of men who during two centuries have fought a good fight in Ireland in the cause of civilization and religious truth; they were sent in as colonists, few in number, into a barbarous and unhappy country, where ever since, though surrounded with difficulties of every kind, they have maintained their ground; theirs has been no easy life, nor have their lines fallen upon very pleasant places; amidst darkness they have held up a lamp, and it would be well for Ireland were all her children like these her adopted ones.

"But they are fierce and sanguinary," it is said. Ay, ay, they have, not unfrequently, opposed the keen sword to the the savage pike. "But they are bigoted and narrow-minded." Ay, ay, they do not like idolatry, and will not bow the knee before a stone. "But their language is frequently indecorous." Go to, my dainty one, did ye ever listen to the voice of a Papist cursing?[1]

"They have their virtues, the Irish Protestants, numerous ones; and their virtues are their own, their industry, their energy, and their undaunted resolution are their own. They have been villified and traduced, but what would Ireland be without them? I repeat, that it would be well for her were all her sons no worse than these calumniated children of her adoption."

THE "NE TEMERE" DECREE

How many people of America are familiar with this infamous decree, which is to the effect that unless a man and wife are married by the priest of the Church of Rome, they are not married at all but are living in sin?

When this decree was first issued and sent out for the government of the Roman Church throughout the world, the German Government issued orders that it should not be read in the Roman Catholic Churches in Germany, and the Pope withdrew the decree so far as Germany was concerned; but the decree is in full force and effect in the United States of America. It has caused the separation of many wives from husbands and husbands from wives, and broken up many families. Frequently we see in the papers some accounts of the results of this decree. One of the latest is a dispatch in the *Courier-Journal* of August 12, stating that suit for $25,000 damages has been instituted by S. G. Whipple against Peter Foltz, Margaret Foltz, and Father Goebel. The petitioner states that after his marriage to Ida C. Foltz, daughter of Peter and Margaret Foltz, they having taken up their residence in Cincinnati, the three defendants tried to alienate the love of his wife, and represented that they were illegally married; that finally Father Goebel induced Whipple's wife to come to Covington on the statement that her mother was dangerously sick, and he alleges that he was never able to prevail upon his wife to return to him.

NOT A BAD IDEA

In the Washington *Post* of August 29, in the column of "Chats with Visitors," Dennis J. Halpin, of New York City, who has recently toured Ireland,

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[1]Those desiring to know how a Papist curses will find an example in an editorial article appearing in another place in this issue.—*Editor's Note.*

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says that the people of Ireland hold today firm faith that this is the time when their troubles will be turned to joy, etc. So great is this belief that the old folks are looking forward to the time when their sons and daughters will come back again to the scenes of their childhood. As most of Ireland's sons came to America, the great wish is that they may come back again to Erin, bringing with them worldly goods and financial power that shall set the "ould sod" once more abloom with the fruits of the earth. He proceeds: "Properly cultured, there is no land in the world that is so productive as Irish soil. It has been said that almost anything that can be planted will grow in Ireland."

It would seem that the great desire for the Irish children to return is probably animated by the hope that they will bring with them "worldly goods and financial power that shall set the 'ould sod' abloom once more." Well, we could be abundantly reconciled to their departure for old Erin, even although taking with them all the worldly goods and financial power accumulated in this country—provided they will solemnly agree never to come back to us. We regret, however, that we are compelled to acknowledge that we have a sneaking idea that the old folks will be disappointed, and that their sons and daughters will greatly prefer to remain here where the likelihood of being able to hold on to their worldly goods and financial power is greater than there.

BUTTING IN AGAIN

In the Washington *Post* of August 29, in a "Special Cable Dispatch" dated at Rome, August 28, it is stated that the Pope has given out an interview in which he has indicated to the Disarmament Conference, soon to take place, the things he wishes to have done. In the latter part of the article he complains that, while the Holy See is precluded from taking an active part in the Washington Conference, "your correspondent understands it is not impossible Pope Benedict may see fit, in case of new developments, to issue another peace message to the world."

There are millions of people still alive who are of the opinion that the Pope's interference and butting-in on various questions and matters during the Great War served no good purpose whatever but quite the contrary; and these same millions are satisfied that if he would attend strictly to the spiritual affairs of his flock, and keep them and himself out of matters that, not to put too fine a point on it, are none of their business, it would materially lessen the friction in the world and help along the peace conditions of which he harps so much.

"PELLAGRA, NOT FAMINE"

We copy the following editorial from the *Washington Herald* of August 23:

People eat what they grow. If this is mainly hogs and corn, their food ration will be mainly pork and corn breads. The rest must come not alone in the raising of other things, but in acquiring a taste for them, which is never a quick process with a rural population. If better sanitation in the homes and small communities is the other remedy, this change is necessarily another slow growth, for it is a change of established habits, something not peculiar to the South. Here, too, Federal aid may be very helpful, but, to be so, it must be advisory, not authoritative.

Human nature is the same south and north. To turn it to new ways is a matter of education in building up new ways, through their acceptance in public opinion. It is because of this *The Herald* has favored, *not a welfare department*, whose very name is resented, but *an educational department*. What is known as welfare is all educational; it must be this to avoid being a charity plaster. Welfare is essentially a changing of the attitude of a people toward life and their interrelations. It will be accepted coming through the schools, which belong to the people, and are a part of their daily lives and their own agency. It will not be accepted from the outside authority.

This pellagra agitation is most illustrative. It comes from the wrong direction, in the wrong way, with a nominal cause which was a mistaken stigma and rightly resented. But

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whatever it is and however prevalent, it is preventable only through an educational process broadly reaching to individuals. The States have such agencies. The Federal Government does not have them. The States should have Federal advisory and promotive help in putting these agencies at work, and the best of these is the schools. But this cannot be done in a minute nor with a brass band accompaniment blowing discords.

THE NORTHERN SUPREME COUNCIL

The Supreme Council 33°, Northern Masonic Jurisdiction, held its 109th annual convention in Boston, beginning September 20, 1921. About 700 Inspectors General Honorary were present and the Thirty-Third Degree was conferred on about 170 who were elected last year. Grand Commander Barton Smith, after eleven years in the office, retired, and is now the only living Past Grand Commander of that Supreme Council. He was succeeded by Lieutenant Grand Commander Leon Abbott, of Boston, who, in turn, was succeeded by grand minister of State Amos Pettibone, of Chicago. The other officers are as follows: Frederick B. Stephens, Detroit, grand minister of State; Leroy A. Goddard, Chicago, grand treasurer-general; Robert A. Shireffs, Elizabeth, New Jersey, grand secretary-general; John S. Wallace, Newcastle, Pennsylvania, grand marshal-general of ceremonies; Frederick W. Hamilton, Cambridge, Massachusetts, grand keeper of the archives; Andrew D. Agnew, Milwaukee, Wisconsin, grand marshal-general; William Geake, Fort Wayne, Indiana, grand standard bearer, and Charles M. Gerdenier, Connecticut, grand captain of the guards. The membership of the Northern Jurisdiction was reported, as of July 1, to be 201,992. President Warren G. Harding was elected to the Thirty-Third Degree, which will be conferred upon him later, possibly at the annual session in 1922.

Grand Commander Smith, in his allocution, spoke as follows regarding a matter of great concern to Masonry in all its branches:

> The world at large is going through a critical stage, which in public matters displays an intense opposition to settled duties and recognized authority. Special interests and organizations are taking the place of devotion to general public welfare. Every luncheon club feels authorized and qualified to exercise, without responsibility, the powers and duties of government. Legislative candidates are chosen without regard to the welfare of the nation, but wholly with reference to their relations to special classes or issues created by propagandist appeals to prejudice and the intense passion of human beings to govern each other. The natural result follows that our legislation grows out of log rolling combinations of blocks and factions, and all discussion as to the wisdom of proposed laws in their effect upon the whole people has become academic and futile.
>
> Freemasonry as a part of the living world shares this common fate. Not only is legitimate Freemasonry threatened by those who, unwilling to submit to its rigid discipline, organize themselves under the war cry of the Roman mob, "Bread and circuses," and both by teaching and practice debase and degrade all that we hold highest and truest in the life and hopes of Freemasonry; but even more dangerous in the long run is our tolerance of those who take the name of Masonry to build up uncontrolled and unauthorized organizations to carry out their individual purposes and ideas . . . The place for growth and for improvement of methods is within the legitimate Masonic organizations. A vast swarm of reformers and innovators with schemes good, bad, and indifferent, struggling to control Masonry and its activities, can only produce disintegration and deterioration, leaving us with weakened and disorganized forces to meet our external enemies, already sufficiently forceful and dangerous. It is obvious that these newly arising questions can not be solved in a day or in years. They will form the basis of the labors and struggles of at least a generation of Freemasons.

The revised 20° was exemplified before the Supreme Council, but the question of its adoption was postponed until the 1922 session. The revision consists largely in adapting the Degree, locating it in the United States, and with the characters represented by prominent people of the Revolutionary period.

NOTICE TO SECRETARIES

The 1922 dues cards have been sent out to secretaries by the Standard Printing Company, of Louisville, Kentucky, some by mail, some by express, shipment having been made September 26 to 30. All secretaries should be on the lookout for them, and, if not received, should notify the Secretary General at once.

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening. A reunion will be held October 4 to 7, inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite of Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Oreg., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in Hastings, Nebr., will hold their Fall Reunion October 18 to 21, inclusive.

The Bodies of the Rite in Parkersburg, W. Va., will hold their Fall Reunion October 26 and 27.

The Scottish Rite Bodies of Pensacola, Fla., will hold their Fall Reunion October 26 to 28, inclusive.

The Scottish Rite Bodies of Roanoke, Va., will hold a reunion October 26 to 28, inclusive.

The Bodies of the Rite in Kansas City, Mo., will hold their Fall Reunion October 26 to 29, inclusive.

The Bodies of the Rite in Little Rock, Ark., will hold their Fall Reunion November 7 to 9, inclusive.

The Scottish Rite Bodies of Fort Scott, Kans., will hold their Fall Reunion November 7 to 9, inclusive.

The Scottish Rite Bodies of Richmond, Va., will hold their Fall Reunion November 7 to 10, inclusive.

The Bodies of the Rite in Nashville, Tenn., will hold their Fall Reunion November 8 to 11, inclusive.

The Bodies of the Rite in St. Louis, Mo., will hold their Fifty-second Reunion November 9 to 12, inclusive.

The Bodies of the Rite in Fargo, N. Dak., will hold their Fall Reunion November 14 to 17, inclusive.

The Bodies of the Rite in Omaha, Nebr., will hold their Fall Reunion November 14 to 17, inclusive.

The Bodies of the Rite in Wichita, Kans., will hold a Reunion November 14 to 17, inclusive.

The Scottish Rite Bodies of Dallas, Tex., will hold their Fall Reunion November 14 to 18, inclusive.

The Bodies of the Rite in Jacksonville, Fla., will hold their Fall Reunion November 14 to 18, inclusive.

The Scottish Rite Bodies of Birmingham, Ala., will hold a reunion November 14 to 18, inclusive.

The Bodies of the Rite in Spokane, Wash., will hold their regular Fall Reunion November 14 to 19, inclusive.

The Scottish Rite Bodies of Charlotte, N. C., will hold their Fall Reunion November 15 to 17, inclusive.

The Bodies of the Rite in Savannah, Ga., will hold their regular Fall Reunion November 15 to 18, inclusive.

The Scottish Rite Bodies in Louisville, Ky., will hold a reunion November 16 to 19, inclusive.

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The Bodies of the Rite in St. Paul, Minn., will hold a reunion for conferring all degrees November 15 to 18, inclusive.

The Bodies of the Rite in Greenville, Miss., will hold a reunion November 21 to 23, inclusive.

The Scottish Rite Bodies of Memphis, Tenn., will hold a reunion November 22 to 24 inclusive.

The Bodies of the Rite in Winona, Minn., will confer degrees as follows: 4° to 14° inclusive, September 22; 15° to 18° inclusive, October 13; 19° to 30° inclusive, November 3. Also, a reunion will be held during the last week in January, 1922, when the degrees from the 4th to the 32nd will be conferred.

FROM THE GRAND LODGE OF NEBRASKA

The Grand Lodge of Nebraska, at its 1921 session, enacted an unusual statute to the effect that after a Master Mason shall have complied with section 66 of the Grand Lodge law which relates to examination for proficiency, no one shall be permitted to apply for any of the degrees of the York or Scottish Rites until after a period of one year has elapsed, during which time he must have attended at least twelve meetings of a Master Mason's Lodge. A period of two years must elapse before he is permitted to apply for the degrees of the Shrine.

SOMETHING UNUSUAL

Word comes to us that, in August last, Long Beach Chapter of Royal Arch Masons, of Long Beach, California, exalted a class of three in the Sequoia Reserve in the Sierra Mountains. Four of the big trees—perhaps 300 feet high and 15 feet in diameter—were chosen as the corners of the Lodge room, and in these surroundings the degree was conferred. We have no criticism or complaint to make of this or other similar occasions. If the Brethren like that sort of thing, if the place can be properly tiled, and if the proper decorum and dignity is observed and maintained, we can see no reason why they should not do it. We have read of degrees being conferred in caves, in mines, on mountain tops, and various other unusual places, and it seems to us that this is quite as good as any of them.

AN OLD LODGE WILL CELEBRATE

On January 19, 1922, New Bern, North Carolina, will be the scene of an historical pageant in celebration of the 150th anniversary of St. John's Lodge of Masons of that State. George Washington was in this city something like a hundred and thirty years ago and availed himself of the privilege of visiting New Bern Lodge. This Lodge has preserved the address that Washington made on that occasion. President Harding will be invited, and it is hoped he will be able to attend this celebration.

AN INTERESTING ITEM

In 1861 some Masons who had moved to Superior, Wisconsin, from Kentucky, organized Nemadji Lodge. These Masons perhaps overlooked the fact that they had moved from practically a Southern state to a Northern one, and when Fort Sumter fell the Lodge celebrated the occasion—with the result that the Grand Lodge took away their charter and the furniture of the Lodge was stored away. Twenty-seven years passed before another Lodge was organized in Superior, by which time, it is supposed, all the old members of the first Lodge had either passed away or moved to other localities, and the old furniture had evidently been forgotten. Recently, however, it was dug out of storage, and it is stated that it proved to be of beautifully carved mahogany and, according to the Milwaukee Journal of July 17, it was used by the Grand Master of the Grand Lodge in the institution of Grace Lodge shortly before the newspaper notice was published.

THE GRAND LODGE OF MASSACHUSETTS

The Grand Lodge of Massachusetts, in order to restrict the growth of the very large lodges, has added to its constitution the following:

"A Lodge located within the Commonwealth of Massachusetts and having over 200 members, shall, from its own candidates, make not more than 35 Masons in any fiscal year. Such a Lodge having over 600 members, shall make not more than 30 Masons; having over 1,000 members, not more than 25."

This Grand Lodge is the only one in the United States that permits plural membership. The Grand Master in his recent address to the Grand Lodge, says:

"The advantages of our rule permitting membership in more than one Lodge have been made more apparent during the last year by the institution of so many new Lodges. Before this rule was in effect the natural feeling of affection for the Mother Lodge prevented many of our Brethren from interesting themselves in new ventures. Now, many of our Brethren lend valuable support to two or more Lodges and find for themselves wider fields for service and association."

THE GRAND LODGE OF UTAH

The Grand Lodge of Utah, at its annual convocation of 1921—which was its fiftieth—adopted a resolution prohibiting smoking in Lodge rooms during regular and special meetings and at all times while the Lodge is engaged in Masonic work.

THE GRAND LODGE OF VIRGINIA

The Grand Master of Virginia, at the 143rd annual communication of the Grand Lodge, made the following statement regarding William Morgan, whose disappearance in 1826

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stirred up an anti-Masonic crusade that lasted for several years:

"My father, a well-known scholar and a devoted Mason with a deep knowledge of the history of the Craft in this and other countries, told me years ago that Captain Kennedy, of the U. S. Navy, a Mason of the highest intelligence and character who retired on account of age before the Civil War, and whom I remember well as a resident of Norfolk, had often stated to him that after 1826, while cruising in the Mediterranean, Morgan was a frequent visitor on board his ship and lunched with him and the other Midshipmen on many occasions."

A WELL DESERVED TRIBUTE

Dr. John Herbert Phillips was an earnest, faithful and devoted Scottish Rite Mason and an Inspector General Honorary of the Supreme Council. His death at Birmingham, Alabama, where he held his membership, was recently announced in the NEW AGE MAGAZINE. He was long connected with the educational interests of Birmingham and was untiring in his labors in that direction. As a well-deserved tribute to his memory the splendid public high school now being erected in that city, has been named for him.

MASONIC PROPERTY DAMAGED

Following close upon the terrible destruction in Pueblo, Colorado, by floods, a calamity of a similar nature occurred in the city of San Antonio, Texas. Quite a lot of damage to the property of the Scottish Rite was done in both places. The contents of the Cathedral at San Antonio were practically a total loss.

NATIONAL AMERICAN MUSIC FESTIVAL

The Scottish Rite Bodies of Buffalo, N. Y., —which are always doing something—are back of a new enterprise as is evidenced by the following from *The Scottish Rite News*:

"The Scottish Rite Bodies here are back of a big enterprise known as National American Music Festival, and during the first week in October we will have an entire week of music, the requirements being that there must be American born artists, American music and American language. We believe we can do as much towards Americanization with music and song as in any other way.

"Brother Staples and the Buffalo Bodies should receive three long, loud cheers, for if this country of ours needs anything at this time, it certainly is real, true Americans; and any system, whether it be music or lecture, deserves our boost. We are so apt to disregard the necessity of living every minute of the day as real Americans, since the World War is over and the wave of so-called patriotic fervor has passed. The need of real, one hundred per cent Americans is, if anything, greater today than ever before.

"We, as Masons, know our duty to our country, and it behooves every one of us to live and act every day so that we will be a model for society in general and can in truth stand up and shout from the highest point: *America for* Americans!"

ANOTHER MASONIC ORGANIZATION

We are just now in receipt of information relative to another organization limited to Masons for its membership. The headquarters are in San Francisco and the title is "Supreme Council of Craftsmen." The object of the organization is to form a closer union among Masons who are in the trades; to find out who they are, and to take a more general interest in each other. Some of the questions asked we could not all answer, which indicates the necessity for such an organization. We quote some of them:

"How many Masons working at your trade, in your city, do you know?

"How many Carpenters, Plumbers, Electricians, Boiler Makers, Pattern Makers, etc., do you know that are Masons?

"How many of these tradesmen that know their shopmates are Masons?

"What efforts, if any, are you making to get together, become acquainted, and co-operate for your common interests?

"Who votes your Union funds away for promoting Sovietism in Russia, murder and treason in Ireland, Red delegates to Anarchistic conventions, etc.?

"What are the Masons and Liberals in your city doing to block these raids on your treasury, and seeing to it that these funds are used for legitimate purposes?

"Who represents you at your International or National Conventions?

"Who are the agitators and trouble makers in your union? Are there any Masons among them?"

Twenty or more Masonic craftsmen of any trade can form a Council. The Local Councils have two degrees: Fellow Craftsman and Master Craftsman, with six months probation necessary between the degrees. Further information can be obtained by addressing Supreme Council of Craftsmen, 89 Elgin Park, San Francisco, Calif.

AN EXCELLENT PLAN

At a meeting of the Council of Deliberation of the Scottish Rite of the State of New York, held in July, 1921, it was decided that every Lodge of Perfection in the State would be requested to raise a sum, in any manner that the Lodge desired, equal in amount to at least $1.00 per member, for the purpose of establishing on the Masonic Home grounds at Utica a building to be known as The Scottish Rite Cottage. The design is to give the girls practical experience as housekeepers and a knowledge of purchasing and caring for household supplies. The older girls, of whom there are not a great many—some five or six a year, are to be domiciled in this building, and the entire work is to be performed by them, each of them in turn to serve a period as housekeeper, and upon her will devolve the responsibility and management during her term. The other girls will have assigned to them, at specific periods, such duties as assisting in the cooking, household work and general service. Particular mention is made of this because of the many unmarried Masons who thereby may know where they can, in a few years, get a real wife.

A NOTABLE ROYAL ARCH CONVOCATION

Melrose Abbey Royal Arch Masons were granted permission to hold, and recently did hold, a meeting in famous Dryburgh Abbey in Scotland. The meeting was largely attended

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by Royal Arch Masons from all parts of Scotland and, from distant lands, came Royal Arch Masons to participate in the ceremonies. Sir Walter Scott who, it is claimed, was a Mason, is buried in Dryburgh Abbey.

The Grand Lodge of Scotland is considering the advisability of starting a District Grand Lodge in Syria. This hinges, however, upon whether or not other Lodges in that country interpose any objection.

WHAT A LODGE PIN WILL DO

The following item comes to us from the Kingman Journal, via the Boston Transcript:

On a transcontinental Santa Fe train we saw two interesting kiddies, a boy of three and a girl of six, who were bound from Albuquerque, N. M., to Omaha. The little girl wore a stout manila envelope pinned to her with the ticket enclosed. On the outside of the envelope were their names, parents' names, and destination, and some few odd characters which showed they were children of a member of one of the *world's mighty fraternities. Many train-men belong to it*, and in every car full of people you will see several persons more who are entitled to wear it *but don't.* ? These symbols would have carried the children from Uz to Timbuctoo, or anywhere in the civilized world, in as absolute safety as men could furnish, and in every car they met men who would have risked their lives for them if necessary.

A NEW MASONIC LODGE IN SCOTLAND

Not long ago a new Masonic Lodge was consecrated in Windygates, Fife, under the name of Earl Haig, No. 1260.

Lord Haig was to the British Army in the Great War what General Pershing was to us —that is, the outstanding figure. His permission was asked to name the Lodge after him and he consented; and he was invited to be present at the consecration. He was unable to be present, but he sent a message of good will and, as a present to the Lodge, the sword which he carried the greater part of the war.

FROM THE GRAND LODGE OF NORWAY

We have received a communication from the Grand Lodge of Norway, under date of September 3, 1921, from which we quote as follows:

The Grand Lodge of Norway has the honour to convey the following communication to the knowledge of all the Masonic powers with whom it has entered into friendly relations:

The Provincial Grand Lodge, "Polarstjernen" (The Polar Star), which has been working in Norway under the direction of the Grand Lodge "Zur Sonne" of Bayreuth (Germany), in the year 1920 with patent from the said Grand Lodge "Zur Sonne," and without consulting the Grand Lodge of Norway, was constituted as an independent Grand Lodge, taking the name: "Den Norske Storloge Polarstjernen, Or. Trondhjem" (The Grand Lodge of Norway Polar Star, Or. Trondhjem).

This new-constituted Grand Lodge has notified its foundation to the Grand Lodge of Norway in a communication dated June, 1921, and at the same time has applied for mutual fraternal intercourse and mutual representation. Above communication arrived in our possession on the 10th of August only.

In a sitting of the Supreme Council of the 10th Masonic Province on the 25th of August last, our Wisest Master of the Order (Vicarious Salomonis) on occasion of the said notification from the Grand Lodge Polar Star has formed the following resolution:

1.—The Grand Lodge of Norway disowns the right of the Grand Lodge "Zur Sonne" to constitute a grand lodge in Norway, where a national Grand Lodge embracing the whole country is already existing.

2.—The Grand Lodge "Polar Star," Or. Trondhjem, is not to be recognized as a grand lodge.

3.—Every question regarding fraternal intercourse and exchanging of representatives with such a Masonic corporation therefore drops.

4.—Every Masonic intercourse of any sort whatever, or mutual visits between Masonic corporations belonging to the Grand Lodge "Polar Star," Or. Trondhjem, and its members, and the corporation and brethren of the Grand Lodge of Norway is interdicted.

This communication is signed by the Grand Chancellor and the Grand Secretary of the Grand Lodge of Norway.

ENCOURAGING

Every once in a while we receive a very complimentary letter from one of our readers who closes by saying: "As soon as I get through with the NEW AGE MAGAZINE I pass it along to others. It is too valuable to be thrown aside." A most excellent idea which we heartily endorse. Pass it along!

OUR FRONTISPIECE

Our frontispiece for this issue is, as will be noted, a reproduction of the record of the first recorded Masonic initiation in England, taken from an article contributed by Bro. Dudley Wright to the *Freemason* (London) of November 6, 1920. Some of the Brethren may be able to make it out without the aid of an interpreter, but we doubt that many of them can do so, therefore we append herewith an interpretation:

At Neucastell the 20 day off May 1641

The quilk day ane serten nomber off Mester and others being lafule conveined, doeth admit Mr the Right Honorabell Mr Robert Moray, General quarter Mr to the Armie of Scotlan, and the sam bing aproven be the hod Mester of the Mesons of the Log off Edenbroth quherto they heaue set to ther handes or markes.

A. HAMILTON,
JOHNE MYLIN,
JAMES HAMILTON,
R. MORAY.

THE PICTURE ON THE OUTSIDE COVER

The picture on the outside of the front cover of this issue is that of the Masonic Temple at Lake Charles, La. This building, we understand, replaces the one destroyed by fire in 1918. The new Temple contains an organ, presented by Mrs. J. A. Bel in memory of her father and her son, at the cost of $20,000.

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"TRANSMUTATION"

He faced the EAST and heard a voice from out the stars of blue:
"My Brother of the Fellowcraft, I ask, from whence come you?
Answer truly please: Why come you here? What is it that you ask?
Are your ambitions laudable? Do you need help with your task?
Your aura bespeaks turmoil that disturbs your very soul.
Such discord much concerns Me. What then can be your goal?"
He answered: "I am but a man, I seek no work to dodge,
I simply ask admittance to the secrets of this lodge."
Then came the answer: "Brother mine, no secrets can you find
By the action of ambition, if it comes from mere man's mind.
Examine well, and search yourself by the light of the altar fire,
Clean out the earthly rubbish as you seek the soul's desire;
And finding that desire, give voice to it that men may heed
The principles of Magic White; may strangle lust and greed.
Kneel not upon thy knees unless the spirit humbly kneels;
For by this action only, the Masonic Light appeals."
And through his prayer came further light,—Black Magic's work proscribed—
Freeing the Mason within the Man; thus, false ambitions died.
And his brothers said that the feel of the clasp of his hand was well worth while;
For he purged his heart, at least in part, in true Masonic style.
And he found the secret for which he searched by willingness to atone.
The Light of At-One-Ment pointed the way; but he found it—all alone.
For the principal thing that brings the Man from the standard of the beast.
Is a simple thing, yet difficult, Just Truly Face The East.

—*R. L. Chesley*, 32°.

IN MEMORIAM

ISAAC PELLIS CLAPP, 33° HON.·.

(Fargo, N. Dak., Bodies)

Born March 4, 1839, at Poughkeepsie, New York.
Died June 16, 1921, at Fargo, North Dakota.

BEN IRELSON, 33° HON.·.

(Dallas, Texas, Bodies)

Born October 19, 1859, at Memphis, Tennessee.
Died July 29, 1921, at Dallas, Texas.

EPES RANDOLPH, 33° HON.·.

(Tucson, Ariz., Bodies)

Born August 16, 1856, in Lunenberg County, Va.
Died August 22, 1921, at Tucson, Arizona.

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The New Age
MAGAZINE

VOLUME XXIX NOVEMBER NUMBER 11

ECCE DEUS

BY J. H. ROCKWELL, M.M.

"In the beginning, God."—Gen. I:1.

THE THOUGHT I wish to express in this article is the thought of God standing at the beginning of things; God standing at the beginning of every human life; God standing at the beginning of every great movement and at the head of every nation of people, great and small.

What wiser thing can any man do, as he enters upon his life's work, than to set God at the head of it? What wiser thing the leaders of any great movement for the betterment of the world than to place God at the front of it? What wiser thing can a nation do than recognize in its constitution the being of God? It has made England and America, beyond question, the foremost nations on the face of the earth, as an evidence of it.

But, whether this be done or not—this open recognition of God—He cannot be shut out of the world or out of the affairs of the world. The one great trouble with mankind is that everything is begun and ended in self. Examples are not wanting of great men, intellectually; men who might have accomplished great things for civilization, had they not been dominated by egotism—by a selfishness that warped their judgment and blinded them to the magnificent possibilities easily within their reach. No; God cannot be left out of our calculations; nor can we ignore Him, or escape the feel of His power, however much we may desire to do so. "Whither," says the Psalmist, "shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." As sentient beings we are shut up, absolutely and irrevocably, to this truth, and one unanswerable argument forces us to its acknowledgment—the argument of design. Paley's old proposition that if he walks along the seashore and picks up a watch, running and keeping time with the stars, he is forced to the conclusion that it is no accident of the sea, no chance cohesion and affinity of particles of inanimate matter, drawn together by the forces of nature and thrown upon the beach like a common pebble, but that back of it lies intelligence, skill and purpose. So, back of the universe—back of the stars, keeping such exact time that astronomers are able, centuries ahead, to calculate to the second, conjunctions of the heavenly bodies. The 19th Psalm expresses this thought very beautifully

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and very clearly: "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor language where their voice is not heard."

Men have shut up the Bible expecting thus to shut out God from the world and escape responsibility to Him for their infidelity. But it would not do; they could not close God's book of nature, with its infinite pages, and insistent voices; this book men cannot suppress nor wholly ignore; nor can they escape responsibility to this revelation of Himself, "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God, is manifested to them; for God has shown it unto them. For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse" (Rom. I, 18-20).

Can you get away from these conclusions? Not for a moment. There is no one so dull or so ignorant that he cannot read the picture-book of nature, and so the heathen—so called—God will hold responsible to Himself, through this revelation of righteousness. I picked up a German illustrated paper some time ago, and could not, of course, understand the reading, but when I came to a page of pictures I could read and understand at a glance. Then I said to myself, "Why, pictures speak all languages." So God has given to the world, in addition to His written word, the picture-book of nature, and says: "You cannot reading this, 'for day unto day uttereth speech and night unto night showeth knowledge.'"

The Bible, you will doubtless have observed, wastes very little time on the skeptic and the infidel: "The *fool* hath said in his heart, 'There is no God.'" And again. "Understand, ye brutish among the people, and ye *fools;* when will ye be wise: He that made the ear, shall he not hear; He that formed the eye, shall He not see?"

"In the beginning, God." This is conclusive and ends the controversy. Prove there is a God? I don't have to; creation has done that, and with finality. There is one word that fully answers all doubt, and that word is order, order, order everywhere; and where order is there is law, and where there is law there is government, and government in the universe means God. A noted French anarchist has recently said: "Do we believe there is a God; Of course we believe there is a God. We are not fools; but God stands for government and we will have none of Him, we are against government."

A friend of mine—a lawyer—once asked me: "If there is a God, why can't we prove His existence with scientific certainty, just as we prove a problem in mathematics?" Well, it has been done—Flammarion, the great French astronomer, did it when he said: "We have a mathematical certainty for the existence of mind in the formation of the universe. Man did not invent mathematics, he simply discovered mathematics; this science is the foundation principle of all relationship in the infinite universe about us, and existed long before the creation of man. The greatest minds of the world have tried to fathom this great principle, and the more profound their research the more profound the depths beyond them. And so, you see, we are driven back to those first four words of Genesis: 'In the beginning, God.'"

There are people who think that God's laws are written alone in The Book, and that, if they close the book, they shut out God. Not so. God's laws are *recorded* in The Book and written in the Universe from the beginning, ages before The Book had being. Take, for instance, the great law of compensation: "Whatsoever a man soweth, that shall he also reap."

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This is true exclusive of the Bible; it is a great law written in the universe—in the earth, in the heavens, in human experience, and we must face this great law of reward and punishment, whether we look into The Book or ignore it; whether we see God in the universe, or only the blind working of force and matter. But there is that other law, the law of faith which recognizes God as the Alpha and Omega of all things. As it was written in the beginning: "Abraham believed God, and it was counted to him for righteousness"; so it is written today, and if any human soul enters the future life spiritually halt and blind, it will be because it ignored the law of life, which is the law of love and wisdom, "revealed from Heaven when the morning stars sang together," and again when the shepherds watched their flocks by night on the hills of Galilee.

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought with a sad sincerity—
Himself from God he could not free;
The unconscious stone to beauty grew—
He builded better than he knew."

WHAT IS YOUR HOBBY?

By Ernest Crutcher, M.D., 32°

MY OWN hobby? An impertinent one, perhaps:

To free the world from ignorance, superstition, credulity, fear; fear of everything, especially of that transition called death; to promote in self and others individuality, self-reliance, self-respect, self-forgetfulness, self-culture and self-determination.

Self-realization evokes self-expression and promotes individuality. Fear and craven superstition destroy both; makes weak character.

The Dark Ages are not gone, however much relieved from priestly presumptions and loud declarations of "Thus saith the Lord" through His mouthpieces themselves; however enlightened and educated the masses; whatever liberty of thought and speech of favored sections that bold protests have gained.

Up to a recent period the clergy of all races has been prophet, priest and medicine man. Until 1761 the Christian church taught that all men had one rib less on one side than on the other because one rib had been taken out for the creation of Eve. Vesalius, an anatomist, scoffed at it, and after due and fulsome denunciation by the ecclesiastics, they resentfully accepted his scientific proof to the contrary. An English monk, Roger Bacon, residing in France, discovered steam long before Watts, but he dared not tell of it because the clergy had said: "It is the devil in the teapot," and must be kept exorcised by prayer and incantations; amulets at so much per. Sycophant courtiers vied with the priests in asserting the power of the silly king to cure scrofula by laying on of hands, even as divers healers and affirmers of "I ams" today. Other cults go several better and assert power over all, even broken bones and obsessing spirits. It is peculiar that cults that claim so much influence with the unseen powers of nature deny their followers the right to read anything except their own periodicals. These must be read until saturation of mind ensues. Naturally, self-deception comes and independent, rational thought goes.

Line upon line, assertion upon asseveration of the wickedness of thinking independently, obliteration of history, falsification of records, burning of books inimical to dogmas, vociferous claims of "anointment" of themselves as leaders—dignified magpies loftily announcing truth to dwell with themselves alone, mystical bunk dealt out by igno-

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rant, hypocritical black magicians who seek easy livelihood and vainglorious subservience through simple unsophisticates; "stealing the livery of heaven to serve the devil" of self; such as "with devotion's visage and pious act do sugar o'er the devil himself"; fatuous cultists, blatant charlatans seeking whom they may devour; divers "reverend" spiritualists, medium fakirs, impostors who quote Scripture and urge belief with unction; flaunting "discoveries" made by crude ignorance; "golden medical" guff, and special intimacy with Divinity, and secrets of nature, retailed at so much per dupe; farcical assumption of ethereal knowledge and supernatural powers and supernal beings; cheap offers to read the stars, cast horoscopes, ward off evils and bad spirits; bristling arrogance and toplofty condescension to "cure" any ailment soever, either by medicament, absent treatment, laying on of hands, hoodoo bags, charms, relics, spells, metaphysical inanities, vain repetitions of "I am well," "I am health," etc.; worship of sacred bones, hugging crosses, doing penances, fasting, pilgrimages, hair-shirts, naturopathic idiocy and effrontery, with patent medicine almanacs, etc.—"How long, O Lord, how long" will the feeble intellect of the *hoi polloi* supinely support this ilk and snickering army of medical charlatans, soul exploiters, body ravishers, and black magicians who exploit simplicity and credulity.

"Speaking generally," said Benson, "the human race is so anxious for any leading it can get, that if men or women can persuade themselves that they have a mission to humanity and maintain a pontifical air, they will be able to attract a band of devoted followers, whose faith, rising superior to both intelligence and reason, will endorse almost any claim that the prophet likes to advance." Another lucid writer and thinker said: "The history of all dogmatic and revealed religions is but a history of man's endeavor to discover or invent some plan whereby he may shirk his personal responsibility or shift it to other shoulders than his own, or in some manner escape the natural consequences of its conscious and intentional evasion or violation."

Physical, mental, metaphysical and theological "healers" and heelers are abundant. There must be flocks of victims and dupes "born every minute" to keep such a troop of soothsayers in physical provender. To declaim against them is to realize "I am as a Voice crying in the wilderness"—a child crying in the night, a woman sweeping out the Atlantic with a broom. Still I cry: Do not be credulous. Be inquiring. Do not accept creed, cult or dogma.

To know is better than to believe. Dare! Daring is the price of progress.

ETERNAL JUSTICE

There is a law that rules supreme;
Not man-made, or of mortal theme—
Its mandates just go forth to right
The battles Truth ofttimes must fight.
Eternal Justice supreme exists,
And wrong, as ever, it resists.
Now if we suffer much, for cause,
'Twere well to think, and gently pause
Before we criticise the Plan
Of Wisdom's higher law to man.

—*William Robert Williams, 32°.*

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DESIGN IN WORLD EVENTS

By L'Inconnu

THE manner in which the new force liberated from the solar fount and central source of energy is manifesting itself is productive of much reflection to the compassionate student of human activities. This is shown in the confidence with which the Cubans turn to this country with a belief born of experience that they will receive a "square deal" from the authorities of the United States. The straightening out of the troubles of this storm-tossed peak of Atlantis takes us back to the war between the United States and Spain, brought about by the cruelties of the Iberian government to Cuba.

Then came the war between Russia and Japan.

Protestant United States against Roman Catholic Spain; Buddhist Japan against Greek Catholic Russia; the two ends, extreme West and extreme East, against the center, Europe. The two ends were and are allies and form a new center on the circular globe.

The Japanese, believing in reincarnation, showed a disregard of death in their devotion to their country that was astounding to those who were brought up to believe that the salvation of "My" soul was the chief end of life.

The free Yankees who were not under the domination of a fear-producing ecclesiastical hierarchy, swept away those who had been brought up from childhood in the dread of hell and purgatory, from which they could be released, not by their own deeds, but only by the intercession of some priest whose daily life was often a scandal.

Roman Catholic Spain has been the stronghold of the Roman Church after it had revolted and split away from the original Christian Church. Constantine moved the seat of empire of what was then called the Roman Empire from Rome to Byzantium and called the latter the City of Constantine—Constantinople. He it was, sitting on the throne of the Caesars as the Pontifex Maximus, the builder of the bridge between the realms of matter and those of Spirit, who for matters of policy discarded and cast out the worship of Zeus and all the other gods, and made the Christian religion the state religion about 320 A. D., and himself the head of it on earth with its seat at Constantinople.

After about 500 years of this state of affairs the Bishop of Rome seceded and formed what the labor unionists would call a "scab organization" and secured the help of the sword of Charlemagne. As a reward for the strong-arm assistance of Charlemagne, the Bishop of Rome crowned him in the year 800 as Emperor of the West, as against the Roman Emperor, then living in Constantinople, and claiming to be the head of the Christian religion.

When the Turks took Constantinople in 1453, scattering Greek culture through the western nations, the successor of Constantine and the Caesars, the head of the historically true and orthodox Christian Church—or what is now known as the Greek Catholic Church—was found in the Emperor of Russia, whose title "Czar" is from Caesar, "little father" as against the Roman "papa" or pope.

From the rebellious Roman Catholic Church sprang other rebellious members, Luther, Calvin *et al.*, from whence came Protestant Germany and England, and, from the latter, Protestant United States of America.

Derided in Italy and discarded in Republican France, the Roman Catholic hierarchy still maintained its ascendency in Spain, but this was rudely shattered by the war between Spain and the United States.

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When the Spanish king took a Protestant wife and practically arrayed himself against the ecclesiastical tyranny which had represented him as almost imbecile and lacking in ordinary filial regard for his mother, Spain ceased to be, for a while, the stronghold of the reactionary forces of monasticism.

But one great power was then left in Europe to support the Roman Catholic church—the Empire of Austria (from *"Oesterreich,"* the meaning of which is "Eastern Empire"), but which claimed to be the lineal descendant of Charlemagne's Empire of the West and, curiously enough, the near neighbor of Russia. The Kaiser (Caesar) of Austria until 1806, when Napoleon forced him to renounce his claim, also asserted that he was the head of the Holy Roman Empire and the last legal descendant of the Roman Emperors. The Russian Czar likewise claimed to be the same.

The troubles of Austro-Hungary where Czech, Hun and German engaged in internecine strife, prevented Austria from being of much assistance to the decaying prestige of Rome.

Then came the great World War! Both eastern and western empires were destroyed. The Kaisers of Germany and Austria and the Czar of Russia lost their imperial thrones, the latter his life also, and all pretensions to the heritage of the Caesars have been *"spurlos versenkt."*

Only one empire is left, and that is Japan. There are a few kings left in constitutional monarchies, but all the rest are republics. What a broad republican belt it is, stretching through France, Germany, Austria, Russia and Siberia, from the Atlantic to the Pacific Ocean with the Republic of China broadening it out on the Pacific and facing the empire of Japan, the only empire between this belt and the great republics of the Western Hemisphere! From present indications it would not seem incredible that Japan should also become a republic before many years, as many more remarkable things than that have already occurred.

Religion has been distorted from a guide to living into a guide for dying. It has many phases which are interesting to the Mason who studies all religions.

Religions which make men afraid of death destroy nations. Such religions —or rather, such parodies on religion— deserve to be destroyed in their turn, and the design back of events seems to be to destroy them.

When Roman Catholic Spain and Protestant United States, and Greek Catholic Russia and Buddhist Japan, met in battle, it was easy to see that the nations having the least fear of death would conquer. Later, Roman Catholic Austria and Imperial Germany, backed by the Vatican, met Protestant England and America, free-thinking France and Italy, on land and sea, and naturally those who were bold enough to defy the "lords of spiritual life" were victorious.

To all these should be added another feature.

The Jewish money lords, remembering the persecutions of their fellow-religionists in Russia, furnished the "sinews of war" to the Japanese. These persecutions had similar chapters in Spain, in Germany and in Austria, where anti-semitic agitations were strong in recent years. The Turks, as the representatives of Mohammedanism, joined with the Roman Catholics, and here we had six great religious divisions in conflict. The Roman Catholic, the Greek Catholic, and the Mohammedan powers went down in defeat, and the prestige of these religious hierarchies has been lowered in the eyes of their devotees.

The United States are with the allies despite the effort of the jesuitical policy that would arouse a feeling of jealousy and enmity between them. The Jesuits were expelled from Japan about 300 years ago for intermeddling in Japan's domestic affairs as is their custom. How sweet a revenge to stir up a war between Protestant America and Buddhist Japan! America and Japan have

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much to learn from each other, and their strong alliance will make the greatest body of water on the globe—the Pacific Ocean—really pacific.

It would seem that the time has come for a republic in Spain as it has for Portugal, and for Austria, now that the Roman Catholic hierarchy has ceased to rule its rulers and been defeated by these masters of destiny who are behind the scenes and manipulate the events which seem to our eyes but tangled webs devoid of meaning.

Spain and the United States, and that other member of the triangle which has yet more to suffer, will undoubtedly march closer together for the uplifting of humanity, and the influences which made the United States victor in these two wars will predominate. Our Brothers of the Scottish Rite in the sixteen Latin republics in the south, who have fought the Roman Catholic political machine so successfully, may bring about this new Republic of Spain.

Ecclesiasticism and the two materialized pontifical hierarchies which have enforced spiritual despotism, have received stunning blows designedly aimed at the enemies of human progress and spiritual freedom.

Looking back over the events of the last twenty-five years in the world arena, one is forced to acknowledge that there has been a design "traced on the trestle-board" greater than we poor entered apprentices dreamed was possible when we started to learn enough to permit us to travel in foreign countries and earn and receive Master's wages.

FOOD FOR REFLECTION

By Claire C. Ward

MAY a woman who reads and loves the New Age, and to whom the Double Eagle is a sacred symbol, speak a word through your columns? Save by observation, I can have no way of knowing whereof I write, but the truest prospective of a picture is not gained by those who stand closest.

I have been greatly interested in the discussions on the subject of making Masons too rapidly. As from time to time I have talked with members of the Craft and noted the comments of some of them on their reasons for taking the higher degrees, I have been led to fear that there are far too many members, and far too few Masons. From these observations, I have come to wonder if the Shrine is altogether a good thing; not in the least belittling its noble plans and purposes, its kindly deeds and splendid charities, but solely because its red fez and brass band are its sole allurements for some undesirable types of mentality. I have heard many a man declare that he was going to "take the Shrine," with never a word, or apparently a thought, for the sublime work of the Consistory, save as a road along which he must of necessity pass to reach the coveted goal of regalia, banquets and pilgrimages.[1]

There was a time when the physiog-

[1]Editor's Note.—It must be admitted that there is some reason for this criticism, but it must also be said that many enter the Masonic fraternity for its badges and watch-charms and other gew-gaws, and who are of no possible use to the order, but rather a detriment. Many of them do not go as far as the Shrine. It must also be said that there are numbers of those who enter Masonry in order to get into the Shrine, but, having to pass through some real Masonry in order to get there, they presently refuse to be satisfied with the red fez and the brass band and become some of our most ardent and hard-working Masons. As has been said of certain old-time religious meetings, "Some who came to scoff remained to pray," so we may say that some who come into Masonry to jest and parade and eat, remain to become pillars and ornaments of the temple. And if it were not for the Shrine, perhaps we should not get them at all.

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nomy of the high degree Mason was of a distinctive cast—the face of the scholar and the thinker—but today one stands aghast at some of the types who are aspirants to one of the highest of earthly honors, the Royal Secret.

A volume of Pike's "Morals and Dogma" is presented to every Mason joining the Consistory; how many of them read it, and reading, understand? For it must be grasped by both intellect and heart, which presupposes both. Yet I have heard Masons in high places declare that Pike's work should be revised and simplified, for not one in a hundred could understand it. But is it not taken for granted that a man who aspires to, and receives, the 32nd degree is capable of comprehending, else why is the book its invariable accompaniment? And if that wonderful man and inspired Mason, Albert Pike, "who, being dead, yet speaketh," is the arbiter of the Scottish Rite, one of the shortest and simplest of his marvelous lectures, if studied and followed, would be a protection against the intrusion of the unfit.

In the 20th degree—Grand Master of All Symbolic Lodges—Pike makes it very clear that a most careful supervision should be exercised over the material for advancement. Let me quote: "In the higher degrees (from the 17th to the 32nd) those only should be received who have sufficient reading and information to discuss the great questions of philosophy. From them the Orators of the Lodges should be selected, as well as those of the Councils and Chapters. They are charged to suggest such measures as are necessary to make Masonry entirely faithful to the spirit of its institution, both as to its charitable purposes, and the diffusion of light and knowledge, such as are needed to correct abuses that have crept in, and offenses against the rules and general spirit of the Order; and such as will tend to make it, as it was meant to be, the great Teacher of Mankind."

From this it is not possible to misunderstand that intellect, judgment, and the genius both for good government and spiritual leadership are prime requisites for one who shall be deemed, by right, worthy to wear the Double Eagle.

"By their fruits ye shall know them"; and only in this way are the profane able to judge of the fitness for aspirants to these degrees, or those who have received them. But, verily, I have known many who were not only unable to discourse upon philosophy, but, I doubt could define it; and, alas, there have been even some who could not even spell it!

If I have trespassed or presumed, I crave pardon of the brethren. "Out of the fullness of the heart the mouth speaketh," born of love for the sublime Order of Masonry, whose tenets rightly applied, and whose disciples worthy, may yet save the world.

"When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart—
Go forth, under the open sky, and list
To Nature's teachings."

—*William Cullen Bryant.*

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THE IRISH QUESTION

By Harry G. Lambe

SOME time ago I had the pleasure(?) of hearing the alleged woes of the Irish people—not nation—discussed at some length by one Mr. de Valera, who styles himself President of the (nonexistent) Irish Republic. In his oration there were advanced some statements that were partly true; also a great many insinuations that, to say the least, were very vague and misleading to his audience, 50 per cent of whom were attracted by curiosity to see a greatly advertised person. As an offset to some of his statements, I will endeavor to place before my fellow-citizens a few facts that he and his well-tutored horde of spellbinders are careful to conceal, and which I defy him and his cohorts of Sinn Feiners to deny.

Ireland belongs to England by right of purchase and conquest, having been sold to King Henry II in 1155 A. D.

The following are a few extracts from the Pope's "Bull," known in Roman Catholic official literature as "Laudabiliter," in which Pope Adrian, styling himself "Adrian, Bishop, Servant of the Servants of God," says to King Henry: "That, as becomes a Catholic Prince, you intend to extend the limits of the Church, and to announce the truth of the Christian religion to an ignorant and barbarous people, and to subject these people to the obedience of laws, and to eradicate the seeds of vice."

Also:

"It is our wish and desire that, for the checking of the torrent of vice, the correction of morals, and the propagation of the religion of Christ, thou shouldst enter that Island and there execute whatever thou shalt think conducive to the salvation of that land." "Let the people receive and venerate thee as their lord, saving the right of the Church." "The annual payment of one penny from each household to St. Peter and the Holy Church of Rome," is also stipulated. These extracts are from translations in full by Martin Haverty, an Irish Roman Catholic of some prominence in his day; also by Dr. Kelly, an eminent Irish scholar; and which were published by Lynch in 1850.

These articles were approved and confirmed by three Roman Pontiffs, Adrian IV, Alexander III, and John XXII, which fact is attested to by Cardinal Newman, who also states that "the trouble in Ireland did not begin until the English monarch (Henry VIII) was false to the Pope." Note this: The English monarch was not false to the Irish or to his own people, but to the Pope. The real trouble was that Henry VIII stopped the papal *pay day*. Also the teachings of Wickliffe, Ridley and Latimer were beginning to bear fruit.

After Edward VI and Bloody Mary had passed away there was seated on England's throne a woman, Elizabeth, who bid defiance to the papal power and its emissary, Philip of Spain, who had sent the Marquis of Alva to Belgium and Holland to "crush those heretical people and bring them back to the fold of Rome." This he was busily engaged in trying to do when English seamen hurled themselves against the "Invincible Armada," forever crushing the sea power of Spain. This was in 1588.

But before that Ireland was overrun by Italian and Spanish emissaries in the south and west, so that by Irish cooperation and assistance a large Spanish force was able to land in the hope of creating a diversion in favor of Philip and the Papacy, the latter being at deadly war with England, especially with Elizabeth. From this sprang the "Desmond Rebellion," but it was speedily crushed by the destruction of

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the Spanish stronghold at Smerwick.

Again, it was to Ireland that the French king dispatched a force to help James II, who had been driven out of England. Being promised French assistance, Wolfe Tone and the United Irishmen rose, and four landings were made on the Irish coast; but the vigilance of the British Navy brought the undertaking to naught. All this goes to show that the South and West of Ireland have always been responsive to the call of any persuasive tempter to their own undoing. All these statements are historical facts and cannot be successfully contradicted.

As to the events of the last six years, well-established facts point to the south and west of Ireland as being disloyal to the Allies. It has been proven beyond reasonable doubt that secret U-boat bases were maintained on that coast between Bantry Bay and the mouth of the Shannon, with the connivance and support of the Sinn Feiners. It is asserted that from one of these bases came the U-boat that sank the *Lusitania*. German money was seen in abundance on the streets of Tralee, Ennis, and other towns in that region, and prayers were openly offered up at the Roman Catholic Churches for the success of Germany. All this culminated in the invasion of Ireland by "General Casement."

This poor dupe, who suffered the penalty of his treason while others more guilty escaped, was of a County Antrim family, the members of which had always been noted for their loyalty, his father being an officer of high rank in the British Army. Casement himself was employed in the consular service in Africa and Brazil, and in 1911 was knighted by Edward VII and received the Coronation Medal for meritorious services, retiring from the service in 1913, at which time he wrote a letter acknowledging the honor conferred on him in 1911 and expressing gratitude and devotion to King George. During all this time it is not on record that he took any part in Irish politics.

During the winter of 1913-14 he suddenly appeared as the strenuous advocate of the Hamburg-Amerika steamship line. As he had no connection with New York or Queenstown, nothing came of it, but there was a significant passage in a letter that he wrote to the United States press in February, 1914, urging all Americans to travel by the German line. Before six months had elapsed Germany and England were at war, and Casement was in this country pleading the German cause. In November he was in Germany, styling himself "Irish Ambassador to Germany," where he made an alliance between Ireland and Germany. The German High Command collected 3,500 of their Irish prisoners of war and concentrated them at Limberg for his benefit, and there he harangued them on the miseries of their country and endeavored to form an Irish brigade to fight against England in the interests of Germany. To their credit it must be admitted that his overtures were not well received, and on one occasion "he was jeered at and pushed about and struck, until he was obliged to call on the German sentries for assistance." He distributed copies of the *Gaelic American* and the *Continental Times*, both published in this country. Eventually he got fifty-two volunteers of the 3,500 who made it so hot for them that they were removed to another camp. His next act was invading Ireland, the force consisting of himself, Julian Bailey, and a mysterious Captain Monteith, who disappeared on landing. Instead of an army of 40,000 Germans that he expected to meet, he was compelled to hide. Fishermen and others lost no time in reporting to the authorities the landing of strange persons under suspicious circumstances. He was arrested, given a civil trial (not a court-martial), and paid the penalty. *Finis Casement.* And so ended this part of an insane and unpatriotic movement! Germany plotted it, Germany organized it, Germany paid for it—so, at least says Mr. Redmond.

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Further, "What has Ireland suffered in the past that Poland, Alsace, Belgium, or Serbia has not suffered at the hands of Germany?"

And now we come to Easter Sunday, 1916, which saw the streets of Dublin alive with armed men and the issue of a proclamation of an Irish Republic. England and the English people were a foreign power and foreigners, to be "expelled from the country with the assistance of the Germans —Ireland's gallant Allies"; and the rebels were invited to stab the Empire in the back while it was engaged in a life and death struggle with the forces of barbarism and savagery in Europe. You see, de Valera, McNeill, Pearse, McDonagh, and other leaders had counseled and organized a movement they could not control and a reign of terror was the result. Up to the time of this writing there have been, of policemen and soldiers killed, 127; wounded, 352. Of persons classed as civilians, 1,930 casualties; that is to say, this is the number of persons known to have been killed or wounded; the real figures will probably never be known. The hospitals were crowded and many perished in the blazing ruins or were secretly buried.

And who were these killed and wounded persons? British soldiers? No! At this time there was not a single English soldier in Dublin, or for that matter, in Ireland. The troops in Dublin were the Dublin Fusileers; also there was a force of the Irish Constabulary. The killed and wounded were all of them Irish—policemen and soldiers, some of them members of the Veteran Corps, a body of old timers like our G. A. R. and C. S. veterans, who were having their annual parade when they were fired upon, killing five and wounding sixteen. War, they call it, but to us it looks like plain murder

Who is responsible for this? The Sinn Fein! This organization grew out of the "language movement," which was laudable enough, but was not supported by the politicians. Gaelic had long been regarded somewhat coldly—even at Maynooth College, where the priests are educated. It was not even taught in the schools and was in danger of being forgotten. Casement, in his trial, alluded to it in a burst of high-flown verbiage, and De Valera, in his tour of this country insinuated that England was trying to stamp out Ireland's language, the Gaelic; and his insinuations called forth an answer from a well-known Irish Nationalist, who spoke of them as follows:

> How amazingly unlike the reality is this picture of modern Ireland! Apparently there are Irishmen who are still utterly unable to realize that they no longer live under Penal Laws. It is the plain, incontrovertible fact that no Irishman is prevented from subsisting in his own land and garnering the full reward of his labors. Some classes of Irishmen are better protected in this respect than any of the same classes in England.
>
> As for the Celtic wing of the Irish revival, the government, as everybody knows, has liberally endowed a National University which has perfect freedom of internal control. It has made the Irish language an obligatory subject for matriculation, with four professors, one of which was the president of the Sinn Fein volunteers and another the president of the "Gaelic League," to promote, at handsome salaries, the very studies which we are told are banned under English rule. The teaching of Gaelic has been subsidized in the national schools by the Imperial Treasury to an amount upwards of $350,000 per annum.
>
> Home Rule may do a great deal for Ireland, and I hope and believe it will; but more personal and spiritual freedom Ireland could not possibly have than she enjoys at present. It is conceivable that she may have less.
>
> It has not, I think, been noticed that the most unhappy feature of the Sinn Fein movement is the blow which it has struck at liberal ideas and local patriotism all over the world.
>
> Germany and Russia—at least the old Russia—thinking of their Polish, Danish and Alsatian policies, might well turn to us and say, "We were right after all—you have tried the policy of giving free play to traditional sentiments of the smaller units in your Empire—this is your reward." Sinn Fein has given to the world a lesson written in blood and fire in which Continental despotism will read the justification of its worst tyrannies.

What Ireland needs is a firm, fear-

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less, impartial and honest administration of law. Until that is established the Sinn Fein movement will grow with its terrorism and anarchy.

MAN'S INTERNAL QUALIFICATIONS

By H. A. Milburn

THOUGHT has made the world what it is today. The predominant mental attitude of mankind has, as was said of "The Mills of the Gods," ground slowly but exceedingly small.

In tracing the present "civilization" of earth back as far as public history goes, the fact is borne strongly upon our consciousness that the advancement of man in the past, and likewise for the future, hinged and hinges upon man's ability to think. From the hut in the tree to the modern house may appear a great distance—so far as time is concerned—yet the G. A. O. T. U. seemingly permits the souls of earth to climb toward the light only in so far as they, as a whole, think, and *rightly use* their thoughts. Wrong use of thought prevents man from rising and inevitably brings its own punishment, which is in exact ratio to the wrong thinking, to those who so misuse, whether it be in the case of an individual, a nation, or all souls of earth.

Refusal to think opens the way for those who would dominate others, making it easy to bind the chains of ignorance, superstition and fear upon the unthinking.

It is necessary to go back into history for proof of this just and exacting law in life, as we have it staring us very fixedly in the face today, in the political as well as in the religious world. In a political way Germany is an excellent example, as unbiased research by clear thinkers during the last few years has definitely proven. The political machine of Kaiserism subjugated those under its control to that machine. The female was used to raise families for the state, and the male as a soldier tool. Unquestioning obedience to the state was the man-made law. Let the state think for you in its efforts to reach universal domination; and in carrying out its demands you need not fear the consequences of breaking the natural laws of the G. A. O. T. U., because you may put your responsibility for the breaking of those laws upon the shoulders of the state. Such was the sum and substance of Germany's effort to dominate the world.

The result to the world of so crushing man's ability to think should be an enduring guide-post pointing out the "other road," not only for any nation state or organization, but even and more especially for individual man. If individual man will persistently make the effort to think more and more clearly, the still, small voice of conscience can and will be better enabled to act as guide in leading him out of darkness into light; and the aggregate man would soon not only prevent politically the duplication of Germany's actions, but would very soon and effectively check and prevent any undue so-called religious authority from further binding the chains of ignorance, superstition and fear about mankind.

In the history of man the shining lights are those who thought exceeding clearly, rightly used that thinking, and gave the results of their efforts to mankind to *use constructively*. Among such can be found Jezeus Christna and Gautama Buddha of India; Confucius of China; Orpheus, Plato and Pythagoras of Greece, and our own Christian leader and teacher. Each of these taught the truth; and during their sojourn on ea th they were bitterly opposed by those who were dominating the masses, because those dominators realized that the people were being taught to *think;* and they knew that those people, thus thinking, meant the breaking of the grip of the dominators.

Owing to man's gift of free will he

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may blindly accept, thinking not at all on what he accepts; or he may make the effort to think rightly, and can, if he so wishes, even abuse the results of the right thinking of himself and others; but the law of nature, "As you sow so shall you reap," brings to man, individually and collectively, the result of his actions.

A Master is recorded as saying, "The Truth shall make you free." Truth is light, and light is knowledge; and man's gain in knowledge or understanding of light or truth depends not only upon his ability to think correctly but upon his putting those thoughts to right use. To think wrongly is to think ignorantly, to think ignorantly is to think in intellectual darkness, and thinking in intellectual darkness will bring confusion, mental, moral, physical and psychical. The extent to which we think rightly—*i. e.*, think in the light—to that extent do we receive our reward through knowing how to align ourselves with the laws of the G. A. O. T. U., and so be enabled to receive still further light.

Many good things which we do not now know are in the mind of the G. A. O. T. U. and only await our discovery of them in order to receive them and put them to use in the physical world.

Every inventor the world has ever known, from the one who cut a hole in the roof of his hut to let out the smoke to the one who invents an intricate machine, has so invented because of his ability to think, and, by thinking, has discovered (not originated) in the mind of God the thing he desired and brought it into existence in this world. Thought then, is a connecting link between the G. A. O. T. U. and man, and, when constructive, will bring forth into the world a harvest after its kind; if destructive, it will react on him so thinking, bringing him failure, distress, worry and general confusion.

One reason why it is an uphill climb to *constantly think constructively* is because everywhere, in business, in social life, in the churches, and even in the home, people are mixing constructive and destructive thinking, and, although they know it not, they are making it harder for those who constantly *strive* to think constructively.

Reports from all over the earth show that humanity is apparently now entering upon a new era of thinking; and while there is evidence that many are ignorantly and innocently aligning themselves with misconceptions of truth, yet, if they continue to think, they will, both individually and collectively, adjust themselves nearer to right thinking and ways of living.

The larger the thought of truth that mankind endeavors to assimilate, the slower the beginning movement and the more confused they seem to be; but as they gain momentum in their upward and onward climb they become irresistible and push into oblivion those who would and do continue to deny to man his just rights.

Thus it is that man's internal qualifications are the ones which enable him ever to ascend toward the dawn of a new day for the betterment of the race, and to joys of which he now not even dreams.

"Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Ride more than thou goest,
Learn more than thou trowest,
Set less than thou throwest;
And thou shalt have more
Than two tens to a score."

—*Shakespeare.*

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From June to June

'Tis not so long since summer tried
  Her lift of vernal wings
And puffed the June-born thunder-heads
  About like bubble things;
Since to the hills the hazes called
  The golden-rod to thrust,
When glory flamed in loveliness—
  To die as glory must.

The willow's stark; but long the branch,
  The reeds are green and tall,
Still ringed about in freshet marks
  When snow begins to fall!
And through the twilight's solemn pause,
  The blazing twilight star
Gives back that ancient loneliness
  When pine-trees sigh afar.

With windy days the robins will
  In furrows fresh be seen;
Far up the hollows in the woods,
  The snow will patch with green;
The peach will flare a glorious pink
  And call the bee to her;
In violets the spring will rise
  As if no winter were!

From June to June the circle spins,
  And swifter, year on year;
The bud foretells the yellow leaf,
  The laughter and the tear:
But He who sends the robin up
  To trail the greening snow—
He seals the Promise in the hills
  Wherever peaches blow.

—*H. G. Link, Jr.*, 32°.

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The New Age Magazine

Official Organ of the Supreme Council, 33°, A. & A. S. R., S. J., U. S. A.

"We approve and re-assert our belief in the free and compulsory education of the children of our Nation in public, primary schools supported by public taxation, on which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."—Supreme Council, 1921.

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NOTES AND COMMENTS

"AWAKE, ARISE, OR BE FOREVER FALLEN!"

Samuel J. Elder, in an address delivered many years ago at the dedication of the Masonic Temple in Boston, said the following:

It was John Hancock, Mason, of Massachusetts, who presided over the Continental Congress which declared our Independence and who was the first signer of the immortal Declaration. It was here in Boston, where the first Lodge had been founded, and in which Masonry grew most rapidly, that the first resistance to foreign oppression took place.

It was from St. Andrew's Lodge, in the Green Dragon Tavern, that the band sallied forth upon Boston's historic tea party, and adorned the page of that night's record with capital T's and announced the Lodge as *adjourned upon public business.*

It was here that James Otis, member of St. John's Lodge, by his eloquence fanned the flame of revolt. It was Paul Revere of the old St. Andrew's Lodge, who set the bells ringing and lighted the signal fires on the hills of Middlesex County from Boston to Concord. It was Joseph Warren who left his Lodge-Room to lay down his life beside the old redoubt on Bunker Hill . . . Lafayette tells us that he never felt that he possessed the full confidence of Washington until he was made a Mason . . . Are we mistaken, then, in believing that the faith and belief and spirit of Masonry are akin to the spirit of seventy-six, and to the institutions which grew out of and are the crystallization of that spirit?"

What do we gather from the above remarks? One thing they strongly impress upon our minds is the fact that the founders of this Republic were largely Masons. They had a duty to perform, and with undaunted enthusiasm and zeal they went forward and performed it. They left to us a valuable heritage and a sacred duty—that of safeguarding the liberties they so laboriously secured for us. How are we performing that duty? Spiritual autocracy, uncertainty, dissatisfaction, radicalism, I. W. W.ism, Bolshevism, graft and greed in high places, are all threatening

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the peace and prosperity of this land of ours! Are *we* making any sacrifices? Are *we* doing our duty in any sort of way toward the correction and suppression of these evils? Are not many of us content to sneer at warnings and jokingly refer to these dangers as imaginary—complacently solving our consciences by saying that nothing can ever destroy this country, or other futile babbling to that effect? The wildest dreamer never dreamed, two years before it happened, what would befall unhappy Russia! Get a move on, brethren! If you cannot do any better, at least stand up and be counted as opposed to all the things that attack and menace our liberties!

TOLERATION

We desire to state definitely and succinctly, and to have fully and completely understood and accepted, the fact that we have no enmity or any sort of objection to the so-called Roman Catholic *religion*, any more than we have or can have to the many different religions, and faiths almost without number, which are in existence today. Our idea is that every man must be allowed to worship God in his own way, so long as his way does not interfere with the right, privilege or practice of anyone else to do the same thing. That is what we mean by "toleration."

But when the Roman Catholic Church, or that of any other faith or religion, behind the guise of that religion sets up a church or hierarchy which makes use of the ignorance, the superstition, the cupidity or lust of power of its devotees to enable it to enter the realm of politics, of temporal power, of civic domination, and strives in its dual capacity to dominate the governmental powers reserved for *all the people*, and as an autocratic power to rule free people in the interest of that church or hierarchy, then we are unreservedly against and at enmity with that church or hierarchy because its usefulness is being misused and misdirected, its influence is permitted to be and is exercised against the best interests of our country, a dangerous condition being stirred up among the citizens which tends to throw doubt on all religion of whatever kind or complexion.

The above is a fair and unbiased statement of the attitude of the Roman Catholic Church and hierarchy in this country and in all the world; therefore be it definitely stated that we are unreservedly against the said church and hierarchy, will use our very best endeavors to defeat and overthrow their designs in this country, and we count upon the backing, the aid and assistance of all genuine American citizens to bring about that end.

We are tolerant of that face of Janus which looked forward to the bright new day; but we have no use for his backward looking face which sees nothing but darkness, ignorance and superstition, and which, directing backwards the course of affairs, becomes used to and tolerant of the bloodshed and superstition of the past and refuses to look upon the bright prospects and civilization of the future.

There is a passage in the writings of Juvenal which we shall quote, and afterwards paraphrase for the information and edification of all our readers: "*Quis iniquae tam patiens urbis, tam ferreus, ut teneat se?*" Who can be so steeled, so tolerant of the iniquities of the city, as to contain himself? Our paraphrase is, Who can be so steeled, so tolerant of the spiritual and political arrogance of the Roman hierarchy as to contain himself?

There is another quotation from the Latin which it would be well for all parties to consider: "*Patientia laesa fit furor.*" Patience abused becomes fury. *Dictum sapienti sat est.*

IMMIGRATION

Hon. Albert Johnson in the House of Representatives on January 14, 1921, made the following statement:

The largest importation of slaves was from 1760 to 1770, when the average annually brought in was 7,400. That number of immigrants now come in four or five ships and land in a single day.

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The slave trade was profitable; so is the immigrant trade. Slavery and immigration are not the same, but the figures concerning one may lead us to some thoughts about the other. By 1790 the survivors and descendants of the African slaves imported numbered 757,208, according to the Federal census of that year . . . today they number probably 11,000,000 or one-tenth of our population.

Immigration is one of the greatest of our problems in this country. Laws have been passed to restrict immigration, the last one being of an emergent nature, which expires in the summer of 1922. It is on a percentage basis, and even that law has, to some extent, not been enforced.

According to an Associated Press dispatch of September 15, it has been necessary to take steps to combat organized efforts to break down this present law. Department officials claim that they were alarmed at the strength of efforts being put forth to nullify this law and make it of no effect.

Assistant Seretary Henning declared that "those in control of the flood of aliens coming into this country deliberately exceed the monthly quotas and depend on compelling us, with their sob stories and tales of families being separated, to permit the law to be disregarded."

It is proposed to disbar lawyers from handling immigration cases who are guilty of accepting fees in excess of the maximum and for spreading stories of cruelties worked on aliens by the law as it is enforced by the immigration officials.

BORING FROM BENEATH

Victor Hugo, in his wonderful novel, *Les Miserables*, which, as the reader knows, is devoted to the cause of Humanity—a big theme, treated in a big manner like one of Angelo's colossal paintings—has a chapter on the Miners and the Mined. He shows how evil men mine beneath the social structure, working in darkness, until the day comes when the ground is so completely honeycombed that civilization falls into the pit dug for it. It is *boring from beneath*. Hugo draws no fanciful picture, but gives us the true method by which many red revolutions are accomplished that throw society on the dust heap for a while, and make upward progress so very painful. When civilization is thus prostrate, there emerges from the depths the spawn of society—men who seek evil rather than good, destruction rather than upbuilding, to say nothing of those half-baked doctrinaires who would establish the millennium over night and realize the apocalypse by a stroke of the pen. Perhaps these latter creatures—the by-products of intellectualism—are more dangerous than the genuinely criminal; for their doctrines are so very plausible to the ill-informed. After every revolution we see the results of the *boring beneath* process; after every great world cataclysm the same thing happens. To-day we are realizing to the full the destructive forces of society; they are in evidence in all lands. Russia is so completely bolshevised by red fanatics that almost anything can happen in that unhappy country. In our own land—the land of liberty and opportunity—we behold many malign influences at work. We have permitted too much of this *boring from beneath* as well as boring from within. Among the insidious public enemies are the profiteers, who for their own selfish benefit, obstruct "the trend toward normal of the cost of the necessaries of life": then we have the agitator who fans into fever heat class hatred and endeavors to set employee against employer; and lastly we have what one of our leading journals describes as "sneering misanthropes," who belittle all endeavors to uplift humanity to a higher plane. "They predict failure for the conference on the limitation of armaments; they question the motives of this and other governments; and they scoff at all idealistic proposals." So much for profiteers, agitators, and sneerers—Sadducees all! They are the small fry that do not work for the overthrow of society itself, but nevertheless accomplish much damage. The most dangerous of all are the radical revolutionaries who aim at nothing less than the complete destruction of modern civilization, creatures of darkness. Many of them, acknowledged failures in life, men

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with mental grinds and abnormalities, have conceived a real hatred of society, and wish to be revenged on humanity in general. Give them an inch and they will take an ell. It is these particular borers from beneath that need special watching. We have enemies within our gates as well as without; and the former are the more dangerous.

America is in need of wise leadership, and we welcome the great statesmen who can point the way to peace and prosperity. The unemployment problem is acute, but it can be solved successfully if we can but put a stopper on the mouths of calamity howlers and pessimists. The transition stage of readjustment after the cosmic upheaval is indeed a painful one, and must be borne with patience. The sun though obscured for a time, is not forever blotted out. We shall before long see it shining again in all its pristine glory.

JOBS FOR THE JOBLESS

After every great war of history, the social economist records a wave of unemployment sweeping over the community affected by its ravages. After the star of Napoleon set forever at Waterloo, England found she was almost bankrupt. For more than a decade she had struggled against the might of the famous Corsican, and when victory crowned her arms at last, she sank back exhausted and anemic from the conflict. It took many years for Britannia to recover from the shock of that stupendous war. The period of readjustment was a poignant one. Today Great Britain is on the verge of a volcano because of the unemployment problem, as a result of the greatest war of history. The situation is more than serious because of the political complications in Ireland and India; in Ireland the resort to arms by the disaffected, and in India the passive resistance of the natives.

In the United States we have our problem of unemployment as a result of the backwash of war, and so serious has the situation become that the President called an unemployment conference to devise ways and means to solve the question. In an official appeal be called upon the Nation to mobilize in order to provide jobs for the jobless. He issued a public request to governors and mayors to form organizations and inaugurate other steps advocated by the unemployment conference. The text of his appeal was as follows:

> The conference which I recently summoned to Washington to advise as to the unemployment situation has demonstrated that an unusual volume of unemployment exists, and that pending the recuperation of trade the situation cannot be met, in due regard to our obligations and necessities, without a much more than usual organization throughout those States and municipalities where unemployment has reached considerable proportions.
>
> The conference has recommended a plan of organization which has had the support of commercial, manufacturing, professional, and labor representatives of the country. It is highly necessary that more accurate knowledge should be had, through such organization, of the volume and necessities of the unemployed. It is essential that the cooperation of all sections of each community should be brought into action behind such organization to provide work and assistance that we may pass through the coming winter without great suffering and distress. It is of national importance that every community should at once undertake such organization in order that the nation may be protected as a whole. Moreover, the thorough commitment to such a task is sure to start a thousand activities which will add to our common welfare.
>
> I, therefore, appeal to the governors and mayors of the Nation that they should take the steps recommended by the conference.
>
> In order that there may be unity of action by all the forces which may be brought to bear, whether governmental or private, the unemployment conference is establishing an agency in Washington through which appropriate coordination can be promoted and through which reports on progress and suggestions may be given general circulation and cooperation. I trust this agency will be supported in this endeavor.

But it takes more than a conference of social economists, labor leaders, business and professional men to arouse the well-to-do, the holders of jobs, and the body politic generally to the serious conditions involving unemployment in the United States. It is necessary that the heart be touched by some spectacular

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method, showing poverty in all its grim implications. This was accomplished by Urbain Ledoux, when he inaugurated his "employment auction" in Boston in the latter part of September. Speaking of the remarkable event (for it was remarkable in many ways, although not approved of by the "unco guid"), Robert M. Lovett, in the *New Republic*, says:

> It was an inspiration of the moment. Mr. Ledoux had been going about comforting and giving help, opening a temporary home, providing food. He was addressing a group of seventy-five jobless at a bandstand on Boston Common when the idea of an auction occurred to him. He called for volunteers and nine men stepped forward, two of them negroes. Raising their right hands they pledged themselves "to give the best of my brain and brawn" to whomever bought them for a week and gave them food and lodging. One was actually sold on these terms, and two or three other men were technically sold, the purchasers commuting their obligations by a cash payment. Not much effect on the overstocked labor market you say; but in three days there were five thousand people about the auction block, work was found for some hundreds of men, the newspapers all over the country were putting the situation before the public with Mr. Ledoux's message of charity and goodwill. The last event brought Mr. Ledoux's campaign in Boston to its climax. On Sunday afternoon he led his "shorn lambs of labor" to the bandstand on the Common. There were 20,000 people gathered there to see human flesh sold on the auction block, but instead, Harry Barnhart, stepped forward and led the people in singing. The original auction was unpremeditated, but this event was staged. There was a band, a choir of hundreds of children, a soloist who had been sold on the block the day before. They sang "America." They sang the "Battle Hymn of the Republic," "My Old Kentucky Home," "Nearer My God to Thee," and "America the Beautiful." A week later Mr. Ledoux was in New York, escorted through the streets by the bomb squad of the New York police, his audience of jobless men denied him even in the hall which he had hired, because he was a dangerous radical.

Urbain Ledoux's method of focusing attention on the unemployment problem was, to say the least, outré, but it was immensely effective. Far and wide the newspapers published accounts of the spectacular scene, and the public heart was touched. Mr. Ledoux is something new in the agitator line; he does not preach violence but appeals to mankind to save itself by love. "The hearts of the prosperous," he says, "must be uplifted. They must be uplifted to the higher consciousness which shall prompt them to share the bounties of God in common." He is a believer in God and humanity. His is not the one-sided faith of the average socialist agitator, who denies God and then proclaims the dignity of man. Says the *New Republic:*

> It may be that Mr. Ledoux's plans for dealing with unemployment are fantastic. They call for the assumption of the burden by the public and the state. They make an immense draft, an overdraft, on the bank of human kindness. They call for a capital levy, such as nations make only for purposes of national defence. "Yes," said Mr. Ledoux, "but the nation is in danger, and society is poisoning itself with its waste of human life."

President Harding, in his opening address before the unemployment conference, deprecated the idea of Government doles to the unemployed, and urged instead the inauguration of local measures of relief, such as public works, building programs, improvement and making of roads, and enterprises of like nature. He also emphasized the necessity of private relief measures.

The Masonic Fraternity should lend its efforts in every possible way to lessen unemployment. Some noble efforts have already been made by the Scottish Rite in the great cause of human relief by establishing employment bureaus not only for its own members but for suffering humanity at large.

GOVERNMENT OWNERSHIP—A PROBLEM

Democracy is not a hard and fast system of political and social facts, but a progressive and expansive system. It is government by the people, and for the people; not for the aggrandizement of a particular class of men be they capitalists or proletarians. President Schurman, of Cornell University, says: "Shall we cower in the presence of revolutionary socialism and bolshevism when we might learn from history and politics that our own system of constitutional democracy is the

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best government ever devised by the art of man? No doubt, like every growing organism, it is in need of continuous adjustment to its environment; but are we so blinded by ignorance and so perverted by bourbonism that we cannot survey these natural and necessary modifications, whose effect is altogether ameliorating, with the equanimity and even the satisfaction of reasonable beings and good Americans? Because nations, with the worst government imaginable, have in this terrible crisis in the history of the world become political madhouses, must we, with the best of actual governments, lose our heads and join in their grimaces and contortions?" There seems to be a deep-rooted desire on the part of some men to have the Government do everything for us; to inaugurate state socialism. There are some duties that the Government can perform better than combinations of private citizens, for example, the post-office; but, in the main, Government control does not mean efficiency. Red tape and politics do not make for growth and progress. Hear what the Hon. Franklin K. Lane said, when he bade farewell to President Wilson's Cabinet:

> And now in parting let me say a general word as the fruit of my experience here. Washington is a combination of political caucus, drawing room and civil service bureaus. It contains statesmen who are politicians and politicians who are not statesmen. It is rich in brains and in character. It is honest beyond any commercial standard. It wishes to do everything that will promote the public good. But it is poorly organized for the task that belongs to it. Fewer men of larger capacity would do the task better. Ability is not lacking but it is pressed to the point of paralysis because of an infinitude of details and an unwillingness on the part of the great body of public servants to take responsibility. Everyone seems to be afraid of everyone. The self-protective sense is developed abnormally, the creative sense atrophies. Trust, confidence, enthusiasm—these simple virtues of all great business are the ones most lacking in government organization. We have so many checks and brakes upon our work that our progress does not keep pace with the nation's requirements.

Commenting on this the Economic Letter of the National City Bank of New York, said:

> Secretary Lane has named some of the weaknesses of governmental administration, although not all. He could tell also of the want of coordination between the Executive and the Legislative Departments, and the want of continuity of policies by reason of changes in the personnel of the Congress and of the departments, but he has said enough to suggest the inherent weakness of governmental management. The idea of having the Government take over the important industries of the country can find lodgment only in minds of people who conceive of the industries as merely repeating a routine of operations instead of changing constantly under the stimulating influence of vigorous, ambitious, progressive life.

Government ownership is no panacea for the ills of society. It is a very expensive medicine at the best. The most progressive nation will always be the one where individual initiative is permitted full play, not in the old *laissez faire* manner, but in the cooperation between capital and labor after the most approved and humanitarian principles. Let each employer of labor keep his house in order. Charles M. Schwab, whose remarkable jump from "overalls" to "broadcloth," says (*Forum*, March, 1920):

> I believe in profit-sharing—not the kind of profit-sharing which consists of a mere bonus paid out of the total profits of the year, and added to the man's wages for the year. That is merely an increase in wages and has no direct relationship to a man's own work. What I believe in is that a man shall have a direct share of the profits derived from the particular unit of work he himself is doing.
>
> I am sure we must all agree that if by some magic move we could secure not alone the good will of our workmen, but also their enthusiasm in their work, the workers of this country would multiply their output many times.
>
> These are not mere theories. They have grown up, in my opinion, out of long and practical experience in dealing with men. I am firmly of the opinion that if we approach the industrial situation of the moment in a practical spirit, applying the results of our experience and our knowledge of human nature to the problems immediately before us, we shall come nearer to making this a better and happier world than we can by studying all the books, attending all the conventions and passing all the resolutions that could ever be dreamed of.
>
> And so I suggest the time has come to get together and to get to work. Let us go forward with confidence and determination. Never was a situation more difficult; never were opportunities so brilliant.

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DEMOCRACY

The "divine right" of kings was rudely shattered when the English parliament, dominated by Cromwell, cut off the head of Charles I; and later on when the Convention, in France, sent Louis XVI to the guillotine. Since the World War there has been a great shake-up of kings and kingdoms; the Hohenzollerns, the Hapsburgs, and the Romanoffs have been swept away in exile or death. Democracy has risen in its might and crushed the power of kings in Europe. But with the passing of military autocracies, democracy has its hands full. Problems arise that shake the very foundations of political liberty. Two movements dominate modern life: One, the increasing importance of the individual; the other the growing dominance of the state. To preserve the proper equilibrium between these two forces is the great desideratum. The individual desires to express his personality in the world, to exercise his self-initiative in all sorts of ways, and it is wise to let him do so without interference so long as his self-expression does not injure other people. On the other hand, the state has to see to it that no individual or set of individuals seizes the natural productions of the earth and exploits them to the detriment of the body politic. For the state to seize everything and conduct it along socialistic lines would be an unbearable tyranny to the great majority of men in this country. Who wants to be subject to a bureaucracy and sink to a mere cog in a giant wheel; to be ordered hither and thither whether he will or no. No man of any independence of soul wants to have his life ordered and directed by a set of bureaucrats. Good-bye to individual expression and initiative if socialism ever gets the upper hand. Socialism could not be enforced without tyranny and coercion. It is bound to wind up in Bolshevism, as in the case of Russia. The nearest thing to socialism is a penitentiary where the prisoners are *compelled* to do what they are directed to do whether they like it or not. A monastery is the next thing equivalent to socialism in practice. But there the inmates *voluntarily* surrender their wills to their superiors for religious reasons. In a modern monastery the inmates can leave when they so desire; but not so in a penitentiary.

It is an interesting thing to study the democratic movement in history. It has been largely brought about by the great writers. Rousseau and Voltaire overthrew the old régime of France by sowing the seeds of discontent in the minds of Frenchmen; discontent with religious and political conditions. "Voltaire," says George Brandes, "destroyed the principle of authority by vindicating the liberty of thought of the individual; Rousseau displaced and superseded it by the feeling of universal brotherhood and mutual dependence. . . . From Voltaire came the wrath of the revolutionists, from Rousseau their enthusiasm. . . . It is to the Revolution of 1789 that we owe the greatest conquest wrested by the human intellect from prejudice and power—liberty of conscience, religious toleration."

Victor Hugo represents another aspect of the democratic movement. At first a Royalist he turned Republican and poured forth his "Promethean pity for the refuse and dregs of a pitiless society." His language is like lava poured forth from a volcano in eruption. Who can forget his enigmatic expression: "Open a school and close a jail." Hugo was truly an inspired demagogue of the people. He had a titanic hatred of oppression. Tolstoi comes next on the list of great revolutionaries.

Says J. C. Powys, in a lecture on "Art, literature and philosophy in relation to modern culture":

"Tolstoi's contribution to the democratic movement is quite different [from that of Hugo]. With the assimilative genius of the great Slavonic race he passes out beyond natural or class boundaries, and teaches a cosmopolitan, Christian, anarchistic ideal, which would, *if only men's dispositions could be changed* [the italics are ours], abolish war, greed, lust, misery and despair, in one terrific and drastic return to the asceticism of the saints." "*If men's dispositions could be changed*"—Ah, there's the rub! If men's dispositions could be altered, then we might usher in,

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at once, the Kingdom of God on earth; the New Jerusalem which St. John saw descending from out of the heavens. Socialism, anarchism, or communism might, then, be installed with impunity, and the lamb lie down beside the lion instead of inside of him.

Next we have Dostoievsky, "the Russian of Russians, who by means of psychological clairvoyance, almost terrifying in its profundity, analyzed the actual vices, obsessions, and despairs which are the cause and the glory of the popular soul. He has indicated along the paths of ecstacy and delirious abandonment, certain Dionysic doors of escape, from the fatality of our age."

Walt Whitman, the poet-seer, was a great believer in democracy and the brotherhood of man. He is never tired of apotheosizing, in his Job-like, free verse, the glory of the people.

But, after all has been said, Victor Hugo, in our opinion, found the true solution of the democratic problem: *Education!* "Open a school and close a jail." What is more ennobling than a school; what more despairing than a jail. And yet in our present system of civilization the jail is a necessary evil; but we should make it a *reformatory* rather than a place of punishment. As now constituted the average penitentiary is a corrupting influence on its inmates, who come forth from its sombre walls with their hearts full of hatred against society. Crime is for the most part a question of mentality and environment. Many criminals are mentally deficient, imbeciles, and need hospital treatment rather than punishment. Some day, attached to every court of justice, there will be a department of psychiatry, where trained scientists will establish beyond peradventure the mental and moral status of the so-called criminal, and judgment upon him will be rendered accordingly.

SUNDOWN

When my sun of life is low,
  When the dewy shadows creep,
Say for me before I go,
  "Now I lay me down to sleep."

I am at the journey's end,
  I have sown and I must reap;
There are no more ways to mend—
  "Now I lay me down to sleep."

Nothing more to doubt or dare,
  Nothing more to give or keep;
Say for me the children's prayer,
  "Now I lay me down to sleep."

Who has learned along the way—
  Primrose path or stony steep—
More of wisdom than to say,
  "Now I lay me down to sleep"?

What have you more wise to tell
  When the shadows round me creep?
All is over, all is well . . .
  Now I lay me down to sleep.

—"*B. L. T.*"

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THE SUPREME COUNCIL

BY THE GRAND COMMANDER

The regular Biennial Session of the Supreme Council was held the third week in October, 1921. The Council was opened on the Thirty-third Degree on Monday, October 17, at ten o'clock a. m., by Sovereign Grand Commander George Fleming Moore, and all the officers and active members of the Supreme Council were present with the exception of Brother Charles C. Homer, Jr., 33°, Sovereign Grand Inspector General in Maryland, who was absent on account of illness. The Grand Commander presented his Allocution, and at its conclusion tendered his resignation as Sovereign Grand Commander.

The distinguished visitors present were Leon M. Abbott, of Boston, Mass., Grand Commander of the Supreme Council of the Northern Masonic Jurisdiction, and Raoul V. Palermi, of Rome, Italy, Grand Commander of the Supreme Council of Italy. Accompanying them were Brother Raoul Tolentino, Active Member of the Supreme Council of Italy; and Brother Cuniberti, Honorary Member of the Supreme Council of Italy; Robert A. Shirrefs, Grand Secretary General of the Supreme Council of the Northern Masonic Jurisdiction; James I. Buchanan, John Lloyd Thomas, Active Members of the Northern Supreme Council; Samuel L. Hubbard, Honorary Member of the Northern Jurisdiction. These brethren were cordially received and the two Grand Commanders replied in kind, and appropriate to the occasion.

At three o'clock in the afternoon the Supreme Council, its visitors and their ladies called upon and were received by President and Mrs. Harding at the White House.

Monday evening a reception was held at the House of the Temple, the receiving line consisting of the officers and members of the Supreme Council and the distinguished visitors. A great throng composed of Masons and their women folks were in attendance and were introduced to the officers, members and visitors, after which music and refreshments ended the reception.

On Tuesday morning Grand Commander Moore addressed a letter to the Supreme Council reiterating his resignation, which by motion was accepted, and an election held immediately to fill vacancies (see the inside front cover of the NEW AGE MAGAZINE of this issue where there appears the Tableau of the Supreme Council).

In executive session on Tuesday afternoon the Nominations Committee made its report, and the recommendations for the Thirty-third Degree and the rank of Knight Commander of the Court of Honor were voted on and elected.

Wednesday morning was devoted largely to executive session under the direction of Lieutenant Grand Commander Charles E. Rosenbaum, as Acting Grand Commander. In the afternoon the Supreme Council with the distinguished visitors, members and ladies, made a pilgrimage to Mount Vernon, and a large wreath, a tribute of the Supreme Council of affection to the Father of our Country, was placed in the tomb by the two Grand Commanders, Brothers Abbott and Palermi, and a wreath was placed on the sarcophagus as a tribute to his memory by the brethren of Italy.

Thursday morning the elected officers were installed by Illustrious Brother Leon M. Abbott, Grand Commander of the Northern Supreme Council, with Illustrious Brother Robert A. Shirrefs as Grand Marshal, which was most excellently done and which courtesy was greatly appreciated.

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It had been a good many years since the Supreme Council had elected an Honorary Member, but on this occasion both Brothers Palermi and Abbott were elected and their names placed among the Emeriti Members of Honor (non-resident).

Some very important legislation was enacted, and it will appear more in detail in the next issue of the NEW AGE MAGAZINE. Some of the other principal things done was the reaffirming of the action of the Supreme Council in even stronger language, of the policy and plan adopted at the special meeting in Colorado Springs in 1920. Education is to be the slogan to call forth in the future the greater exertions of every single individual Scottish Rite Mason in the Southern Jurisdiction. The news Service is to be enlarged and continued, the NEW AGE MAGAZINE increased sixteen pages, and a much closer relationship and harmony of action between the Southern and the Northern Supreme Councils. As a preliminary step to this, a committee of three was appointed to meet with a similar committee from the Northern Supreme Council, and it is hoped also with a like committee to be appointed by the Canadian Supreme Council, whose session began October 26, with a view of establishing more coordination of these three Supreme Councils, and possibly of having at some no distant time a joint meeting of the three Councils.

In view of the proposed intensive and extensive work that the Scottish Rite of the Southern Jurisdiction will undertake with relation to educational affairs, it was decided to have annual meetings. The regular Biennial Sessions will be held as heretofore, the third week in October in the odd years, at which meetings the usual legislation and business will be transacted. In the even years the time and place of meeting will be fixed as is most convenient and satisfactory. It is contemplated that these sessions will be held in some of the cities in the various states within the jurisdiction, for the reason that it will provide a more equal distribution of the required time necessary to attend a session of the Supreme Council by the Active Members. At these sessions there will be no nominations for the Thirty-Third Degree or Knights Commander of the Court of Honour, and in fact the legislation will be limited as much as possible—only very important and very material matters will be considered. The objective and principal feature will be getting reports and planning means to improve educational conditions, and bringing about a much-desired and more universal interest in the matter of education. The first city to invite the Supreme Council to hold its first session of this kind was Salt Lake City, Utah. The invitation was accepted and the time will be the last week in August, 1922.

It was also determined that the Supreme Council should be represented at the International Conference of Supreme Councils to be held about the first of June, 1922, at Lausanne, Switzerland. The representation is to consist of the Grand Commander and four Active Members of his selection to make the visitation.

One very desirable piece of legislation was adopted at this session, and heartily approved by me, and that was regarding the Hononary Members of our Supreme Council. For some years it has been the custom that the Honorary Members of the Supreme Council sign their name and add the numerals "33° Hon", and it had become customary to speak of the Thirty-Third Honorary Degree, a thing that never existed so far as I know. We honor a member with the degree and tell him in the conferring that he is receiving the Thirty-Third and last dgree of Masonry, and then to require him to sign his name indicating that there is a difference in the degree of an Honorary Member and an Active Member is entirely inconsistent; therefore the legislation which provides that in the future a brother of the Thirty-Third Degree in signing his name has the right

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to sign it "John Jones, 33°," and the name can appear that way on programs and other literature. However, when he wishes to sign his name officially, the proper way is to sign it:

John Jones, 33°
Insp. Gen. Hon.

Another matter was settled at this session that has been clearly misunderstood throughout the entire jurisdiction for many years, and that is the Maundy Thursday and Easter Sunday (the extinguishing and relighting the lights) services. The Maundy Thursday services will be exclusive and limited to Members of the Eighteenth or Rose Croix Degree only. Easter Sunday services will be exclusive and limited to Eighteenth Degree Masons as far as the ceremony and the words, closing, etc., are concerned, but the ceremony of relighting the lights is left optional as to whether it shall be limited to Members of the Rite or is open to the public.

Two Active Members of the Supreme Council were elected. Robert S. Crump, of Richmond, who became Sovereign Grand Inspector General in Virginia, and Thomas J. Harkins, of Asheville, who became Sovereign Grand Inspector General in North Carolina.

On Thursday night the Ceremony of Investiture of the rank of Knight Commander of the Court of Honour took place in the House of the Temple and was conducted by the Grand Chancellor, Illustrious Brother Trevanion W. Hugo, of Duluth, Minnesota.

On Friday night, the 21st, the Thirty-Third Degree was conferred upon a class of one hundred and sixty-seven, with Past Grand Commander George F. Moore presiding. The candidate on the occasion, which is always considered quite an honor in itself, was Brother M. W. Ireland, who is a major general in the United States Army.

The Reverend Brother J. Kombar, the Masonic Representative of the Near East Relief, addressed the Supreme Council in Consistorial Session on the work the Near East Relief is doing, and the Supreme Council later appropriated $5,000 a year for the next two years for the use of the Near East Relief.

The Supreme Council closed on Saturday night with the coroneting of the two newly elected Inspectors General, Brothers Crump and Harkins, and on Sunday morning, at 11 o'clock, the usual service in memory of Albert Pike was held in the Executive Chamber of the House of the Temple, the speaker on the occasion being Brother Edward C. Day, of Montana, Grand Minister of State. There was present Brother Palermi, Grand Commander of the Supreme Council of Italy, who said a few words in his native language, paying tribute of Italian Masonry to the memory of the greatest of all Masons.

ADDRESSES

The attention of the brethren has often been called to the proper and correct form of addressing communications. The official titles as designated in our Rituals and forms have no meaning for the profane, and they should be held sacred and kept within the walls of our lodge rooms.

The simplest and most American and democratic way to address a man is to prefix to the name the plain "Mr." unless the brother has a title of profession or rank in the Army or Navy, his street and house number, city and state, for instance:

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"Mr. John H. Cowles,
House of the Temple,
16th and S Streets, N. W.,
Washington, D. C."

or

"John H. Cowles, Gr. Comdr.,
House of the Temple,
16th and S Streets, N. W.,
Washington, D. C."

Do not put on "33°" or "Sovereign" or any other title.

"Mr. (or Capt.) Perry W. Weidner,
House of the Temple,
16th and S Streets, N. W.,
Washington, D. C."

or

"Perry W. Weidner, Secretary General,
House of the Temple,
16th and S Streets, N. W.,
Washington, D. C."

All matters pertaining to the policy, general welfare, decisions and of an executive nature should be addressed to the Grand Commander by name, and all matters pertaining to the finances, business management, etc., should be addressed to the Secretary General by name and all checks, drafts, etc., made payable to the same.

Do not put "personal" on your letters unless they are personal matters in the full meaning of the word. It will be very frequently the case that either the Grand Commander or the Secretary General will be away, and almost 100 per cent of the mail when marked "personal" could be looked after or attended to by either one or the other who is present when mail reaches the "House of the Temple."

ON OCEAN'S SANDS

The feet tramp ever on these wind-kissed shores,
And little voices sing unto the flooding tide
To say—could I but carve a name upon some stone
Within this wonder-land—I'd crave naught else beside!

I'd ask no more—but just within the hour
To be of this a part—where Land doth greet the Sea
And bid it curb it's rising pow'r—then ebb away!
Here let me rule! A mighty monarch then I'd be!

Yet here a mortal man may write a name,
Where tempests rave and waters roll in all their might—
That centuries to come may read and understand—
For TIME withal hath faithful served each day and night.

—*Denman S. Wagstaff*, 32°, K. C. C. H.

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LIMITATION OF ARMAMENTS

RESOLUTIONS ADOPTED BY THE SUPREME COUNCIL

Whereas our Ancient Constitutions thus declare the purposes of our existence, and the means to be used for their accomplishment, which declaration we now reaffirm, viz:

"This Universal Institution, whose origin is co-eval with that of human society, is pure in dogma and doctrine, wise, prudent and moral in its teachings, its practices, its counsels and its measures; and especially commends itself by its philosophical, social and philanthropic ends. The ends of this Society are these: the harmony, the happiness, the progress and the well-being of the human race taken as a whole, and of every individual man in particular; Wherefore it should, with unfailing hope and unremitting labor, be of a constant mind, that it may attain that end, which alone it regards as worthy of itself"; and

Whereas, the Supreme Council views with sympathetic interest and hopeful anticipations the assembling in this City of the Conference called by the President of the United States to consider limitations upon the expenditures by the nations for armaments, as well as other questions tending to promote the ultimate peace of the world; and

Whereas, while desiring to cooperate to the fullest extent with all forces engaged in promoting peace, the Supreme Council realizes the extremely intricate nature of the problems to be presented, as well as the delicacy with which the negotiations must be carried on, and the unwisdom of hasty or ill-considered attempts at assistance, even when made by those actuated by motives of the purest and highest idealism; and

Whereas, we feel that the Delegates of the United States will be greatly strengthened and inspired by a knowledge of the fact that they have the sympathetic and hearty support of the enlightened public opinion of this country in dealing with difficulties which will confront them, growing out of the position which the United States occupies among the nations to be here assembled.

THEREFORE, BE IT RESOLVED:

1. That we hereby express to the President of the United States and, through him, to the Delegates of the United States at the Conference, our congratulations at the calling of the Conference and the unanimous response accorded his invitations;

2. That we express to the President and the Delegates of the United States the fullest approval and endorsement of the purposes of the Conference, and of our desire to bring to his and their support the entire membership of the Rite in our Jurisdiction, in forming and maintaining a sane, conservative, yet keenly sympathetic public opinion, which will enable the Delegates to create for the Conference an atmosphere of good-will towards all of the nations represented, and to present the views of the Government and people of the United States in the true spirit of fraternity, so that all may realize that the United States is seeking only a way in which to serve the nations, by helping them as well as ourselves to find relief from the intolerable burdens of war;

3. That we believe that the ultimate object of universal peace can be accomplished only when the nations clearly recognize and faithfully observe the true fraternal principle that each nation, as is each individual, is entitled to "life, liberty, and the pursuit of happiness," in its own chosen way, so long as that does not interfere with the equal rights of others, and that agreements for limitations upon armaments must be entered into with a sincere purpose to

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punctually abide by them, in order that suspicion and distrust may no longer characterize the relations of civilized peoples, however great may be their racial differences;

4. That we confidently hope and earnestly pray that the Delegates of the United States may be guided by this spirit of fraternity among peoples; that they may hear patiently the representations of others; judge wisely upon the differences of views and interests; and in the assertion of our own claims be actuated by neither pride, prejudice, malice, nor self-interest. May the spirit of America, as embodied in the memorials of its founders, leaders and sages, here erected in our Capital City, be and abide with the Conference throughout its entire deliberations, and that that success crown its efforts which, in the wisdom of the Great Architect, will ultimately lead this and all other nations in the beautiful paths of peace.

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour,—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!"

—*J. G. Holland.*

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By Mysticus

DANTE

I

DANTE ALIGHIERI died in 1321—six hundred years ago. This year, the nations of the civilized world have joined in paying homage to a poet whose work is a heritage of humanity. Everywhere Dante celebrations have been held, particularly in the great universities of the world. The United States Commissioner of Education, in urging the colleges, universities, normal schools, and other institutions of learning of the United States to commemorate in a fitting manner the sixth centenary of the poet's death, said:

"That a medievalist should call forth homage in the twentieth century from peoples living under civilization utterly different from that which he knew and by nations which for the most part do not know the language in which he wrote, is a marvel explainable only by his supreme genius.

"Because he saw humanity *sub specie aeternitatis,* his influence reaches around the world and across the centuries. As poet, he offers still the wonder of his vision, the echoing harmony of his verse, the profound insight of his human sympathy. As apostle, he utters still a message rich in counsel for this

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modern world, a message that clarifies and quickens, that inspires and makes resolute."

Dante was the embodiment of the Middle Ages; his faith was that of the orthodox Catholic Church, but he was not always in good odor with the Papacy. In his "Divine Comedy" he pilloried a Pope—Boniface VIII. In an embassy to Rome, shortly before his exile from Florence, Dante acquired the "fine scorn for the venal and simonical Roman Curia" that left his heart at a white heat of indignation even after Boniface was dead. "Dante," says Dinsmore, in his notable life of the poet, "himself evidently believed that the Pope entertained toward him a personal enmity, and that his exile was due in part, at least to the Papal malignity." The Pope was on the side of Dante's enemies in Florence.

At that period it was a struggle to the death between two political parties in Florence formed from among the Guelphs, known as the *Neri* (Blacks) and *Bianchi* (Whites). The violence of the contest led the Pope, Boniface VIII, to interpose. He espoused the side of the *Neri,* and intrigued for their and his own advantage. Dante inclined to the side of the Bianchi—that is, against the Pope—and when his party went down to defeat he was proscribed, and condemned to death. But he succeeded in escaping from Florence, which he never saw again during his life. He wandered from city to city, a broken-hearted, embittered man, and during his exile he wrote his immortal "Divine Comedy"—the *Inferno,* the *Purgatorio,* and the *Paradiso.*

The Church, after six centuries, has completely forgiven the immortal poet. Pope Benedict XV, in an encyclical addressed to the teachers of the Faith, has eulogized Dante and asked that his memory be honored. He says: "We must extend pardon to Dante," and then frankly adds—

"And who will deny that there were at that time among the clergy things to be reproved at which a soul so devoted to the Church as that of Dante must have been quite disgusted (assai disgustato) and we know that men distinguished for eminent sanctity then lamented and reproved them."

Dante, like many other great souls, had his Calvary, but he had his compensation. "Outwardly," says Dinsmore, "he walked in a way that was all humiliation, disillusionment, disaster; inwardly he trod a path to power, vision and final peace. In him is disclosed, to a degree unequaled except by a few rare spirits, the secret which we all yearn to know, of meeting the evils of life victoriously."

Dante was born in Florence in May or June, 1265, and died in Ravenna on September 14, 1321. Comparatively little is known about his life, especially his boyhood. He received a liberal education under good masters, and began to write poetry at an early age. At the close of his eighteenth year he met Beatrice, the lady of his dreams, whom he idealized and forever afterwards worshiped in secret. She came into his life like a vision and went out of it like a vision—transfigured, beatific, immortal. His apotheosis of this gentle lady imparted to him a new power. The spell which she cast over him expanded until it became "the type of the revealed light of God." He saw very little of her; spoke no words of love to her; but when she died in all the splendor of her youth and beauty, he celebrated her in his sonnets and made her a glorious figure in his *Paradiso.* As to her identity Boccacio, writing about 1350, declares that she was the daughter of Folco Portinari, a prominent citizen of Florence. He also says that she married Simone de Bardi, and died in 1290. Those of our readers who have visited the National Gallery of London will recall Rosetti's wonderful picture of Beatrix, with Dante depicted in the distance. She has formed the theme of many a poem and picture.

After the death of Beatrice, Dante married Gemma, daughter of Manetto

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Donati, by whom he had four children. It is conceded by most writers that Dante's wife did not accompany her husband in his exile, in the year 1302, but probably remained in Florence. The facts in the poet's life are contained in all encyclopedias, but the student is referred to the book by Charles Allen Dinsmore (*Life of Dante Alighieri,* Boston, 1919) for a thorough and appreciative study of the immortal Florentine. Some facts connected with his death and burial are there recorded not known to the average reader. The body of Dante was interred in a stone sarcophagus in the convent of the Minor Friars of Ravenna, in which it lies today. Says Dinsmore:

With his bodily dissolution Dante's spirit went "to nobler wars," but his ashes continued their wanderings, not back to Florence, however. Five times his native city petitioned for the bones of her most distinguished son—in 1396, 1430, 1476, 1519, 1865—and each time she was refused. . . . The ancient sarcophagus into which Guido Novello put the remains of the poet was restored about the middle of the fourteenth century. According to a manuscript dated 1378 two epitaphs were then inscribed upon the tomb, the one by Barnardus de Canatro, written about 1353, remains until this day. Lowell has thus translated it:

> "The rights of Monarchy, the Heavens, the Stream of Fire, the Pit,
> In vision seen, I sang as far as to the Fates seemed fit;
> But since my soul, an alien here, hath flown to nobler wars
> And happier now, hath gone to meet its maker 'mid the stars,
> Here am I, Dante, shut, exiled from the ancestral shore,
> Whom Florence, the least loving mother, bore."

In 1780 Cardinal Gonzaga erected the mausoleum with its rounded dome which remains to this day. To verify the remains the Cardinal ordered the sarcophagus to be opened, and the official account vaguely states that they "found what was needful to establish the truth," but one of the monks of the convent states that "Dante's sarcophagus was opened and nothing found inside, whereupon it was sealed up again with the Cardinal's seal, and silence was observed as to the whole matter."

In 1865 Italy was preparing to celebrate the six hundredth anniversary of Dante's birth and the opening of the tomb and the exhibition of the remains was to be an important feature. In making necessary repairs of the tomb it was necessary to remove part of the walls of the Braccioforte chapel. As the work progressed the pick of a workman struck against wood which gave a hollow sound; eagerly displacing some stones the workmen discovered a wooden chest, which partly fell to pieces disclosing a human skeleton. On the bottom plank was found this inscription:

Dantiss ossa
Denuper revisa die 3 *Junii*
1677

on the lid was another, reading:

Dantiss ossa
A me Fre Antonio Santi
hic posita
Ano 1077 *die* 18 *Octobris*

The city was thrown into great excitement by the news; magistrates hastened to the spot, and experts were summoned to examine the skeleton. It was found to be intact with the exception of a few bones, the stature answered to that of the poet, and the skull, it is claimed, corresponded with the death mask brought from Florence for comparison.

With much trepidation the sarcophagus which was supposed to contain the remains was opened, and to everybody's relief was found to be empty. Only a few laurel leaves, a little dusty substance, and a few bones corresponding to those missing from the skeleton. A hole had been knocked through the back of the sarcophagus, the skeleton removed, and then the opening had been stopped with bricks and cement, and plastered on the outside.

One naturally inquires why the remains had been secretly removed from their stone urn and hidden in the wall of the convent. The most plausible theory is that between 1514 and 1519, when leading Florentines were urging Leo X, who was the overlord of Ravenna, to permit the bones to be returned to Florence, and when Michelangelo himself offered to prepare a fitting sepulchre, the monks of the convent became alarmed and secreted their treasure, to be discovered accidentally at a most opportune moment three hundred and fifty years later.

The skeleton was exhibited for three days during the celebration and upon June 26 was

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enclosed in a heavy coffin of lead and walnut and replaced in the ancient sarcophagus where Guido Novello had reverently laid it to rest nearly six hundred years before.

The admirers of Dante must go to Ravenna to see the tomb of the poet, and to Florence to see his death mask. The writer, in visiting the studio of an eminent Italian sculptor recently, saw a superb bas relief of Dante; and not far from it stood a bust of Lenine, the Bolshevist leader. Ye gods! what a contrast: Dante, the devout Christian, whose vision reached the stars; and Lenine, the atheist and materialist. But extremes meet! The juxtaposition of these two products of the sculptor's skill might well evoke the commentary of the moralist.

II

In the literature of the world, Dante's "Divine Comedy" stands alone. "It is one of the landmarks of history," as Dean Church says. Homer, Aeschylus, Shakespeare, and Milton, great though they be, are not comparable to Dante in depth of thought, in the range of supernatural vision. He is like a giant peak of the Himalayas that towers above other peaks. But Dante is not easy reading. His "Divine Comedy" is an allegory, based upon the medieval conception of the world, of religion, but running through it is a mystic philosophy—especially set forth in the *Paradiso*—that shows that the poet was acquainted with the occultism of the Orient, which had filtered into Europe after the Crusades. Dante was the product of his age. Its scientific knowledge was limited; its theology confined and dogmatic. Heaven was just above the stars and hell beneath the earth. The Vicar of Christ on Earth held the keys to heaven. The "Divine Comedy" is more than a wonderful poem, it is "the most powerful controversial political document ever written. The reformer's zeal had burned steadily and fiercely in Dante's breast since those early days when he had mingled in, and striven to allay, the political antagonisms of Florence. Exile had extended his interests and enlarged his vision. . . . Dante as a patriot ardently believed in the perpetuity and the divine authority of the Roman Empire, he abhorred the Babylonian captivity of the Church, he would have the Pope give up temporal sovereignty, and he found no language adequate to express his detestation of the corruption of the Papacy. About these policies he had reasoned and debated with small effect. What more powerful method conceivable could a reformer invent to bring home to men the sins of the Roman Curia than to show the white light of heaven turn red with anger while St. Peter himself denounces his successors for turning Rome into a sewer of filth and blood! Could a treatise on simony equal in searching power the picture of those pockets in the floor of hell containing pontiffs, head downward, with perpetual flames licking their feet?"

Dante in his vision descends into hell, guided by Virgil and there sees the punishments of the damned. The nature and consequence of sin he portrays with powerful effect. "This," says Dinsmore, "he does in three ways: By depicting the sinner given over to his besetting sin; by placing him in an environment which symbolizes his guilt; and by personifying the sin in the demons who preside over the nine concentric circles of the underworld: an underworld, by the way, which he located directly under Mount Calvary and the cross, thus symbolizing in a most impressive manner the defeat of Satan. In general the zones of blackness, and fire, and arctic cold portray most powerfully the blindness, the torment, the spiritual death which follow wrongdoing."

The *Purgatorio* shows the way to liberty from the power and effects of sin. "The mood must be one of humility." The climb up the Mount of Purgatory is painful, but it must be accomplished, if one desire to enter into the blessings of Paradise.

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The *Paradiso* is the grand fulfilment of the Divine Revelation. In this sublime poem, Dante, guided by Beatrice, ascends the stairway of the successive heavens, and in the Mystic Rose sees the beatific vision. He learns that "all the torn and soiled leaves of human experience are bound together into one volume of love, that God is in all things and that all things are in God. With the 'vision splendid' come peace and reconciliation with all life's bitter experiences, and one attains that condition when his will is accordant with the 'Love which moves the sun and the other stars.' "

Dante's mysticism is well displayed in his magnificent portrayal of the *Paradiso*. That he was affected by Neoplatonism, and hence by Oriental thinking, is conceded by his commentators, although the main points of his theology are founded on Aristotle as interpreted by the Schoolmen. He was doubtless influenced also by the Cabala, the great book of Jewish theosophy, which was put together in the thirteenth century, and attracted the attention of men like Raymond Lully and Picus de Miradula. The correspondence between the Sephiroth of the Cabala and the celestial spheres in Dante's *Paradiso* will be seen from the following (*Paradiso,* c.xxviii 25, *et seq.;* Longfellow's translation:

"Around the point an orb of fire
So swiftly whirled it would surpass
Whatever motion soonest girds the world;
But this was by another circumcinct,
That by a third, the third then by a fourth,
By a fifth the fourth, then by a sixth the fifth;
The seventh inclosing that in ample width,
E'en so an eighth and ninth; and every one
More slowly moved according as it was
In number distant farther from the first;
And evermore the circles are Diviner
As they are from the center more remote."

Says Bro. W. W. Covey-Crump: "In Dante's glowing vision these cyclic heavens are connected with ten ranks of the angelic hosts, and with the ancient planetary system; but in the Cabala they are 'diversities of Divine operation' (I Cor. xii. 6) mainly beyond our power to explain."

If the reader desires to penetrate into the spiritual significance of the "Divine Comedy" let him read Dinsmore's noble book, also the clever little brochure by William T. Harris, *The Spiritual Sense of Dante's Divina Commedia.* As Dr. Harris says: "Of all the great world-poems, unquestionably Dante's Divine Comedy may be justly claimed to have a spiritual sense, for it possesses a philosophic system and admits of allegorical interpretation." Virgil, Dante's guide though the Inferno and the Purgatory, represents the genius of literature; while Beatrice is divine science, wisdom, philosophy.

OTHER PUBLICATIONS RECEIVED

DRESSER, HORATIO W., *editor* The Quimby manuscripts, New York. T. Y. Crowell Co., 1921. 440 pp. $3.

This book is not controversial but documentary. Publishes for the first time the complete manuscripts left by Dr. P. P. Quimby, the noted healer. The volume purports to show the origin of Christian Science.

LANIER, JOHN J. Masonry and Citizenship. Fredericksburg, Va., John J. Lanier, 1921. 128 pp. $1. Illustrated.

This little book shows what Masons have accomplished for the religious freedom and political liberty of mankind; the part Masons have played in making the United States; and the duty of Masons in the present world crisis.

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It is a collation of opinions by eminent members of the Fraternity in all walks of life, with some interesting comments by Brother Lanier, the compiler.

VIBERT, LIONEL. The story of the Craft. London: Spencer & Co., 1921. 88 pp.

This most interesting brochure is an account of the development of Freemasonry from the operative building guilds of the Middle Ages to the speculative lodges of today. It is an excellent historical handbook, with much valuable information crowded into a small space.

Lux.—A Monthly Review of Scientific Progress and Research Concerning Symbolism and the Occult. Published by The Lux Publishing Company, 357 West 36th Street, New York, and edited by Bro. Frank C. Higgins, of whom you have all heard. We gather the following from the Prospectus sent to us:

Lux will labor to restore Freemasonry to its ancient place among the great schools of Occult Science from which it has been all but dethroned by the insidious intrigues of inimical forces.

In pursuit of its permanent object of "Human Enlightenment," *Lux* will draw whatever is good and wholesome from . . . wherever it is found possible to demonstrate aspects of the Infinite which pass unperceived unless attention be called to them. $2.50 per annum Single copies, 25 cents.

A ROSE CROIX MEDITATION

Seasons speed on fleeting wings
And Earth receives our fairest flowers:
From impetuous Youth maturity springs
And Fulfillment sits in fading bowers.

Seasons come and seasons go,
Beauty fades and flowering petals fall;
Winters come with shrouds of snow
And Time asserts paternity o'er all.

Rarest charms swift seasons spend,
Nature's beauties to Earth withered lie,
To common destiny we tend;
Dissolution waits on You and I.

As blossoms shed fragrance sweet
This mold of clay its spirit yields;
Life, Beauty, Death full—complete,
Garners to realms of forgotten fields.

Omnipotence! in Thy enshrouded Might
That binds Pleiades, we pray, when
Mortality yields this spirit bright
May Thy good-will attend: Amen.

—*C. M. Porter*, 32°

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CORRESPONDENCE

CARTAGENA, COLOMBIA, S. A.,
September 9, 1921.

DEAR BROTHER EDITOR:

It gives me very great pleasure to inform you and through the NEW AGE our brothers in the U. S. that finally, the questions that have so long been pending between the Supreme Council of Nuevo Granada (now Colombia) 33°, and the National Grand Lodge of Colombia established in Barranquilla, have been settled to the satisfaction of all the brothers pertaining to the regular lodges of A. F. & A. M. in this republic. On August 31 a treaty was signed between the Supreme Council, the National Grand Lodge of Colombia at Barranquilla and the National Grand Lodge of Colombia at Cartagena by which the Supreme Council retires from all control or right over blue lodges; the two Grand lodges mentioned have agreed on a division of territory, and on mutual recognition, and both Grand Lodges have recognized the Supreme Council at Cartagena as the only authority over the Scottish Rite in Colombia. This places at rest a long-pending series of questions between the Supreme Council and the lodges which insisted on an autonomous organization in Grand Lodges and opens the way to an extension of Masonic effort and influence in this Republic.

I am sure this will be satisfactory news to all the Craft and especially to the brothers of the Scottish Rite in all parts of the United States, where traveling brothers may have the opportunity to meet their fellows in this Republic.

Believe me,

Fraternally yours,

ISAAC A. MANNING, S.G.I.G. 33°.

EXPLANATORY

DEAR BROTHER:

The last issue of the NEW AGE (September) contained a bit of news which is not quite correct.

The article makes the statement that the High Twelve Internationale is a new organization having its first local club in Sioux City, Iowa. I feel it my duty to ask you to reconsider this statement for the following reasons.

On June 12, 1918, in the trenches near Amiens, France, an organization of the above name was made. Matters of serious import had to be considered. It was against army regulations to have secret meetings, so we used, as a method of announcing a meeting to a member the simple speaking of the words High Twelve. In these meetings we had up for our consideration matters such as Masonic burials, Bible study, and, in fact, anything that might come up pertaining to Masonry. These meetings were held in remote places where there would be very small chance for interruption, aside from enemy artillery or aviation.

Brother Joe Bush was elected our first president. The membership was composed entirely of members of the Second Battalion of the 110th Engineers. This organization is still perpetuated by the boys who are left in Kansas City, Mo. Tell the Sioux City boys that we love them and wish them luck in their new club, but not to get too chesty about being the first organization of that kind.

Fraternally yours,

C. G. DUNWOODY.

"Why then are you not contented?
Why then will you hunt each other?
I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wrangles and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together."

—*The Song of Hiawatha.*

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

FROM THE LOYAL COALITION

The appointment of Telfair Minton, of New York, as secretary of the Loyal Coalition was recently announced from the headquarters in this city.

Mr. Minton, who is of colonial descent, is a well-known American historian, writer and educator, and is regarded as an authority on the flag of the United States and of the flags used during the colonial days.

While a New Yorker, he is not unknown in Boston. During the war he was one of the speakers for the Boston Liberty Loan Committee in 1917 and spoke with the late Theodore Roosevelt at the Liberty Theater on the Common. He was one of the Military Census Agents of the State of Connecticut and helped to organize its home guard. Later, he was selected by the War Work Council of the Y. M. C. A. as one of its speakers on patriotism, and saw overseas service as Associate Field Director of the American Red Cross.

Mr. Minton is a member of several patriotic societies, including the Founders and Patriots, Society of Colonial Wars, Sons of the Revolution and the Military Society of Foreign Wars. He is also a veteran of the Spanish-American War and resigned from the naval service with the rank of Lieutenant Commander. As a member of the Union Club, New York City, he was one of those who helped to defend the club when attacked by a mob last Thanksgiving Day.

For many years Mr. Minton has been lecturing on American flags before churches, patriotic societies, clubs, and schools. During the past summer his remarkable collection of flags has been on exhibition in Boston, Worcester, Marblehead and other cities and towns.

The Minton flag collection was one of the features at the luncheon tendered President Harding during his visit to Plymouth in August.

In accepting the office of Secretary of the Loyal Coalition, Mr. Minton said:

I am very glad to identify myself publicly with the Loyal Coalition, and feel that the organization has done a patriotic service of inestimable value in awakening public opinion to the dangers of alien propaganda.

We are now planning to carry on a patriotic educational campaign on American history. My experience in the free schools of our country has shown me the necessity of a campaign of this character. We do not want the colonial or early period of our country's history erased or rewritten, simply because the foreigner in our midst has nothing in common with it. The ideals and traditions of this country must not be cast aside. It is important that the true historical facts concerning the foundation of this nation be brought to the front. I know of no better method than by means of the flags used during the colonial and early days of the Republic.

We must give more attention to educating the coming generation along the lines of what America stands for. America must not become a land of many races and languages, as some people are trying to make it, but the land of one race—the American race, and of one language—the English language. I believe that the safety of the world depends upon the friendship of the English-speaking nations.

NOTE. The Loyal Coalition, with national headquarters at 24 Mount Vernon Street, Boston, Mass., is the citizens' organization formed in Boston in March, 1920, which has offered such successful opposition to the propaganda of Sinn Feiners and other hyphenates in this country. The Loyal Coalition was particularly active in calling attention to the illegality of the Irish bond drive in 1920 and in offering resistance to Irish resolutions in Congress and at the political conventions before the presidential election.

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From December, 1920, to May, 1921, the Loyal Coalition carried on a most remarkable series of patriotic mass meetings to voice true American sentiment and denounce un-American propaganda. These meetings were addressed by President Emeritus of Harvard University, Charles W. Eliot, Mr. Telfair Minton, Capt. Arthur E. Runnells, of Montreal, Rear Admiral William S. Sims, U. S. N., Major George Haven Putnam, Prof. Byron S. Hurlbut, Rev. A. Gordon MacClennan, Hon. George W. Wickersham, former attorney general of the United States, Mr. George L. Fox, Rev. Percy Gordon, of St. Bartholomew's Church, New York City, former Senator Charles S. Thomas, of Colorado, Hon. Moorfield Storey and Demarest Lloyd.

The splendid record of the Loyal Coalition in the past gives assurance that the campaign of American history will be handled in a manner to set forth the truth and frustrate the efforts of any un-American groups which may seek to exploit American history, traditions and ideals for alien propaganda purposes.

AN EXPLANATION THAT DOES NOT EXPLAIN

In the *Evening Telegram* of New York, dated August 29, appears an item stating that Pope Benedict in an encyclical published in *Columbia,* the official organ of the Knights of Columbus, explains Dante's attack on the popes of Rome of his time as follows:

"It will be said," Pope Benedict's contribution reads, "that Dante attacked the Sovereign Pontiffs of his time so bitterly and so contumeliously. Yes, but these were the Popes who disagreed with him in politics and who, he believed, belonged to the party that had banished him from his country (the Republic of Florence). We must extend pardon to a man so tossed by fortune's terrible waves if, with a mind full of irritation, he sometimes bursts into invectives which seem without measure.

This, to the average man, would seem to be an explanation that does not explain, but that does not worry the hierarchy at all, and doubtless, in due time Dante will be made a saint of the Holy Roman Church, along with Joan of Arc, whom the Church burned as a witch and a heretic.

In the *New York Times* of September 11 an editorial on the subject of Dante refers to this statement of the Pope extending pardon to him, and exclaims:

Completely forgiven after six centuries! Thus the soul of Dante is now able to ascend from Purgatory, and Beatrice, whom Dante made the interpreter of Divine Justice, Wisdom and Love in the Paradise his genius had created, may have patiently awaited his release. The vision of the meeting would be worthy of another Dante.

THE IRISH QUESTION

If there were any real probability of settlement of the Irish question in the near future, attention would not be called to the following quotation from the *New York Times.* Optimism is a great trait, but how anyone could became optimistic over the possibility of a solution of the Irish mix-up in view of the statements that have been made from time to time by the leaders of the Sinn Fein which show their antipathy to Ulster, of which antipathy Ulster is thoroughly aware and rightly, will not yield at any point.

In the *New York Times* of August 29, in a letter to the editor, appears the following:

In a letter to the *New York Times,* on August 23, entitled "Won't Coerce Ulster," the writer, Padraic Colum, states, "For there has never been any talk of whipping any part of Ireland into submission," and, "No Irish Republican has ever advocated the use of force against Belfast and its hinterland." Is this statement true? Let's see.

At Killaloe, on July 5, 1917, Mr. De Valera said: "If Unionists do not come in on our side, they will have to go under." At Ballanghadareen, on the 28th of the same month, he declared: "Ulster must be coerced if she stands in the way." At Cootehill, on September 2, 1917, he stated: "If you (Ulster) continue to be Britain's garrison, we will have to do

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with you what we wish to do with the power of which you are a garrison—and that is, kick you out."

At Bossbrook, on January 27, 1918, he declared: "We recognize the Unionists as a rock on the road. They must, if necessary, be blasted out of our path."

FROM LOS ANGELES, CALIF.

It is the practice of the brethren in Los Angeles, Calif., periodically to organize and hold mass meetings in support of various Americanization problems, and in this connection the event of the year has been a monster meeting held in the First Congregational Church on the evening of October 11, in support of the Towner-Sterling Bill and the Public Schools.

Concerning this mass meeting we are in receipt of a telegram dated October 12, which says:

Mass meeting, support Towner-Sterling Bill, great success. Greatest enthusiasm prevailed and rousing resolutions adopted. Powerful addresses delivered by Bishop Adna Leonard, Methodist; Bishop Stevens, Episcopal; Mrs. Susan Dorsey, Superintendent city schools; Dr. E. C. Moore, Director University California, Southern Branch; Mayor George E. Cryer; Ida Iverson, President City Teachers' Club; and Dr. Hugh K. Walker, President Church Federation. Tremendous sentiment created for bill.

K. OF C. HISTORY

From *Brotherhood* of September, 1921, we cull the following pithy paragraphs, contributed thereto by William Todd:

Under the above caption and referring to the announced purpose of the K. of C. to write American history as the K. of C. would like to have it, a writer to the *New York Times* says:

I am glad that Mr. Kennedy answered my note. It gives me an opportunity of stating a few facts that are neither censorious nor controversial. Obviously, the Knights of Columbus and their affiliated groups consider themselves the best interpreters of Americanism. There is, however, a large body of Americans (to whom the writer belongs) who do not share this opinion. Setting aside the question as to which of these groups bore the name American first, and carried it farthest, and granting, as all must, the conspicuous ability of the Knights of Columbus and their active benevolence, it seems to me no body of men could be so unsuited to the dispassionate and judicial task of writing a national American history as a sectarian organization—with political affiliation and a marked racial bias.

When to this general fact is added the particular one that the racial bias of the Knights of Columbus is against the root stock of America; that America was—one might almost say—founded as a protest against Church and State (religion in politics) and that she is now the product of all races under heaven, it becomes more than ever evident that the true history of this country will not be written to order for any brotherhood, but will be the composite judgment of many divergent minds.

Meanwhile, what is the emergency that requires such immediate and radical measures as "flooding every village with pamphlets if necessary?" Why necessary?

"THE ENGLISH-SPEAKING WORLD"

In entering on its fifth year of successful publication, *The English-Speaking World*. a monthly magazine published solely "in the interest of American and British amity" at 2 Duane Street, New York, is celebrating the event in a practical and useful manner.

It will contain a special feature article by the well-known attorney and authority, William D. Guthrie, on the Magna Charta, the wonderful document upon which the liberty of America is founded. This interesting exposition of the great Charter will, in itself, be worth a year's subscription.

But the editor, Ernest H. Bennett, has a further valuable contribution to offer which every member of every society that wishes to see closer cooperation between the English-speaking peoples should undoubtedly possess.

It will take all important events, from the landing of the Cavaliers and the advent of the Pilgrim Fathers, and show how the present United States has

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grown up on the institutions introduced by them. It will show its gift to this country, from its language to baseball, and clearly point out their British origin and how the seed sown on this fertile soil has been carefully guarded so that, in many instances, there are institutions that have grown to larger proportions and to more influential positions than they occupy in the country of their origin.

The American has an easy faculty of taking a custom from an alien country and adopting it for his own; but, in its adoption, uses it in his own way, improving it so that it finally appears purely American.

The subscription price is $2.00 per annum, or twenty-five cents a single copy.

AN ANCIENT RELIC DISCREDITED

According to a special cable to the *Boston Transcript*, dated Paris, July 23, there is a joke out, and it is on a lot of people, no doubt.

It appears that the skull of Raphael, the justly famous painter, in the Roman Academy of Saint Luc, which skull has for many, many years been one of the notable sights to be seen in that city, is not the skull of Raphael at all. It seems that some meddling phrenologist has stirred up the matter by announcing that his observations showed that the skull on exhibition could never have belonged to the great artist.

Permission of the Italian Government to open Raphael's tomb in the Pantheon at Rome was obtained, and it was found that the skeleton of Raphael was intact—his only own and original skull being where it ought to be.

Moreover, "it is now discovered that the skull that has been worshipped for centuries is that of an humble canon whose sole title to fame was that of having founded a society to 'save souls from purgatory.'"

Hard luck! It appears to be just one blamed thing after another! At this rate, it will presently become dangerous to be safe! What?

ATTENTION, RADICALS!

The attention of all I. W. W.s, Radicals, Bolshevists, *et al.*, is called to the following from one of the addresses of the great Abraham Lincoln:

> Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise.
>
> Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.

WHO OWNS THE FACTORY?

This actually happened in New York a few months ago: The owner of a medium-sized but well-established candy factory, observing that there was a spirit of discontent among his employes, called a group of them into his office and asked what the trouble seemed to be.

After some hesitation, one of the men at length came forward and said:

"We are thinking about the unjust division of profits. Here are you, reputed to be a millionaire, and we working along from day to day and not getting any richer. It seems to us that you have got rich off our labor, and it does not seem just."

The owner sat back in his chair and smiled. He answered:

"In the first place, anyone who imagines that I am a millionaire is very much mistaken. I should be happy if some of you would come out to my house and judge by the style in which I live whether I am very rich or not. I have a

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comfortable home in a suburb of Brooklyn, which I bought many years ago on the instalment plan. It is furnished little if any better than your own homes. I have no car; I have nine children. It is true that in some years when business was good I have put away a little money, but it is true also that in some years the profits from the business have not been enough to pay your salaries and I have had to draw on my savings to keep on paying you. Do you not know that no other candy factory pays higher wages than I do?"

The men confessed that this was true, but suggested that it would be fairer if they had an interest in the business and paid him a salary as manager. Some of them even went so far as to say that the business ought really to be theirs, as they made all the candy. And among them none expressed disapproval of this idea.

"So that is it?" said the owner. "Now, let us see. I began this business forty years ago in a small rented loft. I knew a little about candy making and I had a few hundred dollars. As time went on I discovered new and better methods; I made better candy and more of it. I designed machines and I added to my plant, investing all my profits in the growing business till I built this factory. I established a reputation for quality of goods, for living up to contracts. I became known at the banks and the name of the firm became well known in the trade. This business is mine, because I made it. I hire you because I know you are the best candy-makers in New York. But even this you owe to me, for I taught most of you all you know. Surely it would not be just to take from me what I have spent a lifetime in making? Am I not entitled to a profit on the capital I have created and the business I have made? In business reputation counts for a great deal.

"If you men think that just because you are expert candy-makers you can run a candy-making business, try it. There is a vacant building across the street. Go and rent it and start in the business for yourselves. You know how to make good candy, it is true, but you don't know how to sell candy. When you begin canvassing the city you will find that no one knows you make good candy or that you will continue to keep up your quality. You will have to make a reputation. When my salesmen go out seeking orders everybody knows the quality of goods they are offering and that this quality never varies. It has taken me forty years to gain that reputation. Perhaps forty years from now you may have acquired one as good.

"Again. Do you know how to buy sugar and chocolate and flavoring extracts and nuts and all the other ingredients that go into making candy? Can you go into the market and buy in competition with me, and Loft and Huyler and all the others? How do the importers and refiners know you will pay your bills when they come due? Go down to a bank and ask it to finance a big purchase, and you will quickly find out that there is more in the candy business than in merely boiling and mixing sugar and things.

"I wonder where you would have been last spring when sugar was selling at 22 cents a pound and almost impossible to get even at that price. Has any one of you any idea of how we contrived to keep up quality at only slightly increased prices and yet lose very little money?

"And don't forget also that even when I and my partner were digging into our savings bank accounts because of the actual losses we were sustaining, your pay envelopes were there for you every Saturday, with the same amount of money as usual in them. Perhaps you think that was easy. Try it for yourselves, boys, and see!"

The men looked at each other and began a whispered discussion among themselves. Finally one of them said:

"Boss, I guess you are right. We had not thought of all those things."

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The conversation was really much more extended than is here reported. As a matter of fact it lasted the greater part of an afternoon, as it went into many technical details of the candy business, but the gist of it is given above.

There has not been the slightest sign of discontent in that factory since this conversation.

MY GUIDE

(Found among the papers of Thomas Van Alstyne, electrical engineer for the Westinghouse Co. Died at Hanley, Canada, October, 1913.)

To respect my country, my profession, and myself. To be honest and fair with my fellowmen, as I expect them to be honest and square with me. To be a loyal citizen of the United States of America. To speak of it with praise, and not always as a trustworthy custodian of its good name. To be a man whose name carries weight wherever it goes.

To base my expectations of reward on a solid foundation of service rendered. To be willing to pay the price of success in honest effort. To look upon my work as an opportunity to be seized with joy and made the most of, and not as a painful drudgery to be reluctantly endured.

To remember that success lies within myself—my own brain, my own ambition, my own courage and determination. To expect difficulties and force my way through them. To turn hard experience into capital for future use.

To believe in my proposition. To carry an air of optimism in the presence of those I meet. To dispel ill temper with cheerfulness, kill doubts with a strong conviction, and reduce active friction with an agreeable personality.

To make a study of my business. To know my profession in every detail. To mix brains with my efforts, and use system and method in my work. To find time to do every needful thing by never letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour bring me dividends, increased knowledge, or healthful recreation.

To keep my future unmortgaged by debts. To save as well as earn. To cut out expensive amusements until I can afford them. To steer clear of dissipation, and guard my health of body and peace of mind as a precious stock in trade.

Finally, to take a good grip on the joys of life. To play the game like a man. To fight against nothing so hard as my own weakness, and endeavor to grow in strength, a gentleman, a Christian.

So I may be courteous to men, faithful to friends, true to God, a fragrance in the path I tread.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

"Aye, call it holy ground,
The soil where first they trod;
They have left unstained what there they found—
Freedom to worship God."

—*Hemans. The Landing of the Pilgrims.*

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening. A reunion will be held October 4 to 7, inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The bodies of the Rite of Pasadena, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite of Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies of Portland, Oreg., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month. The regular Fall Reunion will be held November 16 to 19, inclusive.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Bodies of the Rite in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in Savannah, Ga., will hold their regular Fall Reunion November 15 to 18, inclusive.

The Scottish Rite Bodies in Louisville, Ky., will hold a reunion November 16 to 19, inclusive.

The bodies of the Rite in Stockton, Calif., will confer degrees every Wednesday evening during November and December, up to and including December 14.

The Scottish Rite Bodies of Pasadena, Calif., every Saturday evening up to and including December 17, also from January 7 to January 28, 1922, inclusive.

The Bodies of the Rite in Greenville, Miss., will hold a reunion November 21 to 23, inclusive.

The Scottish Rite Bodies of New Orleans, La., will hold a Thanksgiving Reunion November 21 to 24, inclusive.

The Scottish Rite Bodies of Memphis, Tenn., will hold a reunion November 22 to 24, inclusive.

The Scottish Rite Bodies of Yakima, Wash., will hold their Fall Reunion November 28 to December 1, inclusive.

The Bodies of the Rite in Norfolk, Va., will hold a reunion November 28 to December 1, inclusive.

The Bodies of the Rite in Deadwood, N. Dak., will hold a reunion January 16 to 20, inclusive.

The Scottish Rite Bodies of Winona, Minn., during the last week in January, 1922.

The Bodies of the Rite in Corinth, Miss., will hold a reunion April 22, 1922.

SPURIOUS MASONRY IN THE PHILIPPINES

A communication from the Grand Lodge of the Philippine Islands, signed by the Grand Master, contains the following important information:

By virtue of the power and authority in me vested, and in accordance with the established laws and customs of the Fraternity of Freemasonry I hereby declare the following lodges to be illegal, irregular and clandestine:

Bathala No. 157, Callejon Katubusan No. 19.

Lealtad No. 413, Calle F. B. Harrison, Pasay.

Antorcha de la Libertad No. 415, Calle Echague No. 838.

Balagtas No. 149, San Anton No. 432.

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Non Plus Ultra No. 430, Callejon Katubusan No. 19.
Lux No. 421, Aparri, Cagayan.
Delta No. ———, Calle Echague No. 838.
Bagumbayan No. 352, Callejon Katubusan No. 19.

It has been reported by some that the above lodges were granted charters by the Grand Oriente Español, and by others who claim to be in possession of facts that they do not have charters from the Spanish Grand Orient or any Grand Body. But in either case the lodges are established in territory already occupied by the Grand Lodge of the Philippine Islands, a Grand Lodge of unquestioned legitimacy and with a perfect lineage from the first Grand Lodge, the Grand Lodge of England, through the Grand Lodge of California from whom the original three lodges forming this Grand Lodge received their charters. The said lodges are therefore *illegal, spurious, irregular and clandestine.*

A NEW MASONIC TEMPLE

At McLean, Va., on Saturday, October 8, Sharon Lodge No. 327, A. F. & A. M., laid the cornerstone of its new temple. The official line was headed by the W. M., W. Bro. Clifford Hastings. Rt. Wor. Bro. W. H. Goldsmith, District Deputy Grand Master, was present and made a short address. The building will be pushed to completion and will be dedicated some time this fall by the Grand Master of Masons of Virginia.

AN INTERESTING ITEM

A most interesting event was a special meeting held by a lodge in Washington, D. C., on September 26, as a compliment to the President of one of the great railroad systems of the country who, some time ago, was elected an honorary member of the said lodge. Several hundred Masons were present and the third degree was conferred on three candidates in a very exemplary manner. All three of these candidates hold responsible positions with this great railroad system, and every brother who took part in the conferring of the degree was also an employe of the same system. At the conclusion of the degree the acting Master of the Lodge, an employe of the same railroad, called the president of the road to his feet and, with the preliminary remark that it was the first time in his life that he was able to command his boss to stand up and do his bidding, he presented him with an engraved gold plate, certifying to his honorary membership in the lodge. The card was accepted by the president of the railway with fitting remarks. He stated that he searched for years for an organization with which he could identify himself, and where he would be received and accepted for just what he was, and where he could receive and accept other members for just what they were; where naturalness reigned; and when one of the important officials of his railway system mentioned Masonry to him, stating that 30,000 of his employes were Masons, he became convinced that that was the organization with which he desired to associate himself, and so he became a Mason. That, since coming into Freemasonry, he had found somewhat of an analogy between his railway system and King Solomon's Temple; that, there were about 3,000 overseers connected with the railway, and about 80,000 craftsmen; and while there was not 100 per cent harmony existing at all times among the craftsmen, he still believed that there had been a greater percentage of harmony there than there had been in any other since the building of King Solomon's Temple. He also stated that he hardly thought there were 30,000 Masons among the employes of his railway system, he knew that there were a great many, and he recognized the loyalty, faithfulness and sturdiness of these employes, and they had greatly helped in making the system the success that it is.

SCOTTISH RITE MASONS BUY PROPERTY

Morgantown Lodge of Perfection No. 6, of Morgantown, W. Va., has acquired property adjoining the Masonic edifice and ground belonging to Morgantown Union Lodge No. 4, A. F. & A. M. The property acquired has a frontage of 45.5 feet and a depth of 139.5. Plans are now under way for the organization of a Masonic company which will permit the use of the entire site by all the Masonic bodies of the locality. Morgantown Lodge of Perfection was established a little less than two years ago. It has grown rapidly until its membership totals 250, more than 200 of which are members of consistories. The purchase of the above mentioned property is the result of the rapid growth of all the Masonic bodies of the locality, the present temple having been entirely outgrown.

THE ORDER OF DE MOLAY IN OTTUMWA, IOWA

On the evening of September 23 a large crowd of Masons of Ottumwa, Iowa, assembled to witness the impressive installation of James E. Wilson Chapter, Order of De Molay. The ceremonial was sponsored by Clinton Chapter No. 9, of Royal Arch Masons, of which Bro. J. J. Bollinger is E. H. P., and the Chapter of the Order was instituted by Bro. J. S. Irish of Des Moines. There were upwards of eighty candidates who received the degrees. The greater amount of preparatory work for the organization and installation of this Chapter of De Molay appears to have been done by Bro. Bollinger, H. P. of Clinton Chapter, R. A. M.

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ANOTHER OLD MASONIC SECRETARY

Another Old Secretary, apparently older than those previously reported in the NEW AGE, is Bro. J. J. Hilmer, who has been secretary of Winona Lodge No. 18, and Winona Chapter No. 5, R. A. M., for the past thirty-three years. He has also been the Recorder of Coeur de Lion Commandery No. 3, K. T., for the past twenty-four years, Secretary of the Scottish Rite Bodies for twenty-two years, and is still "on the job" in all these offices.

A SCOTTISH RITE RING FOUND

Bro. W. B. Erfert, Secretary of Freeport Consistory of Freeport, Ills., has received a letter from a German soldier, a prisoner of war, who found in a camp in Bordeaux, France, a Scottish Rite ring with the inscription, "Wm. Pogle, March 16, 1918." Thinking that it would not be difficult to locate the owner, Bro. Erfert sent the soldier $5.00 as a reward for the return of the ring, which he received a short time ago. While the intrinsic value of the ring is not very great, the sentimental value to the family of the man whose name is inscribed in the ring would possibly create a desire for the return of the same. If anyone can assist in locating this Mr. Pogle, it will be highly appreciated. Bro. Erfert's address is, Room 302, Crum & Forster Building, Freeport, Ills.

AN INTERESTING RELIC

There has recently been added to the museum of the Supreme Council a stereopticon slide made from the original petition for Masonic membership of the great Hungarian patriot, Louis Kossuth. It is not generally known that he was initiated in an American lodge. It was in a Lodge in Cincinnati, Ohio, that he received the degrees. His application was not made out on a blank form, but is a written document and, in part, reads as follows:

"Being an exile for liberty's sake, he has no place of fixed residence; is now staying at Cincinnati; his age is 49½ years, his occupation is to restore his native land, Hungary, to its national independence and to achieve by community of action with other nations, civil and religious liberty in Europe."

A MASONIC SERVICE BUREAU

The Masonic Service Bureau of Wisconsin, which is located at the Scottish Rite Cathedral in Milwaukee, is doing a great work in finding positions for men and women of, or connected with, the Masonic Fraternity. The motto of this association is "Help a member help himself!"

A SCOTTISH RITE CLUB

The Colleton County Scottish Rite Club, organized at Walterboro, S. C., last year, now has a membership of thirty, nearly all of them members of Dalcho Consistory No. 1 of Charleston, S. C. We are informed that at the Fall Reunion this year, eight more were to take the degrees. The Club meets on the third Thursday of each month.

A MASONIC FOUNDATION

The great State of Texas, as is well known, was at one time an independent Republic, and Sam Houston was its first President. Sam Houston also presided at the convention at which the Grand Lodge of Texas was organized, and Anson Jones, the secretary of that convention, was the first Governor of Texas when it became a state of the American Union. During its career as a republic three of the four presidents of Texas were Masons, and since it became a state, twenty-one of the twenty-five governors have been Masons.

A GOOD UNDERTAKING

The Montana Mason, published at Great Falls, Montana, one of the newest in the field of Masonic journalism, will begin in its November issue the republication in full of Da Costa's celebrated work, "Sketch of the History of the Dionysian Artificers," which was originally published in London in 1820. It is a very rare work and hard to secure, and is much sought after by students of Masonry; its republication by *The Montana Mason* is a very laudable undertaking. It will be completed in the four issues of November, December, January and February.

A NEW CATHEDRAL IN ST. LOUIS, MO.

The Scottish Rite Bodies in St. Louis, Mo., are now actively at work upon a new Cathedral building. Contracts have been let for the excavation, construction of foundation, bridges of steel and stone, and the work will be pushed as vigorously as possible.

A Y. M. C. A. MASONIC CLUB

At the 1921 session of the Southern Summer School of the Y. M. C. A. at Blue Ridge, North Carolina, a Masonic Club of Y. M. C. A. Masons in the Southern Field was formed. Out of 204 students and leaders there were about 50 Masons. The club expects to meet yearly at the school, and all Masons who are in attendance at the session are eligible for membership.

The club deeply appreciated the action of the Grand Commandery of Knights Templars of Michigan in its resolution approving the work of the Y. M. C. A. during the Great War.

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A CENTRAL AMERICAN MASONIC CONGRESS

Some time ago Eureka Lodge No. 2 of San Pedro Sula, Honduras, sent delegates to the Supreme Council of Guatemala and Honduras, asking that the one hundreth anniversary of Central American Independence be celebrated by calling a Central Masonic Congress. The idea was well received, and the Supreme Council and the Grand Lodge of Guatemala called upon all the symbolic lodges under their jurisdiction to send two delegates each, and also invited the other Grand lodges of Central America, as well as the symbolic lodges of their districts, to take part in the conclave.

In the decree calling the Congress the following objects were cited:

1. Relative to regularity; mutual and universal recognition of the Grand lodges now existent in Central America.

2. Definitely to establish Grand lodges to govern the symbolic lodges in the five fractional parts of Central America.

3. To study the laws and rituals with the view of establishing their complete uniformity.

4. To decide upon the means that the Institution should adopt to cause its influence to be felt in the social evolution of today.

5. To decide what action should be taken in the presence of the movement toward the union of the Central American States.

6. To agree to hold periodically a similar congress, each symbolic lodge to be represented by two delegates. The results obtained in the Congress to be considered as merely suggestions until approved by each Grand Lodge and each Symbolic Lodge.

The following participated in the conclave:

The Supreme Council of Guatemala and Honduras.

The Grand Lodge of Guatemala, and delegates from the symbolic lodges of Guatemala, Honduras, San Salvador, Nicaragua and Costa Rica.

The Congress met in preparatory session on August 29, 1921, and the following propositions were advanced, subject to the approval of the Grand and Symbolic lodges:

1. To appoint a committee to establish similarity in all constitutions, rules of procedure, penal codes, rituals, etc.

2. To recommend that Masons should strive to establish a practical education of both sexes in agreement with the principles of universal morality and modern teachings.

3. To recognize that persuasion and good example are the most powerful means that can be employed in the performance of Masonic duties.

4. To work for peace, fraternity and harmony between the peoples of Central America.

5. To combat no religion, but, individually, to combat the abuse of the same.

6. To establish a campaign against alcoholism, which is causing so much harm and degeneration among the people.

7. To labor for strict compliance with laws, they being the basis of a republican form of government and a guaranty of the harmony that should exist between the governed and those that govern.

8. To recommend that the press be used with much tact and prudence, if used at all.

9. To recommend that Masons join with parents in organizations that aid in educating the children.

10. To recommend that Masons use their influence in social circles to promote the general good of mankind, refraining from the display of egotism or bad example, and being careful not to express their ideas in such a manner as may lead to losing the good results desired, remembering always that honesty and good conduct are the mainstays of life.

11. To impress the fact that a Mason must never aid an unjust cause, serve despots, or violate the laws. He must remember always that the noble ideals of the Institution include fraternity, consolidation of the human race, liberty of conscience, respect for the rights of others, and mutual toleration.

12. To recommend that the grand lodges recognize and lend aid to those grand lodges of Central America of whose regular organization there can be no doubt, to the end that they may be recognized by the Masonic world; and that grand lodges contribute to compel those lodges found to be irregular to regulate and regularize their organization in due form.

13. To recommend to the Grand Lodge of Guatemala that it cause to reach the hands of Brother Harding, the President of the United States of America, the fraternal salutation of brother Masons of Central America, and to beg him to interpose his personal influence, and lend his moral help, in favor of a people, who, after a long and grievous separation that has retarded their development, now labor to organize anew a National Confederation of Central America.

FROM SASKATCHEWAN, CANADA

The *Saskatoon Daily Star* (Saskatoon, Canada) of September 15, 1921, carries information concerning the purpose of the Masons of Saskatchewan to aid in furthering education in that province. The Grand Lodge made an appropriation of $15,000 for scholarships. Note the following:

As a contribution to the great work of public elementary education in Saskatchewan, the Masonic Lodges of the Province are offering (with the sanction of the Masonic Grand Lodge) not more that fifty (50) scholarships of three hundred dollars

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($800) each to assist prospective teachers who hold at least second class diplomas valid in Saskatchewan, to complete their professional training in either the Regina or Saskatoon Provincial Normal School.

The offer of these scholarships will, it is hoped, tend in some measure to overcome the shortage of teachers, more especially in outlying rural schools, by encouraging young men and women of the highest qualifications to enter this field of patriotic service.

All successful applicants, as in the case of other public school teachers, will of course be under the sole jurisdiction of the Provincial Department of Education. In granting this form of financial assistance the committee in charge requires that all successful applicants shall teach for a specified time in the more pioneer rural public school districts of the Province, where the services of the ablest teachers are urgently needed.

FREEMASONRY IN POLAND

The *New England Craftsman* publishes a communication from a brother who has recently spent some time in Poland and who writes:

Two weeks have passed since I returned from Europe, and four weeks since I said "Good-by" to several Masonic brethren in Posen. They send through me greetings to all Masonic brethren in America. The city of Posen, with its province of Posen, has several Masonic Lodges which formerly came under the jurisdiction of the Grand Lodge of Berlin. Since the war, however, the province of Posen has been returned to its former owners, the Poles, and the brethren of that province have thus had their connections with the Grand Lodge of Berlin severed. Poland is a Roman Catholic country, where the Church still rules and dominates as in olden times. In Parliament, even, there are a large number of priests, and the rule of Rome is strongly felt.

While in Posen I was told by Masonic brethren that last winter on several occasions meetings were interrupted by the Polish police, who entered the lodge room while work was in progress, and the meeting in consequence had to be abandoned.

In the city of Bromberg, Polish police entered the Masonic lodge room while the meeting was in progress and confiscated all the white gloves, Masonic collars, jewels, aprons and silk hats, tearing these things up into small pieces and throwing them back to the owners. I should explain that every member in the province of Posen is compelled to have his own apron, white elk-skin gloves, a fancy silver or gold embroidered collar with jewel, and a silk hat.

The Masonic Temple of Posen is a beautiful building with a fine large garden in the rear, and it is over one hundred years old. One cannot help being impressed upon entering the lodge room, or while conversing on the large veranda in the garden, by the strong brotherly love which prevails and which makes the words "lieber bruder" truly significant. Still, the Roman Catholic Church is doing its utmost to destroy this institution where the love of man to man is being promoted with the help of the Holy Bible which is the teaching of our mutual God.

RED CROSS AND EASTERN STAR

The *Tennessee Mason* is responsible for the folowing on the close relationship between the Red Cross, which was founded by Clara Barton, and the Eastern Star:

It was in the early 60's while lecturing in the State of Massachusetts that Dr. Rob Morris was in the home town of Clara Barton at Oxford for a short time. Clara Barton, hearing of his arrival, and desiring very much to receive the degrees of the Eastern Star, and being told that Dr. Morris was the founder of this order, she was the more desirous of receiving them direct from him, and made a special request that he visit her at her home and communicate the degrees to her. The night was set and in company of a few Masons, Dr. Morris repaired to her home and gave her all the lectures pertaining to the order.

The name of Rob Morris is not so familiar to the general public outside the realms of Freemasonry, yet he rendered a service in his time and generation that links his fame with that of Clara Barton and the American Red Cross for time and eternity. It has never been the custom of Freemasonry to court publicity in any line whatsoever, and as a consequence even history and biography have passed by in silence some of the deepest sources of human endeavor and social achievement.

It is not known to the general public that the American Red Cross was, in the largest possible measure, begotten and cradled in the arms of American Freemasonry; that Clara Barton got her biggest inspiration from the Masonic Order and the Order of the Eastern Star, and that Rob Morris, founder of the Eastern Star, rendered one of the most noble and knightly services in our history by preparing the Masonic soldiery, North and South, for the memorable work of Clara Barton. Indeed, without this inspiration and preparation it is practically certain that Clara Barton would have hesitated long in fear and misgiving, whereas with this inspiration and preparation her work took root at once and grew to glorious results.

MASONS IN CONGRESS

Another name to be added to the list of Masons in Congress is that of Hon. Albert Johnson, Representative, from the Third District of the State of Washington. Brother Johnson is a Master Mason. The Degrees were conferred on him by George C. Whiting Lodge No. 22, of Washington, D. C., in July last, at the request of Hoquiam Lodge No. 64 of Hoquiam, Wash., he having been elected by said lodge, and of which he is now a member in good standing.

THE PICTURE ON THE COVER

The picture on the front cover of this issue is that of the Masonic Temple at Storm Lake, Iowa.

"But when it is not lawful
To speak with freedom what is for the best,
And the worse counsel in a state prevails,
There errors lead astray the common weal."

—*Sophocles.*

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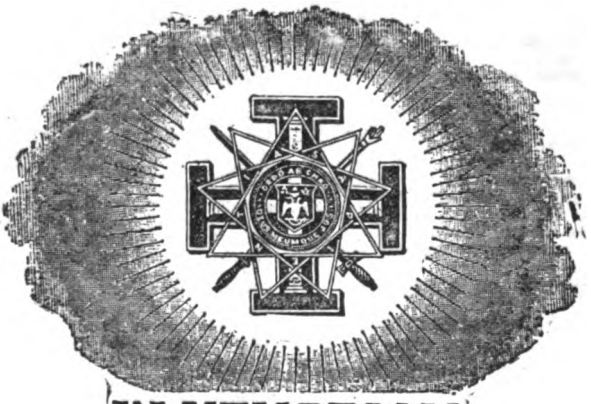

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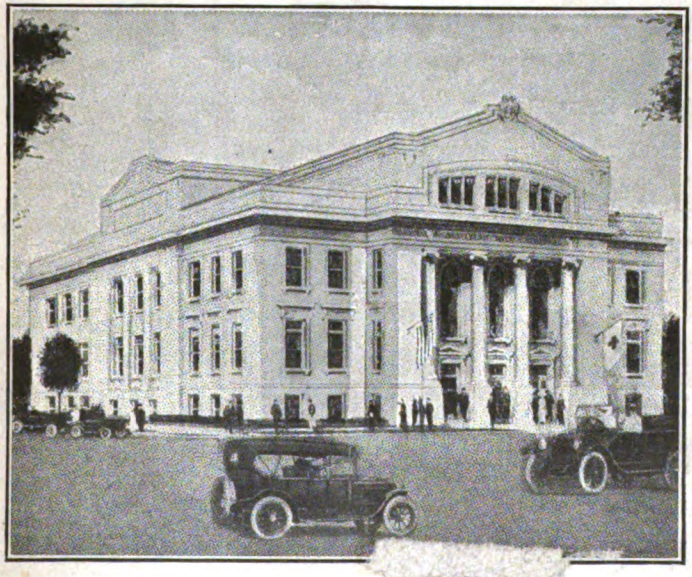

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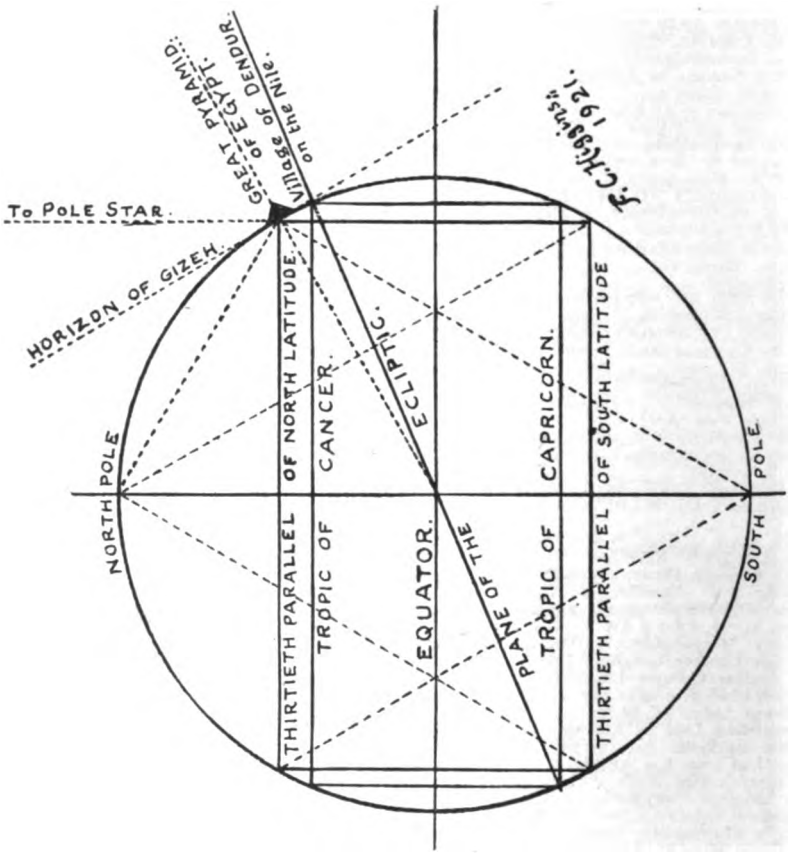

THE PREHISTORIC MASONIC SECRET OF EARTH MEASUREMENT

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The New Age
MAGAZINE

VOLUME XXIX DECEMBER NUMBER 12

A MASONIC CONCEALMENT OF GREAT ANTIQUITY

BY FRANK C. HIGGINS, 32°

THE reason we have so many denials of the genuine antiquity of the Masonic art is because we have recognized too few, if any, examples of its application in ages past, wherewith to confute the iconoclast.

Freemasonry, having long since ceased to be taught, as it once was, to be a synthesis of the Liberal Arts and Sciences, attesting their Divine origin, must be, in this age completely reconstructed from its surviving signs and symbols, for the benefit of those members of the fraternity who demand something besides the dry husks of reiterated ritualism.

Here is an application which, perhaps, antedates our three ancient Grand Masters by some hundreds of years, credited as it is to a period even earlier than that of Moses, when fairest among the island jewels of the great inland sea was the Biblical *Kittim* (Genesis X, 4), better known to us as Cyprus, our best archaeological knowledge of which is due to the energy of Gen. Luigi P. di Cesnola, one time Curator of the Metropolitan Museum of Art in New York. The latter institution is one of the world's most famous repositories of ancient Cypriotic art, due to the labors and excavations of the patriotic Italo-American, who served us equally well in peace and war.

Fig. 1. The Little "Mason" of Ancient Cyprus

Among the wealth of ceramic treasure brought to the Museum through the efforts of General di Cesnola, and

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described in his monumental volume, "Cyprus" (Fig. 33, (*b*) on Plate XLIV), is a vase or jar bearing a peculiar painted pattern of lozenge and chequer work surrounding a human figure, between two fishes. This latter symbol arrested my attention as one of a numerous class of representations of the Sun-god, among ancient peoples in the period at which the Zodiacal "Water" sign of *Pisces* was that of the Winter Solstice; viz.: from B. C. 6155 to B. C. 3995, rather towards the latter date than the former. This era of 2,160 years, was marked as that of the supremacy of Nineveh, in which *Oannes,* the Man-fish, also known among the Phoenicians as *Dag-on,* was the mythological figure of this celestial phenomena. Its importance may be judged from the words of Jesus, speaking at the time the same phenomena of seventy-two hours "moment of inertia" was demonstrated in the "Earth" sign of the "Goat": "An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it but the sign of the Prophet Jonas" (Oannes). "For as Jonas was the sign unto the Ninevites, so shall the 'Son of Man' be unto this generation." (Luke xi, 29-30; Mark viii, 12.)

Most people imagine that this was a reference to the literal story of "Jonah and the Whale," but the latter is only a later folk-lore tale of the cosmic event so lavishly sculptured on a thousand stones, among the ruins of ancient Nineveh.

The crude figure from ancient Cyprus, as coarse and illy daubed as the drawing of a Bushman or of a North American Indian, at once attracts Masonic attention by its attitude, in giving the "Sign of Silence," with finger pressed on lips, as we find in the later figures of the Egyptian Nature-god *Horus,* and *Vishnu* of India. The chequer-board patterns, on either side, will be found to be intentionally dissimilar. One is 4 x 9, or *thirty-six,* and the other 4 x 7, or *twenty-eight.* These two numbers, according to the ancient arithmetical philosophy, said the "*Sun*" and "*Moon*" as plainly as if those figures were exhibited, while Sun and Moon conjoined, meant the "Divine Light" (Purusha-ATMA-Prakriti) or manifested Deity. The two quantities, 36 and 28, have descended to us as the "Square of Eight" or 64 squares of the Chessboard. 4 x 7 and 4 x 9 add together, geometrically, also as a *perfect square* by a process known to the ancients but forgotten in our own day.

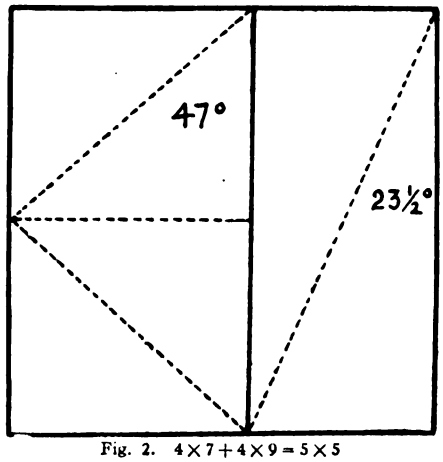

Fig. 2. 4×7+4×9=5×5

The little figure in the center will also be observed to have a geometrical body composed of 3 x 5, or fifteen squares, reminding one of the Scriptural "By thy Name *JAH* (JH-10, 5), will I extol thee." (Psalm 68:2.)

It will be remembered also that the dimensions of the Ark of the Covenant were 3 x 5 (1½ x 2½ *cubits*), setting up another highly interesting series of cosmic numbers, comparing the endurance of mankind to that of the Precession of the Equinoxes. The twenty-four scale below the figure evidently characterizes the Sun-god as ruler over the twenty-four hours of the day.

The Key to our puzzle is clearly a geometrical figure aligning oblong figures of 4 x 9, 3 x 5, and 4 x 7, in a single diagram, and the following is a very clear demonstration of how readily and simply it can be done. We first construct an oblong of 4 x 7; then dividing one of its long sides into five parts,

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we draw the second compartment, and then dividing the same length of line into nine parts, we complete the third section. The geometrical sum total is an oblong of 5 x 8, one celebrated in both Eastern and Western mysticism for many curious properties.

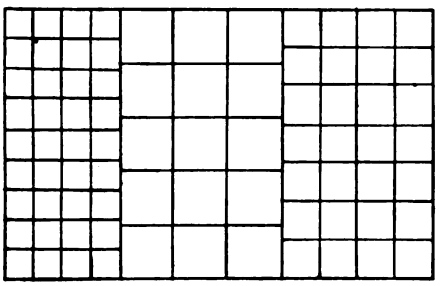

Fig 3. The Three Mystic Oblongs, Equaling 5×8

The underground chamber in which was deposited the mysterious legacy of Christian Rosencreuz to the Rosicrucians, is said to have been an octagon of 5 x 8 walls. The Chinese mystics exhibit it inscribed with the mystic words *Pen-Mang* or "Source of Authority." Its outline of 5-8-5-8 is equal to 26 or JHVH. Its base and height taken as 16 and 10, also equal JHVH, being, in fact, the *Tau Cross.* It supplies us with both the vertical axis and a pattern from which may be constructed a perfectly proportioned model of the Great Pyramid of Ghizeh.

Ancient cosmic science also made much consequence of the circumstance that two oblongs of 8 x 9 placed side by side, produced one of 4 x 7, and end to end, one of 4 x 9. Three times 3 x 4 equals 4 x 9, and three times 4 x 9 equals 3 x 4. The oblong of 5 x 8 will be found to be infinitely divisible into figures of these proportions. The one principally indicated by the Cypriote design, however, divides our 5 x 8 into three sections, each of 4 x 9 proportions. The diagonal of this oblong is inclined 23½ degrees, the precise inclination of the Axis of the Earth to the Pole of the Ecliptic. Hence a triangle of forty-seven degrees represents one described by the Pole Star at the apex with the positions of the Earth in her orbit, at the Equinoxes, as the base. Dividing our 5 x 8 oblong by the Vertical Axis of the Pyramid section (as in Fig. 4), we produce the almost central Trapezoid with sides of 10-5-6-5 or *Jod, Heh, Vau, Heh,* which stand for those numbers in

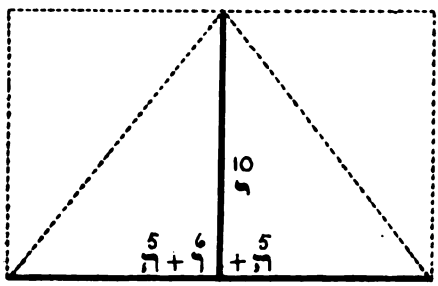

Fig. 4. The "Tau" Cross and Pyramid Axis

Hebrew. Hence our little man, executing the "Sign of Silence," relates to this curious manner of producing the ineffable Name of JHVH, geometrically. Were this the only example of the sort with which I am acquainted, I would not, perhaps, find it so remarkable, but the circumstances which make these proportions and dimensions noteworthy are the same which have led so many Scientists to surmise that the Great Pyramid was built as a Canon of Cosmic Law. In this, they are entirely correct, but, unfortunately, up to the present, the subject is one which has not been made that of the profound scientific research which it deserves.

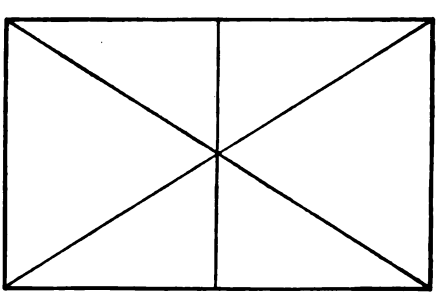

Fig. 5. The "Pattern" of the Great Pyramid

Confining ourselves solely to the secret knowledge intimated by our little Masonic forerunner of ancient Cyprus, let us remark the fact, which can easily be verified, that considering the Earth

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on a flat or Mercator's projection, the thirtieth parallels of North and South Latitude, respectively, constitute an oblong of 4 x 7, while the tropics of *Cancer* and *Capricorn* present one of 4 x 9, proportions which we frequently see represented in the head-dresses of the gods of ancient Egypt. It is a curious, but entirely reliable fact, that the Great Pyramid of Cheops at Ghizeh, Egypt, built B. C. 2130, stands right on the 30th parallel of North Latitude, where the Pole Star is observed to be just thirty degrees above the horizon of the Ghizeh plain. This point is precisely equidistant from the North Pole and the Center of the Earth. It will be remembered that the great Eratosthenes (B. C. 270-196), librarian of the Royal "Museum" at Alexandria, in the reign of King Ptolemy Philadelphus, declared that the distance from Alexandria to Syene (Assouan) where the Sun shines vertically into a well on mid-summer's day, was just one fiftieth part of the circumference of the Earth, which he estimated at about 250,000 *stadia* or 31,250 miles. Eratosthenes evidently made the mistake of measuring about five hundred miles up the crooked Nile, in his zeal to lay the honor of his alleged discovery at the feet of his Royal patron, Syene being also the birthplace of Eratosthenes himself.

The symbol of the two oblongs show how much better the work had been done thousands of years before by the Seers of truly ancient Egypt, for the distance between the corners of the two oblongs corresponding to the site of the Great Pyramid on the North and that of the present little Arab village of *Dendur* on the South, just where the Tropical line crosses, is, nearly accurately, four hundred and sixty-three miles, which is one fifty-fourth of the Earth's total circumference (25,002). From this simple circumstance we can have no doubt that the ancient philosophers had made the accurate survey of the terrestrial globe, rendered so easy by use of the two oblongs and their readily determined angles. Reference to Mr. John G. Keplinger's article on the "Square and Compass of the Mound Builders," in the NEW AGE MAGAZINE for April, 1920, will shed further light upon the significance of the ineffable Tetragrammaton to the structure of our geometrical universe.

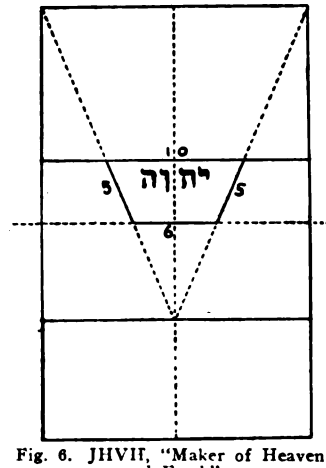

Fig. 6. JHVH, "Maker of Heaven and Earth"

There are a number of other geometrical puzzles surviving to us from the Seers of the ancient Orient, which have for their sole excuse the clever manner in which they embody the concealed name of *Jehovah,* readable only to one who succeeds in deciphering the hidden symbols. But far more extraordinary—if such a thing may be possible—is the survival in modern Masonry of symbolism pointing to the fact that the ancient measurement of the Nile Valley between the Thirtieth parallel of North Latitude and the Tropic of Cancer, to determine one fifty-fourth of the circumference of the Earth, forms part of our neglected deposit of scientific truth.

British Freemasonry preserves many of the old emblems which have never been transplanted to American soil, and among them is the badge of the "Grand Principals" of the Royal Arch degree, that of "King" here shown, which is an Equilateral Triangle divided into sixty-four minor triangles (8 x 8 x 8) of which thirty-six (4 x 9), are up-pointing and twenty-eight (4 x 7), down-pointing. This corresponds to the C'Hanukah candle symbolism of the Jews, as well as the twenty-four-inch gauge and

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a good many other things. It was a sacred symbol of the early Christians and is also known as the Gnostic (or scientific) Triangle.

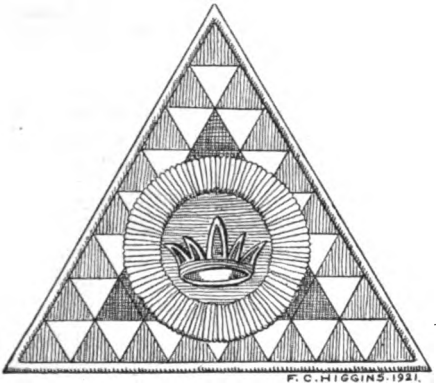

Fig. 7. The Symbol of "Grand Principal" in British Royal Arch Masonry

As a final illustration of the unmistakable intention of all this symbolism, may be exhibited a small slate "ceremonial stone" found by the writer early in the present year in the rubbish surrounding the ancient Aztec fortress called *Casa Grande,* in Southern Arizona. This little piece of slate has been curiously and laboriously hewn into 4 x 7 dimensions, the 4 x 9 oblong being deeply incised upon it with, apparently, an attempt at an ornamental border of "X" crosses. Its sole pictographs are the scratched representations of the Sun and Moon, the latter above what may be imagined to be a horse. These have already been shown, in a previous paper, to be the Hindu symbol of Deity, as

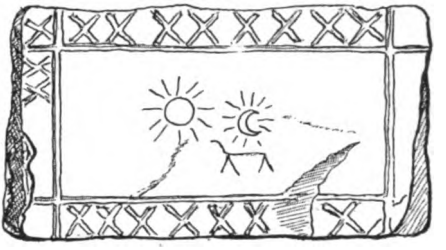

Fig. 8. The Casa Grande Tablet

ATMA, the Sun occupying the *Fifth* Zodiacal House, and the Moon the *Fourth;* together, "54."

We must either reject considerations such as are here exhibited as wholly fanciful and unworthy of the attention of serious students, or add great additional weight to the already piled up evidence that Freemasonry is the Mystic, Mathematical, Geometrical and Astronomical Science of the Ancient World, in the hands of those who have lost the key so long as to have grown indifferent.

I do not charge modern Masons with being aware of this ancient geometrical *gnosis,* but they are certainly heavily burdened with obligations concerning it, laid upon them by our old-time brethren who brought the secrets of Ancient Craft Masonry from the mystic East to the unimaginative West.

"High walls and huge the body may confine,
And iron gates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways;
But scorns the immortal mind such base control:
No chains can bind it and no cell enclose.
Swifter than light it flies from pole to pole,
And in a flash from earth to heaven it goes."

—*W. L. Garrison.*

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THE FEDERAL HIGHWAY ACT AND EDUCATION

By Carl H. Claudy, K.C.C.H.

NOT ALL children who go to school become educated men and women, but the vast majority of educated men and women went to school.

The fundamental, underlying, basic fact for all our educational problems, then, is to bring the child to the school.

"The little red schoolhouse" has a firm place in the affections of all those who attended it, and it did its work well, as far as it was able to do it. But with the increase of educational needs, the one-room cabin, with one teacher and an equipment of little more than a blackboard and a few books, is no longer enough. To educate a child today and perform the task as it should be performed, we must have a larger building, more teachers, more elaborate equipment, more books, maps, globes, apparatus and accessories.

All this costs money, takes space, and needs the cooperation of a larger section of the country than ever supported the "little red schoolhouse."

In spite of the cost, the "consolidated country school" is a fact in many localities and a growing possibility in others. The greatest deterrent to its early establishment in all rural districts is the lack of transportation facilities, which prevent the child who lives more than a mile or so away getting from home to school and back.

To make the consolidated country public school a national educational power it must serve all rural districts. It can serve such districts only by good roads.

It is here that the Scottish Mason finds his greatest interest in the new Federal Highway Act. Scottish Masonry is pledged to the cause of the public school and an education for every child which will fit him to be a real citizen. Anything which aids education in general, and public school education in particular, aids the cause which Scottish Masonry has made its own.

The previous Federal Aid Acts have appropriated large sums of money, to be spent in the various states in amounts determined by factors of population, existing mileage of roads in the state in question and its mileage of post roads. In the previous acts more attention was devoted to the states in which the money should be spent than for what roads it should be spent. The new Federal Highway Act says that all Federal aid apportionments shall be spent upon not exceeding 7 per cent of the total highway mileage of a state, *three-sevenths of which must be primary or interstate highways,* and the other four-sevenths must be intercounty highways connecting or correlating with the primary system. Such roads must now be of "durable types" and built not only for the present but for *"probable future traffic needs."*

Under the new law no such road can be permitted to go to pieces. The state *must* maintain it. If the state does not, the United States will, charging the cost against the United States apportionment of funds which would otherwise go to the state for construction purposes.

The two provisions of the new law—that United States funds must be concentrated upon 7 per cent of the state road mileage, three-sevenths of which must be interstate in character, and that all such roads must be properly maintained—mark a new era in road building in this country.

That new era is of the utmost importance to education. It may seem at

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first glance that to improve with Federal funds but 7 per cent of the state's mileage will not do the cause of the consolidated school as much good as to spread the total Federal fund over the total mileage of the state. But this is short vision; the further vision sees in the future of highways building the same invariable sequence which has always followed in the past; that is, when a state constructs a main line highway, north and south, east and west, or diagonal, *invariably the counties build feeders* to it.

It is human to want to share in the blessings of our neighbors. The man in County A has a fine road. County B's men say to one another, "All we have to do to use the road in County A is to connect with it. For the price of a few miles of good road, we get the use of a whole state width of good road." As a result the county feeder is built.

The better the location of the main road, the wider and better surface it is, the sooner the county feeders get built.

Concentrating Federal funds so that they all go to 7 per cent of the state's mileage means a central, interstate system, a state-wide secondary or feeder system, which will be so powerful a magnet to all who would use the roads if they could, that good county roads, built either by state or county funds, unhelped by Federal aid, must inevitably follow.

This means the early establishment of more and still more consolidated schools, more finely equipped schools. It means the motor bus to carry the children from all homes in an area of several hundred square miles; one good school can serve a not too well populated area for 10 miles in all directions. It means boys and girls in the country with the educational opportunity of the lads and lasses in the cities.

It would be easy to elaborate the program; to show that better roads and more of them mean increased land values, increased farm profits, a higher scale of living, a greater possible school tax, a greater demand for education. But it is not necessary. As a country we are well "sold" on the need of good schools. We have been "sold" on the relation of good roads to good schools for some time. But not until the Federal Highway Act pointed the way had we governmental provision for that entering wedge of highways which, because interstate, can truly be called national, and which must inevitably lead, in the not too far distant future, to that ideal condition in which a complete national highway system is built and maintained by the Federal Government. To this system states will build their secondary and counties their tertiary systems, the whole forming a network of highways usable the year round. On such a system it takes no very telescopic vision to see thousands of motor busses running nine months in the year, filled with boys and girls going to *adequate* schools to get public school education.

"Tender-handed stroke a nettle;
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

'Tis the same with common natures:
Use 'em kindly, they rebel;
But be rough as nutmeg graters,
And the rogues obey you well."

—*Aaron Hill.*

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HAS MASONRY A PLACE IN MODERN LIFE?

By K. J. Middleton, 33°

DISMISSING the legendary history, it seems well established that from the time of the College of Architects, whose advent is found in the early history of Rome, down to the period of cathedral building beginning about the eleventh century, Ancient Craft Masonry concerned itself with physical building.

From then on, Operative Masonry declined until, with the formation of the first Grand Lodge in 1717, it was gradually displaced by Speculative Masonry.

Today Masonry is wholly speculative, and many, including numbers of its adherents, are apt to think that it has no relation to practical daily affairs. Hence the necessity for asking: Has Masonry a place in modern life?

Consideration of almost any present-day problems must include the great war and its effects. From it directly resulted the disruption of human relations in so many fields, and the changing of former standards of life and conduct that have forced much of the world to adopt a new viewpoint.

Among the many points of change occur:

In Religion: The Increase of Spiritualism; the decline in church attendance; the growing hunger for spiritual truth and comfort.

In Politics: Recasting of world governments; the creation of new nations; the changing of political boundaries.

In Industry: The rise of industrial democracy and the demand of labor for its share in management.

In Education: Change in ideas as to form and character that education should take; the growing desire of the people for larger education, as evidenced by the increased registration at our universities.

In Individual Life: During the war the individual became subject to the state. Since the close of the war there has been a return to the individualistic status.

The marked result of all of these changes is a general unrest, a blind groping for light in the darkness, and a widespread demand that something be done by those in authority to remedy existing evils.

Masonry finds itself caught in the vortex of this mental confusion, and many Masons conscientiously feel the need of institutional activity as an evidence that Masonry is justified of its existence. But can we hope for relief by relying upon constitutional activity? Experience indicates that we cannot; that, far from being a guiding light, it will prove a will-o'-the-wisp, leading us into greater depths of darkness. Rather must we rely on individual effort to give effect to Masonic teachings and in this way help to improve conditions. This appears to directly reflect the creative scheme which seems to provide that all men shall be individuals and progress depend on individual effort.

History repeats itself, and many conditions of today have existed in similar form in the past. Then, as now, Masonry has had opportunity and expression.

The birth of the American nation was distinctly under Masonic guidance, through individual effort. The Boston tea-party was not a lodge activity, but carried out by a club formed of individuals. Among the guiding spirits of the new nation we find such Masons as George Washington, Benjamin Franklin, John Hancock, and others who signed the Declaration of Independence; and how much do we owe to such men as Marquis de Lafayette, Alexander

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Hamilton, and Chief Justice Marshall, who were initiated as Masons during that trying period.

Examples could be multiplied showing that the power of Masonic influence is no less because exercised as individual instead of institutional action.

Reverting to some of the changes rising out of the great war:

In Religion: If the church fails to attract men, the greater need of the Masonic understanding of: the fatherhood of God, the brotherhood of man, and the immortality of the soul.

In Politics: If forms of government are changing, the greater need of Masonic love of liberty in all fields—civil and political, religious and intellectual, philosophic and social, and greater need of Masonic toleration and consideration of others' viewpoint.

In Industry: If the industrial order is changing and men are confused as between the claims of closed shop versus open shop and domination of organizations versus lack of representation for labor, the greater need of Masonic brotherhood to recognize the rights and privileges of all men, whether they be employers or employes, to overcome class consciousness and industrial warfare.

In Education: If the pendulum of education is swinging from cultural to vocational and men are uncertain as to the ultimate good, the greater need for the Masonic understanding of the broad philosophy that requires of its votaries: "Man, know thyself!" If all Masons were content to so study, the question of education would be solved.

In Individual Life: If men are bewildered as to the ultimate value of: The Citizen for the State, as in Germany, versus The State for the Citizen, as in this country, the greater need for the Masonic teaching that the Mason must so regulate his life that it accords with his duty to God, his country, his neighbor and himself.

In short, there is no situation in life which the broad Masonic principles will not meet and at the same time equip the Mason to discover the detailed solutions of the problems confronting him.

If we, as Masons, so order our lives and conduct to conform to the Masonic teachings and philosophy, we cannot avoid imparting to all men with whom we come in contact wider understanding and greater light. Such results will transcend institutional activity as the radiance of the sun exceeds the dim light of a candle and will prove beyond all cavilling that Masonry has a place in modern life.

LIGHT OF THE WORLD

What quick'ning light do I see by day,
Shining athwart my wandering way—
As white and clear as a crystal thing,
Nor yellow gold—as a bridal ring!
Tho' the Sun doth rise above our sky,
My LIGHT was born where the Cherubs fly!
I feel it close in the gloom of night,
As I seem to see its lustrous light!
The Sun is bright and her rays are true—
But not of SUNS would I speak to you!
So we shall live and the binding strands
Of FAITH AND HOPE—are but GOD-SENT hands
To grasp our own—when the SOUL goes free—
LIGHT OF THE WORLD—for YOU and on ME!

—*Denman S. Wagstaff*, 32° K.C.C.H.

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A PROTEST, A PLEA, AND AN AFFIRMATION

By Ernest Crutcher M.D., 32° (Los Angeles, Calif.)

THE FUNERAL of civilization is as barbaric as that of ancient savagery and quite as senseless, whether of infidel, Christian, Hottentot, Jew, saint or sinner.

I witnessed a funeral in Mexico—four splendid black horses gorgeously caparisoned, fastened to the hearse, each led by a man clad in sable garments and with tall silk hat. For such garniture, $125 was exacted of the survivors. Carriages and other accessories of ostentatious affection and pride were extra. The body was deposited in a rented tomb, there to lie undisturbed so long as the annual rental was paid as named and provided. Otherwise, or in due course, the bones were thrown out upon a tremendous heap among other forgotten departed, there to lie till moldered into dust.

In San Francisco I saw a Chinaman's remains laid out on a pallet in the public street, while all about knelt the relatives, moaning discordantly. Eventually the funeral cortege filed away to the cemetery. As the vehicles moved along, strips of Chinese red paper, with printed characters, were thrown out of the windows to mislead the demons supposed to follow after the body of the deceased.

In enlightened Los Angeles I saw a long line of men stalking ahead of a hearse, escorting a putrid mass of what was once a human being, and which, with its infection, was carried reverentially into a church, that prayers might be said over it: flowers heaped upon the coffin, perhaps by some who had failed to be kind to the dead then quick with life; consciences eased by this votive offering; wounded and sincere affection of others salved by a last service; hearts grief-stricken but burdened all the more by this nonsensical drawing-out of what at best was an agony; infecting the building, atmosphere, and attendants; wasting money that might be sorely needed by the bereaved family and the time of many who could ill spare the hours from necessitous work; all as tribute to an unwarranted and barbaric custom, the vanity of exhibiting sentiment, theatrical grief, desire for observation or sympathy, or emptiness of ceremonial traceable in origin to selfish ostentation or superstitious feaf of demons if any lack of detail in putting away of the deceased.

What mockery is the funeral of civilization!

* * *

How ghastly is a funeral!

Most people attend from an oppressive sense of duty owed the surviving friends; that if they did not go the associates and relatives of the dead might consider their absence a lack of respect.

Others go from pure sympathy and overflowing love for the departed.

Some go from a ghoulish liking for funerals. Like Mrs. Gummidge, they are never so happy as when miserable.

Possibly there are Mark Tapleys, who see no honor in being happy under pleasant conditions and seek doleful places to felicitate themselves.

But what an absurd thing is the regulation funeral! Is it any less ridiculous than the rites of savagery? And is it not based upon the same sentiment of superstitious *fear!*

* * *

Life and death are relative; each essential to the other; both simply steps in the eternal progress and unfoldment of the soul.

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The worn-out suit of clothes which served its animating spirit as body habiliment is threadbare, or so rent or racked as to be unfit for the indwelling of its ethereal mystic which we call self; and so the soul quietly departs, like a moulting bird or butterfly shucking off its case, to take on another—a "building of God, a house not made with hands" —suited to the environment of its new sphere.

Then we, as friends of the one who has abandoned this leaky house of clay, swathe it tenderly with best linens, embalm it with tears, kiss its cold, disease-conveying lips, hug its decaying presence to our breast, and lay its putrescence in our best chambers till overcome by its noisemeness (and disgusted with our own folly), we bear it away to expensive and usually ostentatious consignment to the ground. There maggot revelers hold carnival, and the tissues of its mortal form, sacred to the memory of our loved and lost, are slowly and horribly resolved into chemical elements of earth again.

Doubtless these constituent earth elements of our dead reappear again in living beauty midst salient blades of grass, petals of rare flowers, pith of stalk, cell of stalwart tree.

* * *

How ghastly and absurd is a funeral! Why not consign to purifying fires, simply and quietly, this worn-out garment of our friend, and scatter to the utilities of nature the molecules of insensate matter that once enveloped and represented our loved one's spirit, that they may the sooner form again into entities of beauty which may gladden the eyes of those who come after us.

What a fatuous show of fuss and feathers is a funeral. What does it signify to the dead! Praise and censure are alike. "After life's fitful fever" do not all sleep well? Doleful tears, pitiful lamentations, heaps of flowers, debilitating grief—all are fallacious in serving the departed, though perhaps assuaging sore consciences of thoughtless or negligent ones who suspect themselves of having been remiss or unkind to the one deceased.

I hope my friends will not mourn over me when I shall have laid aside my present investment. Make me not food for worms. Feed my corpse quickly to beneficent fires.

Consider, brothers: That which you adorn so reverently, lift so respectfully, and bless with your sweet sympathies, is not I. I have gladly and rightly left that house. It grieved me to part from you, my precious and much loved friends. There is no death. God's mightiness and love willed we should all go thus. It is the law of our being and evolutionary growth. We advance thus onward and ever upward.

Death is merely a change of form and not of entity. Evolution of physical and spiritual life is imperative, else annihilation were the fiat. And if demise of body were the ultimate end of earth life, how fatuous and cruel that we ever were begun. The very brevity of bodily encasement shouts the almost nothingness of earth-life and proclaims it a schooling process or gradation essential to other advance. Life ever *is*. Life is *ever!*

* * *

Death is not entrance into long sleep, nor into supine and eternal rest, nor insensate silliness of forever playing on a harp. Birth into this sphere in which we now find ourselves is activity; so what we call death is entrance into another career, perhaps more active, or with enlarged field than is compassed here. Birth actually prototypes death, and death, analogically and surely, admits into another sphere of consciousness and activity. If there is anything proved by comprehensive study of evolution, it is the assured renewal of life through death.

In leaving this imperfectly finished habitation—my earthly body—I but go into another and superior "temple of God." You are soon to join me. Since naught fails to unfold, spirit and the psychical faculties must also develop and open; doubtless it is through such

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enlargement of the higher faculties that we shall know each other better and the motive of each heart will be better known and appreciated. Our best will then be recognizable and show forth palpably brilliant and acceptable; the impulse of each heart will be seen to be that which has animated all others soever. If we may know each other, it shall be to love each other better, for appreciation will be nobler. And we shall come to realize "all are parts of one eternal whole, whose maker nature is, and God the *soul*."

* * *

We shrink instinctively from the approach of death, but when it is inevitably upon us we yield us gently like as a child to the influence of sleep. Reflect: we lie down and succumb to death's twin-brother daily. Sleep is as much a mystery as death, and we dread it not. If a beneficent Providence keeps watch and ward during sleep, is that care to be less in death?

May not death be the best gift to man in earth-life? Have we not come to dread it because it seemingly separates us from earthly friends more than because of any evil it may do to ourselves? Is not our fear based upon the depression evoked out of theological teachings during all ages and nations and religious conceptions of God's will towards His creatures? The blatant picturings of even modern deathbeds is a horrible lie no less than the frightful imaginings of ancient and medieval priesthoods. Did you ever see any one die a painful death? No. All, when the inevitable moment has come, "lie down as to pleasant dreams."

The mystery of the future is strong upon us, but whether in life or in death, "underneath are the Everlasting Arms."

There is an instinct of life. There is also an instinct of death. When the fateful moment comes to each individual, he lapses into peaceful resignation, even contentment. And—All's well!

"Shall not the Judge of all the earth do right?"

A DEFENSE OF LEGAL ETHICS

By Ward R. Case, 32°

I CAN hardly tell whether the article in the October New Age by J. H. Rockwell, entitled "Legal Ethics and Practice," is intended as a denouncement of the rule of legal ethics that he quotes, or merely a denouncement of certain base practices of criminal lawyers that existed before the promulgation of the rule and continue since, not any more because of the rule than in spite of it. In so far as the article may be construed an attack upon the rule that he quotes, I will undertake to make defense.

It is said that Solon, the wise lawgiver, when asked whether he had given the people good laws, replied, "The best of which they are capable of receiving." Lawyers better than any other class of men understand that in the conduct of human affairs conditions must be accepted as found, and cannot be considered as they may be desired to be. Unfortunately our laws are not made by lawyers, at least not by our most efficient lawyers. But, however made, lawyers must take the law as they find it, and not as they may think it ought to be.

What is a crime? In criminal law practice it is a violation of some law under such circumstances as that the violator should be visited with punishment. It is a part of our judicial system that every person accused of crime is entitled to the benefit of counsel. Can there be anything wrong about that in principle? I believe there is not. Then it certainly would not do to say that only the innocent shall have counsel and not the guilty. Who would say which are the guilty and which the innocent?

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Then if a person accused of crime is entitled to counsel even though he be guilty, it is hardly possible that the counsel he may select will not acquire from him a knowledge, or at least a belief, of his guilt or innocence. If his counsel finds, or believes, upon hearing his client's story, that he is guilty as charged, what should he do? Drop the case and leave the accused no chance but to tell some other lawyer a different story, or else be deprived of counsel? Or could any just system go further and require the lawyer under any circumstances to reveal the knowledge acquired by the consultation, and to so insure the accused's punishment?

"What can an honest lawyer say in defense of a man indicted for a crime of which he—the lawyer—knows or believes him to have committed?" Or, what may he do in behalf of such a man? The answer is not difficult. He may see that the facts of the case are fairly presented to the court and jury to the end that the enormity of the crime may not be made to appear greater than it in fact is. He may, and, indeed, must require that the crime be proven. Under our law, whether right or wrong, no man is required to convict himself. The lawyer, therefore, can only present the case from the evidence given, and is not allowed to reveal things his client may have told him that were not proven. All this may, I believe, be done by an honest lawyer even though it may result in a guilty client's acquittal. Such is our system.

Much of the unrest and discontent in our country is due to criticism and abuse of prevailing systems without offering anything better. By far the most of our laws and systems are the best the people are capable of receiving. As the people progress, laws and systems change accordingly. So long as it may appear that a person accused of crime is entitled to counsel, that long must lawyers defend those whom they may know or believe to be guilty. Of course I have no defense to make with regard to the practices of corrupt criminal lawyers. Corruptness cannot be successfully defended anywhere, but, as long as men are corrupt, corruption will appear under any system that may be devised. That corruption appears does not prove the system wrong but only that men who use it are corrupt.

THE REAL NEED

When I was just "around the town,"
Folks never seemed to care a whit
If I was sick, or well, or down
And out, or even where I lit.

Some day my name may flare and flame
In letters you can read a block;
Then these dear folks with loud acclaim
Will hail me by the drove and flock.

When men are really out of luck
And look up to the crest above,
That's when they're in the mire and muck—
They need a pull, and not a shove.

Dame Fortune smiles on many men
In spite of all they have to face;
And you may wager one to ten,
'Twas not from boosts, but just His grace.

—*Maurice C. Waugh*, 32°.

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Opening Hymn

"Show us the Light, Teach us the Way"

Hail Brethren of the Mystic Tie,
  At altars where the sacred flames
Of Faith, of Hope and Charity,
  The Fatherhood of God proclaims;
We gather in His holy Name,
  And in that Name we humbly pray,
Supreme Grand Master, God of Love,
  Show us the Light, teach us the Way.

Show us the Light for which we seek,
  Teach us the way that leads to Thee,
And help us, Lord, to ever say
  "Thy will be done, so mote it be,"
Until in Thine appointed hour,
  We hear the choir celestial say,
The Father calls, come unto Him;
  He is the Light, He is the Way.

—H. D. Loveland.

Recessional

"Thou art the Light, Thou art the Way"

Supreme Grand Master, in Thy name,
  A house not made with earthly hands
Hath risen in each Brother's heart,
  And to Thy glory ever stands.
Help us in this, our parting hour,
  With reverent love and faith to say,
Eternal One, Thy will be done,
  Thou art the Light, Thou art the Way.

—H. D. Loveland,
Past Grand Orator, Grand Lodge of California.

Respectfully dedicated to Grand and Subordinate Lodges, F. & A. M.

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The New Age Magazine

Official Organ of the Supreme Council, 33°, A. & A. S. R., S. J., U. S. A.

"We approve and re-assert our belief in the free and compulsory education of the children of our Nation in public, primary schools supported by public taxation, on which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."—Supreme Council, 1921.

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NOTES AND COMMENTS

CASUISTIC CAMOUFLAGE

There has come to our desk a copy of a publication called *The Southwestern Catholic*, published in Santa Fe, N. M., issue of October 7, 1921. In this issue, aside from the advertisements, there is hardly anything that does not casuistically set forth the virtues and glories of the Roman Catholic church, and how much we all owe to the said church for our present high state of intelligence and high standing among the nations of the earth.

The arrogant attitude of the Roman Catholic priests and press of this country, just prior to and during the great World War, has all disappeared in this publication; in fact, since the last general election the whole Roman Catholic outfit has been somewhat more modest. It seems to have been realized that their high-handed bluffing was a great mistake, in that it appears to have aroused all true Americans to a sense of the real danger to their liberties from this Roman menace, and there now seems to be a desire on the part of the Roman hierarchy to lull us all to sleep again. The Sinn-Fein-Roman-Catholic noise has to a great extent been subdued, probably in order to help along the lulling business.

But the casuistic camouflage has been correspondingly increased, as witness the following, taken from the said issue of the said publication:

Do You Know That—

The parochial schools of this country save the taxpayers of the United States $17,000,000 a year.

There are 6,048 parish schools, with 1,771,418 pupils in the United States.

The parochial school buildings have a property value of millions of dollars and that the expense of erecting such buildings has taken a heavy burden from the non-Catholic tax-paying citizens.

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While the educational authorities of this country are complaining about the inability of getting or retaining teachers, thousands of priests, brothers and sisters, men of rare education and refine-

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ment, are consecrating their talents and their lives to the cause of education and receiving only the barest means of sustenance as a reward.

Think on these things and then see what an enemy of his country and his fellow-citizens is that man who would attempt to hamper the Catholic Church in its magnificent work of training the hearts and mind of her children.

And now let us see: Do the parochial schools of this country save the tax-payers of the United States $17,000,000 a year? So far, they have done no such thing—on the contrary, they have only increased the taxes of the Roman Catholic citizens that much more than they should have been obliged to pay. In the meantime, Roman Catholics on the school boards have deprecated any material increase of taxes for school purposes, and such appropriations as have been made are to a great extent paid to Roman Catholic teachers employed by them, who do not contribute to the efficiency of the public schools. On the contrary, the idea seems to be to make the public schools as inefficient as they say they are. The parochial schools not only do not save anything to the tax-payers, but they are continually crying for a share of the money paid by the tax-payers, for the support of their sectarian schools. Moreover, if the Roman hierarchy succeeds in their designs in this country, the taxes of the citizens will be largely increased, and they will have very little to say about it. Save! If so, it is saving at the spigot and wasting at the bunghole!

It is said that there are 6,048 parish schools with 1,771,418 pupils in the United States! What is taught to this large number of pupils in these 6,048 parish schools? Are they taught to be genuine American citizens? No! They are taught to keep themselves separate from the rest of their fellow-citizens, to distrust them and avoid them as associates, and to grow up not knowing and understanding them. Their school yards and buildings are surrounded by high walls in order that in their play hours they may not even see what is going on in the outside world.

It is said that the value of these parish school buildings goes into millions of dollars, and that the expense of erecting them has taken a heavy burden from the non-Catholic tax-payers. Nothing of the sort. No taxes are paid on these millions of dollars worth of property, and the only real burden has so far been borne by the Catholic citizens. The non-Catholic citizens will bear the burden when these *Catholic* citizens, in sufficient numbers, have come into the privileges and prerogatives of American citizens, *including the franchise*. Indeed, the non-Catholic citizens begin to realize that, through inattention to the doings of the Roman hierarchy, they are beginning to bear it already!

Mention is made of the complaints of educational authorities of the inability to secure and retain teachers, while all the time thousands of priests, brothers and sisters are consecrating their talents and lives to the work of education. What kind of an education? These priests, brothers and sisters, do all this, receiving only the barest means of sustenance—because their means of sustenance is provided for outside of anything they may receive for their work as teachers; in fact they get nothing for teaching unless they are employed as teachers in the public schools, and in that case we venture the opinion that a large percentage of what they receive, if not all of it, must be turned into the general fund for "making America Catholic!"

And those who set themselves against the educational designs of the Roman hierarchy are *enemies of their country*, in that they would hamper the church "in its magnificent work of training the hearts and mind of her children!" Note, if you please, their work is that of training the hearts and *mind* of her children. *Mind*, if you please, is in the singular. They are to have no *minds* of their own—only the mind of the priest and the pope. They are in no wise to think for themselves upon any question of importance to themselves or to our country! Is that the kind of American citizen that can be depended upon to guard our liberties?

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And now let us sum up the whole case in a few words; and, in the Masonic fashion, let us express ourselves by means of simile and symbols. You see the Roman hierarchy have for some time been expressing themselves very boldly and confidently and without any regard to the feelings and opinions of the rest of us. They find, however, that that sort of thing gets them nowhere, so now they are content to talk soothingly about sawdust; and they are greatly shocked at our refusal to forget that their often expressed and very manifest desire and intent is to compel us all to eat it! What?

HAVE YOU SAVINGS TO INVEST?

In these latter days the country seems to be flooded with circulars, each and every one of which comes in the form of a prospectus of some company, or from brokers and others whose business it is to sell things for themselves and for other people—a good many of them from Wall Street—offering all kinds of inducements to investors, with promises of more or less fabulous returns.

If all persons having savings which they desire to invest will but stop and reflect a little before investing, it ought to occur to them that if a person or persons have any good and safe opportunities for investment to offer, he or they need not go to the expense of having circulars printed and distributed calling attention to the same. Careful investors have means at their command for finding out what opportunities there are for safe investment, without resort to brokers or commission men, even although they may come from Wall Street. Indeed, if they happen to come from Wall Street, they should be examined all the more carefully and critically before taking any steps. Some of these offers may seem very solid and very advantageous—indeed they may really be safe for people in some parts of the world. But in this country, at this time and under present conditions—conditions which seem likely to continue for some time—it may be well to consider, aside from all considerations of safety, whether the income from the proposed investment—whatever it may be—is likely sufficiently to outweigh the amount of tax one would be obliged to pay on incomes derived from such sources. It occurs to us that an excellent rule would be never to fall for any offer, no matter whence or from whom it may come—*without consulting your bankers*. Good and reputable bankers can always obtain for you, or at least recommend to you, opportunities for investment that are very reasonably safe and profitable.

EDUCATION IN CHINA

China is a sea that absorbs and salts everything it comes in contact with. For centuries this sea preserved an unruffled calm, but now its waves begin to rise, foam-flecked and angry under the winds that stir its vast surface. Fugitive peoples, Semitic, Christian, and Tartar, that went into China to find a refuge from persecution or to conquer the natives, were swallowed up in oblivion. Since the formation of the Chinese Republic, the Chinese have cut off their queues (marks of degradation imposed upon them by their Tartar conquerors centuries ago), and devoted their opium pipes to the funeral pyre. A passion for education is stirring China to the depths; not the ancient stereotyped education but the up-to-date Western brand of pedagogy, with all its progressive, scientific implications.

Charles K. Edmunds, president of Canton Christian College, says in his *Modern Education in China*, a bulletin published by the U. S. Bureau of Education:

> Americans often ask: "How do you find the Chinese students? How do they compare with American students?" My answer, after fifteen years in China, is that the distinction between the oriental and the occidental lies in technique and in knowledge, not in intellectual caliber. While there are differences in point of view and in method of approach, there is no fundamental difference in intellectual character. The Chinese conception of life's values is so different from that of western peoples that they have failed to develop modern technique and scientific knowledge. Now that they have come to see the value of these, rapid and fundamental changes are taking

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place. When modern scientific knowledge is added to the skill which the Chinese already have in agriculture, commerce, industry, government, and military affairs, results will be achieved which will astonish the western world.

Religion, government, and reverence for antiquity have been the dominant influences in shaping the course of Chinese education. Confucianism, Buddhism, Taoism, and for the last century Christianity, have directly and considerably influenced the development of the educational system. Unfamiliarity with the law of progress has led to undue respect for the ancient sages and has prevented radical reforms until they were imposed by the necessities of modern intercourse with the rest of the world. While the Chinese have been highly conservative —and their educational system has reflected this, their conservatism has its limits. Slow in making a departure, once the truth strikes home and its practicability is demonstrated, they do not hesitate at radical changes, nor are they discouraged by difficulties and obstructions.

The policy of providing modern education upon a national basis was adopted only a few years ago. When due allowance is made for this fact, China compares favorably in its educational history with the western world.

Though late in introducing reforms, China has always regarded education as of supreme importance. The change is not in the spirit, but in the character of the learning which that spirit admires. Formerly cherishing solely the literary and ethical excellencies of ancient Chinese classics, she now extends her admiration to the practical realities and usefulness of western science, because in them she recognizes the instruments for the realization of new national and economic ideals.

Fortunately the people of China have long been democratic in spirit and so has been their educational system. To develop the individual into a man of virtue and culture and to secure social control through raising up leaders with ability and character to influence the lives of others have been the main motives of Chinese education throughout many centuries, and may well continue even with altered content of the curricula. For China today is more in need of true men than she is of merely modern methods.

A great stumbling block in the path of education in the Flowery Kingdom is the ideographic method of writing, very much resembling the hieroglyphics of the ancient Egyptians. The Republic of China is now experimenting with a new scheme of writing to take the place of the time-honored *Mandarin*, with its 40,000 characters, each denoting one sense of a word. The educational authorities have invented a system of 24 initials, 3 connectives, and 12 finals by which the monosyllables of their speech can all be represented. They expect to make a knowledge of writing and reading accessible to every native of China. Because of the intricacies of the old system only 2 per cent of the population are literate. The result of discarding their rigid, old-fashioned script will be tremendous; education will become universal in China. Books of western learning will be rapidly translated into Chinese; the linotype and typewriter will come into vogue; scientific and technical knowledge will spread among the masses; the country will prosper. Julean H. Arnold, American commercial attaché at Peking, is convinced that China is on the eve of a vast industrial and commercial awakening; the greatest the world has ever seen. Summing up his bulky report on conditions in China, issued by the U. S. Bureau of Foreign and Domestic Commerce, the *Christian Science Monitor* says:

The Chinese, remarks Mr. Arnold, are receptive to western ideas and modern industrialism. The demands for machinery of all kinds during the next few decades, he insists, will be enormous; in fact, the new China will, in his opinion, be the market for practically everything the West has to offer. For Mr. Arnold has, in a preeminent degree, that first essential to the just understanding of China. He appreciates something of her vastness. Thus, looking ahead, he forecasts that instead of 100,000 persons in factories and 4,000,000 school children, which was the estimate for 1914, the China of a few decades hence will have 40,000,000 factory hands and some 80,000,000 children in schools. Certainly the record of the past few years would seem to justify such an expectation. In the matter of cotton manufacturing, to take only one instance, whereas, twenty years ago there was not a single cotton mill in all China, today there are some 1,250,000 spindles and some 5,000 power looms, producing annually 250,000,000 pounds of yarns and some 60,000,000 yards of cloth. China's foreign trade, at the present time, is at least five times greater than it was thirty years ago. In every direction China is moving forward, is awakening, in fact, and Baron Makino's "great alarm" is evidently shared by large numbers of his fellow countrymen.

Since the day when the American Government returned the Boxer indemnity to China to be used in educating young Chinamen in this country, the Chinese

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have conceived a great liking for the United States. They know that we wish them well. With the advent of western ideas in China will come Freemasonry. And here the Scottish Rite is a pioneer.

THE SECULARIZATION OF FREEMASONRY

We are living in the greatest epoch known to mankind. It is an age of science and invention. The sky, the earth, and the depths of the sea have been made to yield their secrets. Tesla, Edison, and Marconi—the Electrical Trinity—have made discoveries that stagger the imagination. Had they lived in olden times they would have been burned at the stake for witchcraft, sorcery, and magic.

The over-emphasis placed on the physical sciences, resulting in such marvelous discoveries, has all but put a quietus on the things of the *spirit*. It must be confessed that our epoch is one of frank *materialism*, for the most part; says a learned Hindoo:

> There is a sadness in the air, a sadness born of doubt. The present age is one of scepticism. The light of science has dazzled the eyes of her votaries to such an extent that, like persons blinded by the sun, they can see nothing but mist and gloom outside their laboratories and observatories. The scientist declares, and there is an undeniable ring of truthfulness in his tone, that he has dissected the body of man, that he has examined every muscle and bone, every nerve and sinew, but has not found the soul; that he has swept the entire heavens with his telescope, but has not found God. To him physical death is the last of our life's drama, and the 'hereafter' is a dream, a fantasy arising from the fumes of an ill-digested dinner. God is the hallucination of disorganized brains and insane minds; nothing which is not visible is counted worthy of our credence.

The mad pursuit of wealth so obsessed the Germans that they completely lost sight of moral and spiritual values. A colossal attempt was made by these materialistic Teutons to conquer the world and destroy liberty forever. But they failed! God said: "I am tired of kings!" There were nations that had not completely bowed the knee to Baal, and they rose in their might to crush the onslaught on human rights. But, as we have already remarked, we are living in an age of materialism. There is an effort made to *secularize* everything.

There are some iconoclasts who would eliminate from Masonry everything of a religious nature. In other words, they would teach a code of morality, charity, and the solidarity of mankind and *nothing more*. They would strike out from the ritual all reference to the Grand Architect of the Universe, the doctrine of the immortality of the soul, and everything that transcends the material conception of the world and society. They would no longer require a belief in Deity as the prerequisite of becoming a Freemason. Let us suppose, for example, that the Grand Lodge of the District of Columbia were to take this radical step and completely secularize the work in its jurisdiction. Would the lodges under its control be genuinely *Masonic?* We think *not*. They would be no more Masonic than the Christian Church would be *Christian* if it were to eliminate God, Christ and resurrection from its teachings. In other words, the Masonic fraternity and the Christian Church would become *ethical culture societies* and nothing more if such a radical program were inaugurated to either body. Now "ethical culture" is admirable in its way (we cannot have too much of it in our daily lives), but it is not sufficient. It is as cold as death itself unless illumined and warmed by the rays of the spiritual Sun. Albert G. Mackey, the author of many erudite works on Freemasonry, declares that belief in the Grand Architect of the Universe is a Masonic landmark. In all English-speaking countries this grand landmark forms the cornerstone of the Temple, as it did in the days of Solomon. We cannot imagine an athesist becoming a Mason, for in every jurisdiction but one, in this country, at least, belief in God is the *sine qua non* of admittance to the Order.

Masonry is a *philosophy of Deity*. Freemasons behold the universe founded upon law—a cosmos; they see design everywhere expressed, and rightly draw

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the conclusion that where there is design there must be Mind to conceive such. Plato said: "God geometrizes."

Brother Frank C. Higgins, in *The Beginning of Masonry*, says:

> Freemasonry . . . is fundamentally and structurally a system of natural theology, ***proving*** the existence and attributes of the one true God to the satisfaction of the intellect, and so supplying a bulwark to faith unattainable by any other means. The nature of this proof, although formulated before the pyramids were built, is not so abstruse as might at first be imagined, and is founded on precisely the same assumption as the natural theology of a Paley or a Brougham of our own era—that *evidence of design or intention proves the presence of Mind*, the wisdom, power, and beauty of which may be inferred from the result.

Symbolic Masonry, in all its degrees, but more particularly in the third, or Master Mason's degree, endeavors to impress upon the neophyte the grand truths of the existence of Deity and the immortality of the soul.

In Continental systems this superb teaching has been abolished. The "raising of Hiram" symbolizes, for Latin Masonry, the raising of the human mind from the darkness of ignorance to the light of knowledge, from superstition to science, from slavery to freedom, from evil to good. All these analogies, the reader will note, are based on ethical principles only. All this is very good so far as it goes, but it is no satisfactory substitute for the doctrine of immortality which our "raising of the Widow's Son" typifies.

RELIGION AND THE FORCES OF TODAY

"And God said unto Moses, I AM THAT I AM."—Exodus iii, 13-14.
"I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. xxii, 12.
"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; will make darkness light before them, and crooked things straight."—Isaiah xliii, 16.

Religion, according to theology, is the conscious relation between man and God, and the expression of that relation in human conduct. In other words, it is the binding back of the soul to God. What do we understand by the word *God*? We mean the great First Cause; the divine Will that forms the very substratum of the universe; the Infinite Mind that conceived and brought forth the cosmos in all its glory and beauty and sustains it by its life. Says Prof. Ladd (*Philosophy of Religion, II*, 570):

> Science, philosophy, and religion, all have their own peculiar theories of Reality, their own proper conceptions of the Being of the World. To science, the sum-total of experienced realities seems best conceived of as an orderly, law-abiding, self-evolving, mechanical system. To philosophy, with its profounder insights and more far-reaching critical analysis, this same totality appears as the expression of a Unitary Being, that is absolute Will, functioning teleologically as omnipresent, immanent Idea. But religion conceives of the ground of its experience in a way to satisfy more immediately and perfectly esthetical and ethical cravings and certain demands for support to the exigencies of the practical life. As its thought becomes more comprehensive and deeply reflective, it frames the conception of God, as perfect Ethical Spirit, the Object of faith, of worship, and of service.

Has the universe a *conscious* or an *unconscious* cause? Idealists predicate the former; materialists the latter. But it is inconceivable how a cosmos, founded on law and order, could be evolved by a blind unconscious first principle. Imagine the invisible ether locked in a rigid equilibrium. No motion could possibly be imparted to it that was not akin to *Will*—something that was self-moved, in other words a self-activity. "Modern science," says Weber (*History of Philosophy*) "has reduced matter to *force*, and Leibniz very aptly said: 'No substance without *effort*.' Now, to make effort means to will. If effort constitutes the essence of matter, the will must be the basis, the substance, and the generative cause of matter." We cannot escape the conclusion, if we be rational, thinking men, that the First Cause is *Conscious will*, and the human soul a ray of light, as it were, from out of the great central sun of Spirit. Freemasonry calls the Deity the Grand Architect of the Universe—a magnificent appellation—drawing His colossal

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designs on the Cosmic Trestleboard. With the belief in God flows naturally the conception of the immortality of the soul. The great triumvirate of Religion, Philosophy, and Science, when truly comprehended, gives us the knowledge of God. This is beautifully set forth in the 24° of the Scottish Rite, to our mind one of the finest degrees of the Masonic system, going to the very bedrock of symbolism. It is the one particular degree of the Rite that throws a flood of light on the Master Mason's degree and tears the veil of Isis from the sanctum sanctorum.

No, brethren, we cannot do without religion—binding the soul to God. Our religion may not take any of the historic forms and yet be founded on the deepest philosophy and the profoundest intuitions of the soul. Perhaps it is well to distinguish between *religion* and religions. The former never dies out among thinking men; the latter come and go like shadows that flee when the day dawns.

Among half-baked men there exists a certain contempt for religious conceptions. The Communists, Socialists, and Bolshevists are today conducting an active propaganda against religion in *all* forms. Says a writer in *The New Europe:*

> The Bolsheviks make no attempt to conceal their contempt for and hatred of all religion. "Religion is opium for the people," is written in large letters on the walls of the Kremlin in Moscow. The campaign against religion conducted by the Bolsheviks continues unabated. A body of agitators is apparently set apart to conduct this holy task in the interests of scientific Communism, and religious discussions, in which the advocates of religion are discomfited by quick-witted "comrades," are from time to time reported in the official press.

In the government schools of Russia, one hour each day is spent in attacks on religion—poisoning the race at the fountain head.

Says President Butler, of Columbia University, New York, in a recent lecture at Augusta, Ga.:

> Christianity today is not only overlooked and neglected, but is positively antagonized. A new element has taken its place in the world. We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over men. This you will read in every tract of the Socialists, in every publication of the Bolsheviks. Everything that partakes of religious belief and organization must be excluded.

Dr. Butler then told of the inheritance children are entitled to, including an education of which religion is most essential. He pointed out that this part of education cannot be given in the school. He continued:

> So long as there was a state religion, this was possible, but it is no longer. We must now make sure that the state makes no difficulties in allowing the child to receive religious education, and the home and the church then step in and supply the defect.
>
> The process of education is complex and difficult. The school alone or the college cannot bear the burden of complete education. It has no control over the environment of the child and must transfer this function to other agents. The home must furnish the foundation and supply the atmosphere. The church must cooperate with the home in rounding out and completing what has been started. If the church and home do not do their part in handing down religious inheritance, we will be on the road to a return to paganism. There is no other power. The church once controlled all education, but this is not possible now, although there are those who believe it necessary. Certain it is that no obstacle should be put in the way of religious education.

A writer in the *Washington Herald* says:

> Reasons which govern conservative and moderate thinkers and doers in Europe and America in their opposition to the Bolshevik type of Soviet government in Russia are not wholly economic. There is more than a suspicion, there is in fact a justified belief that the new form of society is fundamentally hostile to the institution of the family and to all institutional forms of religion. The child's rights as member of a family and the parents' rights as makers of a family do not count as over against the rights of the state. The church and the synagogue are merely tolerated, and such property as they may acquire is subject at any time to confiscation by the state, without recompense and against any protest.
>
> It is this latent hostility of the Russia of today and—apparently—of tomorrow toward the historic church of the nation (reform itself though it may and must), toward the Roman Catholic Church and toward such Protestant sects as exist within the former empire, that accounts for the approach to concerted action against the communistic state that is noticeable among Christians of all names in Europe. They see in a purely secular, if not anti-religious, state, claiming title

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to all property, the most hostile foe that the faith they hold in common has ever had to face. Disestablishment and severance of all ties between church and state as cooperating and like-minded forms of institutional activity, they can reconcile themselves to. But a state that plans for their extinction, seizure of their property, and that denies their right as religious organisms to exist in the ultimate state toward which communism logically tends, they must fight; and they are preparing to do it.

TEACHING THE PROBLEMS OF DEMOCRACY IN SCHOOL

Every four years in National elections, and oftener in State elections, the citizen is called upon to decide by his vote, directly or indirectly, some vital problem in American democracy. The ignorant man is usually led by the nose by some designing demagogue or agitator to vote for measures that are inimical to the welfare of the Republic; but the intelligent man thinks before he votes, and carefully studies the pros and cons of projected legislation. To insure the intelligence of the voter is the duty of the State. The public schools have the making of the future citizens. In the year 1919, the Legislature of New Jersey enacted a law, to go into effect in 1920-21, requiring the high schools of the State to instruct their pupils in problems of American democracy. The law requires that the study shall be begun not earlier than the third year of the high school course and that at least sixty full hours in periods of at least forty minutes shall be given to it. The manual of instruction has been prepared by Dr. Albert B. Meredith, in charge of secondary education, and by five high school principals and teachers of New Jersey. The purpose of this manual is to give pupils at "the end of the high school course a knowledge of some of the vital problems of political and economic life and thus to produce intelligent and active citizens. It is believed that the course will give the pupils experience in observing political and economic problems, will inform them regarding the fundamental principles of social development to be applied to the solution of these problems, and will establish the habit of forming social judgments only on unprejudiced consideration of all the facts available.

"Approximately one-third of the course is given to the study of the historical development of the ideas characteristic of American government and the principles underlying democratic society. Problems for discussion form the remainder of the course and are grouped as follows: Private property, capital and labor, communication and transportation, conservation, immigration and Americanization, education, political problems and international relations."

If properly and impartially conducted, the above course of study will do much to embue students with the great basic truths of our civic and industrial life. It will serve to dispel the dark clouds of anarchy, communism and socialism that have arisen on our horizon. Young men will go forth from the high schools of New Jersey mentally equipped against the political and economic diseases which doctrinaires would inoculate the half-baked and unthinking with. The workaday world is filled today with crack-brained prophets of bolshevism—men who seek to destroy but who are not capable of building up. Their wild utopias are unrealizable on this or any other planet, for they start with the proposition that man is an "angel," which assuredly he is *not*. To live on the communistic plan *à la* Lenine and Trotsky is absolutely contrary to human nature. The scheme has failed in Russia; it will fail everywhere else it is tried, if other nations are so foolish as to undertake it. With the torch of knowledge, then, let us illuminate the path of life; let us avoid the pitfalls and quagmires that confront us on our journey. Let us be deeply embued with the principle or brotherhood, and not seek to set up one class against another. Let us get rid of the spirit of selfishness. To talk about the "dictatorship of the proletariat," or the dictatorship of any class of men, is to talk madness. What we are seeking for in America is *democracy!*

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"THE DREAMER IN THE KREMLIN"

In the Kremlin, at Moscow, sits a dreamer; a little man with Kalmuck features. He is guarded like any Czar or High Pontiff. His throne is a swivel chair, and he sits behind a big, polished desk, and dictates to successive stenographers endless screeds on politics, government, and economics. He is drunk with "the revolutionary opium of Utopia," and would have the same drug administered to the statesmen of the world. The name of this man is Nicolai Lenine—the Robespierre of the Russian Revolution. What political preparation has this man had for the strenuous task of governing a nation? None! He is a bookman; an intellectual; a weaver of Utopian dreams and gossamer threads of unreality; a fanatic of fanatics who would destroy our modern civilization *in toto* and substitute in its place an impractical communism absolutely contrary to human nature. Like Robespierre, Marat, and Danton—the bloody triumvirate of the French Revolution—he and his Slav associates seized the reigns of government in Russia by a *coup d'état*, and have retained them by terrorism. Today liberty is dead in the ancient land of the Czars, as dead as it was under the old régime. The Russian Revolution is not the product of a peasant uprising, but the work of fanatical intellectuals. Says the *San Francisco Chronicle:*

> It is the "intellectuals" among the Russian socialists, mostly the product of universities, who are solely responsible for the horrible conditions in that country. Half-baked young men, justly enraged by the infamies of czarism, conceived that they could redeem their country and promote universal happiness by the complete destruction of all property rights, reducing all the inhabitants to a common level of poverty, throwing all ideas of national and individual good faith to the winds and ostensibly committing complete control of everything exclusively to the "proletariat," but really to one or two of the most arbitrary and ruthless "intellectuals."
>
> The result is a terrible experience for the people of that country, the mass of whom are kindly, patient, hopeful and in all ways harmless people. It could not be helped. No power outside of Russia could prevent or stop it, and within Russia the power is yet, for all practical purposes, nonexistent. In the end misery will make organization possible and the Russian people themselves will end it.

Some years ago *Life* published a cartoon depicting a young man in cap and gown, freshly graduated, coming down the steps of his *alma mater,* with his diploma in his hand. In front of him was Atlas, with the world on his shoulders, lumbering painfully along. "Ha," says the young graduate to Atlas, "Give me that globe, and I will carry it for you." This cartoon illustrates the attitude of the mere bookman, a dweller in a cloister, and out of touch with practical life, to the world of affairs. With more experience he would not be so brash as to imagine himself capable of conducting the affairs of the universe *all by himself,* and with mind divorced from the lessons of history. For this half-baked graduate, with his head stuffed with mere theories of economics and government, substitute Nicolai Lenine, the communist doctrinaire. A number of newspaper men and littérateurs have recently gone into Russia to study conditions in that benighted land of Bolshevism, among them being Mr. H. G. Wells, the English socialist and writer of scientific romances. They have brought back with them some strange tales. They saw only what they were permitted to see, but that was enough to fill their bellies full of Bolshevism for the rest of their natural lives; all except Mr. Wells, who got so far as to smoke a pipe of peace with the "Dreamer in the Kremlin," and in consequence fell a victim to "the opium of Utopia." Mr. Wells detailed his experiences in the *New York Times.* His articles were criticized by John Spargo, an able American Socialist, who sees clearly the implications of Bolshevism. Mr. Wells contended that the present awful plight of Russia is not the result of Bolshevism and Bolshevist rule. Says Mr. Spargo, in the same paper:

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I have already pointed out that the Bolsheviki deliberately sabotaged the earnest and increasingly successful efforts of the Provisional Government to improve production and repair the injuries sustained by the entire economic system during the last days of the old régime. The most authoritative spokesmen of the Bolsheviki have testified to the disastrous consequences of the methods which were thus introduced; methods which were continued, moreover, when the Bolsheviki assumed the reins of power. In his fourth article Mr. Wells observed that "Russia today stands more in need of men of the foreman and works-manager class than she does of medicine or food. The ordinary work in the Government offices of Russia is shockingly done; the slackness and inaccuracy are indescribable." Quite so. The statement accords with every reliable account of the régime yet made, as well as with the published reports of the Bolsheviki themselves. What Mr. Wells does not say, however, and what he does not seem even to recognize, is the fact that for the great dearth of "men of the foreman and works-manager class," and of technical experts in general, the Bolsheviki, and the Bolsheviki alone, are responsible.

Of this there cannot be any honest doubt in the mind of any one who has followed the tragic experiment, the vivisection of the living body of Russia, with reasonable care and attention. Let me remind Mr. Wells and his and my readers that in the critical period of the early Summer of 1917, when the Provisional Government was exerting all its energies to improve production, the Bolsheviki waged a campaign of destruction which had for its avowed purpose the frustration of that effort. They urged the workers to seize the factories and "manage" them in their own way. They instigated that fatal policy of "clearing out the bourgeoisie" which in actual practice meant driving out the managers of the factories and the technical experts—the very class now needed for the salvation of poor, famine-gripped and plague-stricken Russia above all else, much more than food or medicaments, even, as H. G. Wells reminds us.

And when the Bolsheviki seized the reigns of power by the fateful coup de force of November, 1917, they systematically drove from the industrial establishments of Russia the foremen, the works managers, the technical experts, because these constituted a very important part of the hated "bourgeoisie." They not only drove from the factories the only men who by any possibility could save Russia from disastrous collapse and terrible famine, but they imprisoned thousands of these men in vile dungeons for no other reason than that they had been loyal to Russia and faithful in the performance of their duties. They slaughtered many others. In other words, they exiled, imprisoned and killed the very men upon whose expert knowledge rested, as every rational human being could have clearly seen, the only hope for any sort of civilization in Russia, whether capitalistic or communistic—but the latter most of all. And when some of these men offered their services to the new régime, because they loved Russia and wanted to avert the economic anarchy which threatened their country, the Bolsheviki not only spurned the offers, but committed the unpardonable stupidity of compelling these men to do the most menial and repulsive tasks—such as cleaning army latrines and removing night soil from the cities, for example—while they elevated the most ignorant and illiterate men to the management of great industries requiring a very high degree of technical knowledge.

The hatred of the average communist for the bourgeoisie is so intense that he will sacrifice anything and everything (literally speaking, "throw the baby away with the water in the bath tub"), to accomplish the overthrow of the middle class. Henry Arthur Jones, criticizing Mr. Wells, in the *New York Times*, remarks:

You give us several illustrations of the kind of "Creative Effort" that is being organized in Russia; and yet you tell us that there are Bolsheviki so stupid that they would stop the teaching of chemistry in schools until they were assured that it was "proletarian" chemistry. You say that Hebrew studies have been suppressed because they are "reactionary." Ah! Here is a clue—

Great prophets and poets and teachers of Israel, you who for centuries have shown mankind the way of life, and kept in bounds the turbulent seas of human savagery and passion and lust; you who have set up the everlasting signals and landmarks that guide the wayward steps of our race, and have inflamed the peoples with the thirst for righteousness, and have fed the spiritual sources of the world's civilization, and have written your golden precepts upon the hearts of all of them that have loved and sacrificed themselves for their brother men—Moses, David, Solomon, Isaiah, Job, Jesus the son of Sirach, Jesus of Nazareth, and all you kindred great consultant oracles and counsellors of the nations—fitly, most fitly, and with surest instinct. O obsolete dead reactionary

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ones, have the Bolshevist rulers decreed that you shall have no voice or sway in their pauper pandemonium commonwealth!

The hatred of religion expressed by the Bolshevist leaders is well known. At first, they tried to wipe out by force all religious worship by the people; but finding that ineffective they began to poison the knowledge of God at the fountain head—*the schools*. A relentless campaign is now being waged in the state schools against all forms of religious faith. We are not surprised at this, for the Bolshevist leaders are militant atheists. They regard religion as the opiate of the masses. It is needless to remark that Freemasonry would not be permitted to exist in Russia. Alas for Soviet rule! It would not only prescribe what a man should eat and wear, how he should work and when, but what philosophy or religion he should embrace. But the efforts of Bolshevism to cramp human thought, and pour minds into molds like one pours melted metal will prove in the end a failure; but before it is overthrown by common sense it will cause irreparable damage to thousands of poor souls who asked for bread only to receive stones.

THE PAUPER

Who sees no beauty in the dawn,
  Or glow of setting sun;
Heedless, the seasons come and go,
  The stars their courses run;
Who never sees the rainbow arch
  O'er valley, town and hill—
Though he has lands and gear and gold,
  That man is pauper still.

Who hears no music in the brook,
  Or feathered songsters small;
Nor thrills to watch the buds unfold
  When spring sends out her call;
Who reads no lesson in the rose
  That autumn frost must kill—
Though he has lands and gear and gold,
  That man is pauper still.

Who never sees the chance to serve,
  His brother by the way;
Who will not hear the cries that come
  From want and pain each day;
Who does not know his soul will live
  Beyond death's waters chill—
Though he has lands and gear and gold
  That man is pauper still.

—*Mary Spain Vigus.*

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THE MASON'S DUTY TO UPHOLD CONSTITUTED AUTHORITY

By Henry G. Tardy, 32°

ONE OF the fundamental duties of a Mason is to uphold and support in every way the constituted government of his particular country. That duty does not, of course, prohibit him from seeking to change the constitution or laws of his country if done in the manner prescribed by its laws and in accord with the spirit of its constitutional character. The Constitution of the United States, as all Masons know, is drafted along the lines advocated by the doctrines of Masonry, and especially of Scottish Rite Masonry.

In these days of more or less social unrest and criticism of government and of the administration of government in its various aspects, it is particularly the duty of Masons each to take an individual interest in the maintenance of our Republic in its purity, keep it free from unjust attacks, and repel the false and sophistical attacks on it made by enemies both within and outside its boundaries. We must not remain silent in the face of ignorant criticism of our country nor lull ourselves into a feeling of security against the vaporings of those who seek its destruction upon the theory that they are so nonsensical and ridiculous that they will not amount to anything and will die of their own accord. Many of the criticisms of the functions and acts of government are based upon a false premise or upon mere half truths, and for that reason are very effective weapons in the hands of plotters and demagogues, and even uninformed persons who criticize in good faith.

There are two ways in general with which we can combat the social unrest of the times: First, by becoming ourselves thoroughly familiar with the root principles of our own governmental system so as to be able to explain its true theories to those who do not understand them; secondly, by refraining ourselves from giving voice to criticism of governmental conditions and administrative actions unless we know that the criticism is well founded and is constructive in its purpose. We must not repeat, phonograph like, the common stock-in-trade attacks on government unless we know them to be correct, for by so doing we are aiding the enemies of the Republic to accomplish their purpose in disrupting government in general, and our own government in particular. The faults which we have in the administration of government, whether national, state or local, are all correctible under our form of government. If they are allowed to exist, it is the fault of the citizen, for it is in our power to make our government as good or as bad as we wish. But to achieve light in government, to achieve progress in the art of self-government, and to achieve an approach to those ideals of government which all good men have, we must first learn to know the fundamentals towards reform and then make it our individual business to pass the knowledge to others so that all can act for the good of all. No good is ever accomplished without work and patience. The things worth while are never accomplished in a day, but the good obtained by a process which has knowledge and reason underlying it will be permanent in character.

Our government is founded on the bedrock of Liberty, Equality and Fraternity. But liberty is not what many people think it is, and especially those who have come to our country from lands which have not known true liberty. There is no such thing as absolute liberty, for liberty of the individ-

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ual carries with it an obligation of like liberty toward all other individuals. Human selfishness is fundamentally the same among all nations, and among all people, but, on the other hand, a love of humanity is potentially as universal, and the more enlightened the nation the more general is the love of humanity manifested in the principles and laws of its government.

The American Constitution is the great contract made by all the people of the nation with one another, protecting the weak and ignorant against the greed and cunning of the strong and crafty. It is the greatest human contract made by the people of any nation with one another. Under our Constitution there is no limit to the progress and efficiency of government even under the complex conditions of our industrial life and the melting-pot character of our people. But let us not be opportunists in settling the evils of society; let us settle them gradually and by the light of experience and with a knowledge of the fundamentals. Experience will show us how to improve the machinery of government and hasten our progress. The spirit of compromise of mere opinion, with a sincere desire to remedy, will aid in the final solution of the problems confronting our people.

Equality is one of the fundamentals of our constitutional system, but it does not mean equality of social position or of mental or physical endowments. It does, however, mean equality before the laws of the land, equality of opportunity for individual improvement and success and a common understanding of the rights of all, whether rich or poor. We cannot have a clear understanding of either liberty or equality unless we have some of that understanding that goes with knowledge which was the prayer of Solomon. That understanding can only be had by contact with others in some service for the common good. It is often obtained by community of danger, by the meeting of others on grounds of common work or intimate interchange of ideas, but it is best obtained for the purposes of good citizenship in the mixing of all classes in the formative period of youth in the common public schools. If the real purpose of the public schools is kept in mind by the teachers, the embryo voter will learn, in common with other future voters, the aims and purposes of citizenship in the Republic and the common knowledge necessary for all walks of life.

If one has a clear understanding of the limitations and duties of liberty and equality, he will naturally be imbued with the spirit of fraternity which, translated into action, means the common brotherhood of man and the duties which follow from a realization of such a common brotherhood.

When the Mason realizes that these principles are the guide of his civic duties, and that the constitution is the contract of the nation announcing those principles and protecting them by both permissive and prohibitive clauses, he will feel more than a mere lukewarm attitude toward the constituted authorities who are elected by the people to maintain, through the forms of national, state and local governments, the rights and obligations arising from that document, and he will then realize that eternal vigilance is the price of liberty for both the individual and the nation.

THE MAGIC GLASS

The drifting shadows move within the glass,
Illusive, faint, crepuscular, they pass
Like ghosts at twilight in some haunted place:
And then I see—Ah, can it be *her* face?

—*Henry R. Evans, 33°.*

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IN A QUEEN'S GARDEN

(THE HAMLET AT THE PETIT-TRIANON)

The brook still flows—the waterfall
Strings pearls on threads the busy wind
Spins from its silver.
The old thatched houses in the sun
Seem pictures out of fairy books.

No lovely faces smile at me
From out the windows, and no voice
Laughs with delight as when a queen
Play d peasant here so long ago.

How like a happy child she was
Here with her dreams in Rousseau's land
Away from royal halls and cares.
I think this little queen was born
For happier places than Versailles
And shadow-haunted Tuileries

How out of all these houses come
Memories like birds that flit about
And bring back happy summer days;
When at the mill the miller toiled,
And in the dairy house the queen
Molded the butter. I can hear
Their happy chatter as they played
And for awhile forgot the cares
Of being king and queen of France.

These harvesters of others sins
Knew here some happy golden days.
Yonder, behind the great old trees,
Versailles broods in the summer sun—
It is a palace full of ghosts;
But not a ghost of happiness
Ever abode within its walls.

Here, too, are ghosts, but pleasant ones
Of happiness and summer joys
That gave a queen some wonder days.

The sun goes low, and in the dusk
Little winds play and bring the scent
Of sweet things—flowers and leaves and grass;
And rose-like memories of the queen,
Fairer than any one of these.

—*A. B. Leigh*, 32°.

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A CORNER OF THE LIBRARY

By Mysticus

CHRISTMAS MEMORIES

CHRISTMAS!—What wonderful scenes of childhood and youth are evoked at the name of this sacred festival. The man in fancy becomes young again and, in the plays and joys of his children around the Christmas tree, lives over again that blessed period of wonder and imagination that characterized his own beloved childhood. The curtains of the past are lifted. A Christmas tree of long ago, with lights burning among its branches like stars, rises before him in all its mystic beauty. And then the tree fades away; its dark foliage resolves itself into an immense green curtain; the candles become a row of footlights deeply set in a wide stage. He hears the orchestra play; the curtain rises, and the Christmas Fairy Play is on. How beautifully Charles Dickens describes these Yuletide memories in his *A Christmas Tree* and in other writings. Fortunately, we don't have to rely solely on the immortal creator of Scrooge, Tiny Tim, and the Fezziwigs for our secular glorification of Christmas. Our own Washington Irving, in his *Sketch Book*, has pictured the festival in a manner truly befitting the season. But it is, after all, the good old English Christmas, with its Yule clog, its Waits, and Mummers, that he celebrates. He saw the Yuletide, however, when it was in its decay. He says:

> The English, from the great prevalence of rural habit throughout every class of society, have always been fond of those festivals and holidays which agreeably interrupt the stillness of country life; and they were, in former days, particularly observant of the religious and social rights of Christmas. It is inspiring to read even the dry details which some antiquaries have given of the quaint humor, the burlesque pageants, the complete abandonment to mirth and good fellowship, with which this festival was celebrated. It seemed to throw open every door and unlock every heart. It brought the peasant and the peer together and blended all ranks in one warm, generous flow of joy and kindness. The old halls of castles and manor-houses resounded with the harp and the Christmas carol, and their ample boards groaned under the weight of hospitality. Even the poorest cottage welcomed the festive season with green decorations of bay and holly, the cheerful fire glanced its rays through the lattice, inviting the passengers to raise the latch and join the gossip knot huddled round the hearth, beguiling the long evening with legendary jokes and oft-told Christmas tales.
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> One of the least pleasing effects of modern refinement is the havoc it has made among the hearty old holiday customs. It has completely taken off the sharp touchings and spirited reliefs of these embellishments of life, and has worn down society into a more smooth and polished, but certainly a less characteristic surface. Many of the games and ceremonials of Christmas have entirely disappeared, and like the sherris sack of old Falstaff, are become matters of speculation and dispute among commentators. They flourished in times full of spirit and lustihood, when men enjoyed life roughly, but heartily and vigourously; times wild and picturesque, which have furnished poetry with its richest materials, and the drama with its most attractive variety of characters and manners. The world has become more worldly. There is more of dissipation and less of enjoyment. Pleasure has expanded into a broader but a shallower stream, and has forsaken many of those deep and quiet channels where it flowed sweetly through the calm bosom of domestic life. Society has acquired a more enlightened and elegant tone; but it has lost many of its strong, local peculiarities, its home bred feelings, its honest fireside delights. The traditionary customs of golden-hearted antiquity, its feudal hospitalities and lordly wassailings, have passed away with the baronial castles and stately manor-houses in which they were celebrated. They comported with the shadowy hall, the great oaken gallery, and the tapestried parlor, but are unfitted to the light showy saloons and gay drawing-room of the modern villa.

Irving paid a visit, one Christmas season, to an old English manor-house and witnessed with delight a revival of some of the ancient Yuletide customs, such as bringing in the Yule clog, the ceremony of serving up the boar's head on Christmas Day, the presentation of the old Christmas Masque of Saint George and the Dragon by the village mummers, etc. Concerning the Yule clog, he says:

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The *Yule clog* is a great log of wood, sometimes the root of a tree, brought into the house with great ceremony on Christmas Eve, laid in the fireplace, and lighted with the brand of last year's clog. While it lasted, there was great drinking, singing, and telling of tales. Sometimes it was accompanied by Christmas candles; but in the cottages the only light was from the ruddy blaze of the great wood fire. The Yule clog was to burn all night; if it went out, it was considered a sign of ill luck.

Herrick mentions it in one of his songs:

Come, bring with a noise,
My merrie, merrie boyes,
The Christmas log to the firing;
While my good dame, she
Bids ye all be free,
And drink to your heart's desiring.

The Yule clog is still burnt in many farmhouses and kitchens in England, particularly in the north, and there are several superstitions connected with it among the peasantry. If a squinting person comes to the house while it is burning, or a person barefooted, it is considered an ill omen. The brand remaining from the Yule clog is carefully put away to light the next year's Christmas fire.

Yuletide and white days at Glen Willow! The Snow King has laid a lovely carpet on the frozen earth; the trees in the garden of the Colonial house are covered with snow; and still the snow-flakes fall thick and fast. Upon the great hearth-stone of the oak-paneled living-room of the ancient mansion the logs burn cheerily; there is a pungent odor from the evergreen decorations that savors of pine woods in springtime. It is Christmas Day, in the year 1877, at my old boyhood home on the heights of Georgetown, D. C., ever memorable to me as the day of initiation into the Mysteries of White Magic.

White days and white magic at Glen Willow! Ah, what charming scenes of youth are evoked from the beloved past, as I think of that snowy Christmas Day so long ago. Early in the morning, with dog and gun, I went into the woods to hunt for the evasive rabbit, dear to Alice in Wonderland, to Uncle Remus, and to the heart of the conjurer. But alas, I had no luck, for which master rabbit was doubtless truly thankful. On my way home, I stopped at the ice pond, in Kengla's Woods, to watch my schoolmates do the light fantastic on skates, and to warm myself at the bonfire which the boys had built on the shore of the pond. Presently my brother came along, and shouted to me, "Say, there, old sport (he was inclined to be sarcastic), what luck? How's the rabbit business progressing this cold morning? By the way, a package from London has arrived at the house for you. Looks like a *book!*" I scurried home as fast as I could, for the book in question was none other than Angelo Lewis' treatise on conjuring, first edition, and had been ordered by me from Routledge & Co., London, early in December. Its arrival on Christmas Day, 1877, was fortuitous, for it marked that particular *white day* as a *red letter* day in the history of my life. Failing to bag a bunny in the woods, I learned how to extract a hare from a borrowed hat. I forthwith abandoned the profession of the nimble Nimrod for that of the nimbler Jannes and Jambres, the magicians who figured at the court of Pharaoh. The arrival of the mystic book at Glen Willow was indeed an epoch in my career, for it not only directed my attention to natural magic and prestidigitation, but to the field of the occult as well; the necromancy of the ancient world; strange popular delusions and superstitions, folk-lore, comparative religions, mysticism and psychical research. It led to specialization in sociology and to authorship.

On Christmas Day, in the year 1880, I gave my first magic performance in the long drawing-room of the old Dent mansion, in Georgetown, D. C., where the Marquis de Lafayette once danced a minuet with the beaux and belles of the ancient Colonial town. How well I fared as a prestidigitateur is another story, as Kipling says. Doubtless there are some old boys and girls, still in the land of the living, who saw that ambitious attempt of mine as a wizard, and can pronounce upon its merits better than I can.

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Christmas recollections are indeed precious to all and should be treasured as the best of our mental possessions. It is indeed a wonderful though sad retrospect to sit by the fireside and recall the scenes of our past, the father and mother, the brothers and sisters gathered about the Christmas tree; the roaring of the wind without, the snowy evening setting in, the crackling logs on the hearthstone; the family Lares and Penates, gods of the hearth and larder still intact. The picture is an inspiring one, but, also, it has its reverse side; the abandoned roof tree, the scattered family, the vanished faces hidden these many years in the grave. But the sacred festival bids us hope; this earth is but an inn, a mere stopping place on the road to eternal life. We have not lost those we loved so well. They are safe in their immortality. And so with Tiny Tim, in Charles Dickens' *Christmas Carol*, let us say: "God bless us everyone!"

The historical and religious aspects of Christmas we have not emphasized in an article as brief as this, for their implications are many and profound. A wealth of poetry, art and music has been expended on the subject, as well as antiquarian lore. Christmas, more than any other festival of mankind, seems to symbolize the union of the divine and human. Says C. A. Miles, in his *Christmas in Ritual and Tradition:*

> It is the *childhood* of the Redeemer that has won the heart of Europe for Christmas; it is the appeal to the parental instinct, the love for the tender, weak, helpless, yet all-potential Babe, that has given the Church's festival its strongest hold. And this side of Christmas is penetrated often by the *mystical spirit*—that sense of the Infinite in the finite without which the highest human life is impossible.
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> The feeling for Christmas varies from mere delight in the Christ Child as a representative symbol on which to lavish affection . . . to the mystical philosophy of Eckhart, in whose Christmas sermons the Nativity is viewed as a type of the Birth of God in the depths of man's being. . . . Christmas stands peculiarly for the sacramental principle that the outward and visible is a sign and shadow of the inward and spiritual. It means the seeing of common, earthly things shot through by the glory of the Infinite. Christmas is the festival of the Divine Immanence, and it is natural that it should have been beloved by the saint and mystic whose life was the supreme manifestation of the Via Illuminativa, Francis of Assisi.

BOOKS RECEIVED

BOYDEN, WILLIAM L. Bibliography of the Writings of Albert Pike. Washington, D. C., published by the Supreme Council, 1921. 71 pp.. 8vo.

Brother Boyden, 33°, librarian of the Supreme Council, has produced a notable contribution to book lore in his Bibliography of the writings of Gen. Albert Pike, who was for so many years the leading light in Scottish Rite Masonry in the world. The bibliography, which is most comprehensive, embraces every field of literary endeavor which the versatile mind of Albert Pike explored. It comprises Pike's prose, poetry, and manuscripts, and is prefaced by a biographical sketch of the great Sovereign Grand Commander, with his portrait, as a frontispiece. Most of the references are ably annotated. The table of contents exhibits the following literary activities of General Pike: General Literature—biography, language, law, military, newspapers, political and economic, poetry, miscellaneous; manuscripts—general and Masonic; Masonic Literature—Addresses and reports, obituaries, official letters and notices, Cerneau controversy, ritualistic and ceremonial, miscellaneous.

The references to the manuscripts will prove a surprise to most students of Pike. These most valuable papers, written with a quill pen, in General Pike's own fine hand, are, with but few exceptions, in the possession of the Supreme Council, where they may be seen in the room devoted to memorials of Albert Pike. They comprise works on Eastern theosophies, translations and commentaries of the Rig-Veda and Zend Avesta, Freemasonry, etc. There are over 38 Masonic manuscripts by Albert Pike in the collection.

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Brother Boyden deserves praise for his notable bibliography. It is truly a scholarly performance, and deserving of the highest commendations. Masonic libraries will welcome this handsomely bound brochure to their shelves.

GREETINGS AND AN APPEAL

BY THE GRAND COMMANDER

TO EACH and every brother of whatever degree of the Ancient and Accepted Scottish Rite holding allegiance to the Supreme Council, Southern Jurisdiction, I send you greetings and an appeal. I realize fully the responsibilities upon me, the problems that confront me, the duties that call me and the endeavors demanded of me, and I appeal to every one of you for your sincere and earnest cooperation; upon that depends the measure of accomplishment, so after all the larger burden is yours.

The Supreme Council is pledged to a Department of Education, a National University at the capital of the nation, and compulsory attendance of all children in public schools through the eighth grade. I believe I have a right to make a strong appeal to you to assist in forwarding these excellent measures to a successful conclusion. Criticisms have been hurled at the Scottish Rite because of its hierarchal form of government, similar in some ways to that of the greatest enemy to the public schools; but bear in mind the fact that such a centralized system of government is able to accomplish many things that it otherwise could not, and is best for the work in hand, because it is permanent and continuous and not ephemeral or temporal. It does not, however, claim any authority over the bodies, minds, or consciences of men. It exercises its powers only by persuasion. Its appeal is to reason. Its appeal is to reason in all the realms of the intellect—social, moral and religious; it holds the torch of liberty aloft and endeavors to illumine the darkness of ignorance through education. It resents all animadversions against the public secular schools by bigots and fanatics and holds a buckler of defense against those who would seek to destroy popular education of the masses. It is our belief that education is the bedrock of good citizenship, and the public free school, where children of all races and creeds meet upon the same plane, is the place wherein to teach morals and civics. Our enemies would have the world believe that the Masonic institution is antireligious and subversive of the Christian Faith. The absurdity of this charge is apparent when we consider the fact that Freemasonry is largely made up of members who profess to follow the doctrines of the Great Nazarene, Masonry is not antireligious; on the contrary the very opposite. Though not a religion, it is religious. Its simple faith is founded on the belief in the Great Merciful Father and in equality of opportunity of all humanity. It has for its Grand Goal the solidarity of mankind. Assailed and condemned by bigots it continues on its majestic way, not like a Caesar in his triumphal car with captives following, but like some grand beneficent Good, bearing banners of justice, right and truth, followed by smiling and happy men and women.

The Scottish Rite should play a premier rôle in the social organism. It has an educational program on hand of exceeding magnitude, which it proposes to push to a successful conclusion. It needs the aid and cooperation of all members of the Craft to build its great temple of social justice and education—a temple to be erected in the hearts and minds of the people. Unless we be up and doing, we will be like the caged eagle, described by Albert Pike, that beats its wings against the bars of its cage, longing to be free. Masonry, my brethren, is something more than conferring degrees on aspirants for its honors, something more than regalia, decorations, ceremonials and pageants. It has a work of a constructive character: the

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upbuilding of the social fabric, the amelioration of industrial and social evils, and the perpetuation of the Republic in all its grandeur and simplicity. In the Scottish Rite the bronze pillars, Jachin and Boaz, that stood before the portal of Solomon's Temple, may well signify Constitutional Law and the will of the People in perfect equilibrium. We, as Freemasons, must not forget our heritage from the Fathers of the Republic, so many of whom were members of the Craft. We must preserve the Republic against all of the insidious teachings of half-baked doctrinaires, impossible Utopians, Bolshevists, Communists and all others who seek to deprive us of our liberties and, on the plea of social justice, set up a tyrrany worse than that of the mob.

Brethren, I send you my heartiest Christmas greeting and trust that you will receive many joys during the New Year, and always showers of blessings from Heaven be your portion.

TRANSITION

In mood despairing, I fled the finite sphere,
To soar in realms where souls were reckoned;
The veil was rent—my guiding spirit murmured: "Here!"—
By terror swayed—I sought to flee—Hope beckoned.

Stood mortal shades waiting judgment—cowering—terrified,
Then a voice, accusing—Behold, Most High!—all steeped in mire;
Passions indulged—frailties enhanced—Thy voice denied,
The flesh supreme—Thy mandates spurned for sensuous lyre.

Then silence—appalling—oh, how I yearned to flee!
Nearer and nearer to Hope I clung—fear abating;
Strangely the hall with light was sated—see! see!
Mortal souls quivered—shrunk—waiting; waiting.

Then spoke a Herald hovering near,
What defense—sparks from mundane casques?
Again silence—dire—lurid—fraught with fear,
What! None?—then return ye again to mortal masques!

And ne'er again deign to appear,
'Til ye have soothed the orphan's wail;
Nor let aught your charity render dear,
Ere ye seek here to hail.

L'ENVOI

I woke from my dream—the lesson instilled,
I had been selfish—fickle—frail willed;
And then came a great determination,
Here—ne'er to return—for me henceforth—abnegation.

—William H. Thaler, 32°.

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INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

AGAIN THE OVERCONFIDENCE OF THE ENEMY?

According to the *New York World*, a meeting held, or about to be held, in New York for the discussion of the question, "Birth Control—Is it Moral?" was broken up by the police before it had even started, and two of the women leaders of the meeting were arrested and taken before a magistrate and charged with disorderly conduct. Upon discovering that the women had not violated any law—had in fact done nothing to warrant their arrest, the magistrate promptly dismissed the case. Upon attempt to locate the authority upon which the police acted in breaking up the meeting and making the arrest, the police had little or nothing to say except that they could not talk about it. But upon careful inquiry it was learned that a number of prominent men, including Archbishop Hayes, had been invited to be present at the meeting and give their views upon the subject. It seems that the archbishop decided to sidestep the matter personally, but sent his secretary, Mgr. Dineen, who expressed himself as "Shocked and horrified" when he saw that children were being admitted, and mentioned the matter to the police. Mgr. Dineen insists that whatever action the police took in the matter was entirely upon their own volition. He says, however, "I am frank to say that I approve of that action and that later I commended them for it." The article in the *New York World* giving account of the matter says, "From the facts presented . . . it would seem that Captain Donahue (of the police), a recognized officer of the state, was taking his orders directly from someone other than a recognized government authority. If these facts are correct, as there seems to be reason to believe they are, then every citizen of this country has cause to be alarmed."

In an editorial entitled "More Police Lawlessness," the *New York World* has to say, on its own account, the following:

> Acting within their rights as citizens, Mrs. Sanger and Miss Winsor rented the Town Hall Auditorium to discuss not birth control but the morality of birth control. Nothing in the program as announced promised any violation of the law. The police, in direct violation of the most fundamental law we have, prohibited the meeting and started the disorder for which the speakers were arrested.
>
> Had the meeting been held and had the speakers broken the law, it would have been the duty of the police to interfere, but the meeting was not held and the only lawbreaking was done by the police. The police should be held responsible. Unless New York is a city of children, content with whatever freedom is left after the guardians of the law have revised the state and national constitutions to suit their convenience, there will be another chapter to follow this easy victory of the authorities over the rights of private citizens. It might be asked in the first place who ordered the raid. Somebody now in office has taken it upon himself to revoke the Constitution in this city. The act is sufficiently important to warrant a demand for his name.

Has the recent triumphant reelection of an Irish Roman Catholic Mayor in New York City given "the enemy" the overconfidence which usually posseses them under such circumstances? It would appear that by this time it should be clear to them that overconfidence is also usually fatal.

AMERICAN HISTORY

Recent controversies concerning the early period in our nation's history, and un-American propaganda in the free schools, have made American history an issue of the hour.

The Loyal Coalition, therefore, is launching an educational campaign in history to promote American traditions and ideals and offset disintegrating influences. We cannot risk having the facts concerning the colonial and early periods

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of our country erased or rewritten simply because hyphenated groups cannot claim anything in common with them.

This campaign will be under the direction of our new secretary, Telfair Minton, the well-known American historian, writer and educator, and the recognized authority on the Flag of the United States. As a lecturer he encountered conditions in public schools which are detrimental to the best interests of the United States. School buildings and classrooms have been exploited in behalf of various alien influences. In many the children are even taught to sing "America" and "The Star Spangled Banner" to unknown airs.

In the parliamentary field, before the Congress of the United States, national political conventions, state legislatures, city councils, and by a most remarkable series of mass meetings, the Loyal Coalition has had extraordinary success in achieving results beneficial to this country and international good will by breaking the existing conspiracy of silence and telling essential truths which had been suppressed.

While not relinquishing our vigilance with respect to governmental matters, we now propose to direct attention to the impending crisis in the education of the coming generation.

"UNDER THE HIERARCHY"

The *Washington Post* of Thursday, September 22, reports that, at a mass meeting of Catholic laymen held the evening before in the gymnasium of the Catholic University, Admiral Benson spoke as follows:

> If, a year hence, it can be said that the Catholic manhood of this country is truly mobilized under the patronage of the hierarchy, it will be unnecessary for us to assemble in small groups at any place in this broad land of ours to register our protest against actual or contemplated violation of our birthright and heritage.

Note the mobilization "under the hierarchy." To what end? This is the same Admiral Benson who, as Chief of Naval Operations at the beginning of our part in the war, told Admiral Sims that we had just as soon fight England as Germany"; the same Admiral Benson upon whom the pope bestowed the Order of St. Gregory, though the laws of our country prohibit the reception of titles and emoluments by officers of the Army and Navy from any foreign power; the same Admiral Benson who, when the scarf of the Order of St. Gregory was given him in the cathedral at Baltimore by Cardinal Gibbons, placed it over his American uniform, as his pictures which appeared in the Baltimore papers describing the occasion show; and this notwithstanding the orders that prohibit any insignia or ornaments on the uniform of men of the Army and Navy except the regularly authorized insignia of the service.

ANOTHER "PROBLEM"

One of the problems that franchise for women has brought to the Roman Catholic Church is that of the vote of sisters and nuns in their various orders.

In a Roman Catholic paper there recently appeared an editorial of Catholic sisters and the new order. Reading between the lines, there seems to be a wish that it were possible for the sisters to exercise the franchise on all occasions, but to be relieved of all duties that go with the franchise, such as serving on juries, appearance in court as witnesses, payment of taxes, legal residence, registration, etc., quoting:

> If our feminine leaders persist in their demands and assume the privilege of the franchise, some bigots (!) will undoubtedly seek to test their spirit of American citizenship by summoning them to serve upon the jury.

Now wouldn't that be *just too awful!* Quoting further:

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It is a question that Catholic laywomen can largely help solving by taking a strong stand against any women, Catholic or non-Catholic, serving on a jury.

The article also speaks of the importance of the sisters who were so averse to notoriety and publicity to be given the opportunity of casting their vote for the right (?) without being jostled at the polls. Of course they would vote for the *right*, and it is more than probable that every one of them would vote exactly the same way—as the priest directed them.

AND THERE YOU ARE!

The Atlanta (Ga.) School Board failed to reelect some of the former teachers for the school work during the coming year. Among them was a Miss Riordan, who charged the members of the board with failing to employ her because she was a Roman Catholic.

Instead of wilting under the terrible charge, Mr. Sims, one of the members of the board, in an Atlanta paper, made answer to the charge as follows:

I don't think that Miss Riordan's attempt to arraign the Board of Education as she has is just; and I am sure that her charge that I voted against her because she is a Catholic cannot be substantiated; but since she seeks to inject this into the matter, I have given the subject some consideration.

I cannot understand why Miss Riordan wants to inject into the matter a question of religion, for there were others who were not Catholics and who were not reelected, and who have not been heard to complain.

If it is true that the Catholic Church is opposed to the public school system, then I ask the question: Is it right for a person who belongs to that institution to become a teacher in the institution which the organization to which she belongs opposes?

If the Catholic Church is opposed to the public school system, and if a person belonging to it is a good Catholic, they would have to believe, as the church believes, that the public school system is pernicious.

I propose to satisfy myself as to this proposition before the next election of teachers, and should I remain on the Board of Education next year, I shall endeavor to vote for only such teachers as are in sympathy with the public school system.

I do not wish to get in controversy with a woman, and if the Catholic propagandists who are behind Miss Riordan will come out in the open, I will be glad to discuss with them the questions which are involved in this communication.

ISN'T IT AWFUL!

The *Omaha Daily News* of November 7 has the following:

With 525 pupils in St. Francis' parochial school, Thirty-second and J streets, Father Michael Gluba, parish priest, has found it necessary to deny admission to approximately 100 more, who are now attending the public grade schools.

Now wouldn't that jar you!

ILLITERACY IS DECREASING

From *School Life*, a publication issued twice a month by the Bureau of Education, we gather the following very encouraging and heartening information:

Illiteracy is decreasing materially in this country, if the early reports from the United States Census Office are indicative of the conditions in the Nation as a whole—and they undoubtedly are. The figures for Alabama, Arkansas, Delaware, and the District of Columbia have been published, and all of them show substantial improvement since 1910.

In Alabama the proportion of persons 10 years old and over who can not write in any language has dropped from 22.9 per cent to 16.1 per cent; in Arkanass, from 12.6 per cent to 9.4 per cent; in Delaware, from 8.1 per cent to 5.9 per cent; in the District of Columbia, from 4.9 per cent to 2.8 per cent.

The condition is even more encouraging than the figures that relate to total population seem to indicate, for it is evident that the coming generation of native Americans will be practically free from illiteracy in nearly every part of the country.

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Illiterates in Alabama

	1920		1910		1900		1890	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
In total population	278,082	16.1	352,710	22.9	443,590	34.0	438,535	41.0
Native whites	67,287	6.4	84,204	10.1	102,779	15.2	105,394	18.8
Negroes	210,690	31.3	265,628	40.1	338,605	57.4	330,703	69.1

Illiterates in Arkansas.

	1920		1910		1900		1890	
	Number.	Per cent.	Number.	Per cent.	Number	Per cent.	Number.	Per cent.
In total population	121,837	9.4	142,954	12.6	190,655	20.4	209,745	26.6
Native whites of native parentage	40,753	4.6	55,025	7.0	76,036	11.6	92,052	16.6
Foreign-born whites	1,145	....	2,063	11.3	1,313	9.3	1,100	7.9
Negroes	79,245	21.8	86,398	26.4	113,453	43.0	116,487	53.6

Illiterates in Delaware

	1920		1910		1900		1890	
	Number.	Per cent.	Number.	Per cent.	Number	Per cent.	Number.	Per cent.
In total population	10,508	5.9	13,240	8.1	17,531	12.0	18,878	14.3
Native whites of native parentage	2,427	2.0	3,362	3.3	5,840	6.3	5,839	6.9
Foreign-born whites	3,373	17.3	3,359	19.8	2,476	18.3	2,118	16.8
Negroes	4,700	19.1	6,345	25.6	8,967	38.1	10,675	49.5

Illiterates in District of Columbia

	1920		1910		1900		1890	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
In total population	10,509	2.8	13,812	4.9	20,028	8.6	24,884	13.2
Native whites of native parentage	640	.3	960	.5	1,138	.8	1,803	1.7
Foreign-born whites	1,728	6.1	1,944	8.2	1,342	7.0	1,692	9.3
Negroes	8,053	8.6	10,814	13.5	17,462	24.3	21,346	35.0

CAMP ROOSEVELT

In our issue of January of this year we published an item concerning the establishment of Camp Roosevelt, which is located 5 miles south of Muskegon, Mich. The aim and object of this camp is to provide a healthful summer's outing for the great American boy, under most carefully safeguarded conditions—a summer camp where boys and scoutcrafters may spend a happy and profitable summer, chuckfull of new ideas, new friends, new experiences, and clean and manly living.

The camp is now preparing for the 1922 season. Any information concerning it may be obtained by writing to Capt. F. L. Beals, U. S. Army, 460 South State Street, Chicago, Ill.

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OUR VIVISECTED ANTHEM

Our national anthem, "America," was first publicly sung July 4, 1832, at the Park Street Church, Boston. Here children consecrated the original eight stanzas, four to liberty and four to education. Why was the latter, "better half" discarded? Read it and solve the riddle.

Our glorious Land today,
'Neath Education's sway,
  Soars upward still.
Its halls of learning fair,
Whose bounties all may share,
Behold them everywhere
  On vale and hill.

Thy safeguard, Liberty,
The school shall ever be:
  Our nation's pride!
No tyrant hand shall smite,
While with encircling might
All here are taught the Right
  With Truth allied.

Beneath Heaven's gracious will
The stars of progress still
  Our course do sway;
In unity sublime
To broader heights we climb,
Triumphant over Time
  God speeds our way.

Grand birthright of our sires
Our altars and our fires
  Keep we still pure!
Our starry flag unfurled,
The hope of all the world,
In Peace and Light impearled,
  God hold secure!

Now that we are beginning to awaken to the transcendent importance of education, would it not be wise to revive the discarded stanzas by singing same in churches, clubs, lodges and all public gatherings?—*The Cambridge Tribune.*

MERRY CHRISTMAS: HAPPY NEW YEAR

I have to live with myself, and so
I want to be fit for myself to know;
I want to be able, as the days go by,
Always to look myself in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve every man's respect.
But here in the struggle for fame and self,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I never can hide myself from me;
I see what others may never see;
I know what others may never know,
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience free.
And I hope you'll live this new year through
The way I'm wishing I'd like to do.
But I'm wishing you, with my head erect,
A Happy New Year, from my heart—by heck!

—*Frank Riley Kirk.*

NOTICE

If any of our members or readers can furnish us with copies of the NEW AGE MAGAZINE for September, 1904; May, June, August and September, 1905; and December, 1913, they will confer a great favor upon us. Indeed we are quite willing to pay for these issues.

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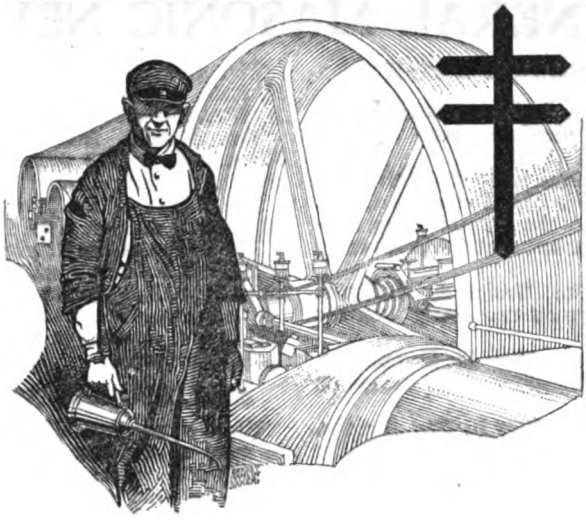

Keep the Man Going Who Keeps Industry Going

What oil is to the machine, health is to the worker. The efficiency of both is essential to good business.

An average of 2½ years of productivity would be added to the life of every individual who reaches the age of 17, if there were no fatal cases of tuberculosis. The economic loss to America due to tuberculosis is more than $500,000,000 annually.

It is your responsibility to combat this human and economic waste.

Do it with Christmas Seals.

Christmas Seal your **Christmas Mail**

The National, State and Local Tuberculosis Associations of the United States

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GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite of Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursdays of each month.

The Scottish Rite Bodies of Portland, Oreg., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in Boise, Idaho, hold their regular meetings on the first Friday of each month.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

Venus Lodge of Perfection, No. 12, of Lake Worth, Fla., holds its regular meetings on the second and fourth Wednesdays of each month.

The Bodies of the Rite in Chicago, Ill., (Northen Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Tacoma, Wash., hold their meetings on the second Monday of each month.

The Bodies of the Rite in Santa Rosa, Calif., hold their regular meetings on the evening of the third Tuesday of every month and are usually working degrees on every Tuesday evening.

The Scottish Rite Bodies of Passadena, Calif., will confer degrees every Saturday evening from January 7 to January 28, 1922, inclusive.

The Bodies of the Rite in Deadwood, N. Dak., will hold a reunion January 16 to 20, 1922, inclusive.

The Scottish Rite Bodies of Winona, Minn., will hold a reunion during the last week in January, 1922.

The Bodies of the Rite in Corinth, Miss., will hold a reunion April 22, 1922.

The Bodies of the Rite in South McAlester, Okla., will hold their winter reunion January 23 to 26, 1922, inclusive.

The Scottish Rite Bodies of Baltimore, Md., will hold a reunion January 30, to February 1, 1922, inclusive.

FALL REUNION AT WHEELING

Word comes from Wheeling, W. Va., that, in spite of the fact that the class at their recent fall reunion was much smaller than usual, the said reunion will go down in the annals of the Bodies as one of the most successful ever held in that valley, demonstrating that it does not take a large class to make a good reunion. Eighty-nine candidates received the degrees of the Lodge of Perfection, 79 those of the Chapter of Rose Croix, 113 those of the Council of Kadosh, and 114 those of the Consistory. The class was organized under the name of Daniel Dinger Class, electing William E. Baker of Elkins as president, and Selwyn Arlie Bowman as secretary.

REUNION AT PARKERSBURG, W. VA.

The reunion of the Parkersburg Lodge and Chapter was held October 26 and 27, the degree work being up to the usual high standard of the brethren in that valley. The work concluded with the 18th degree on Thursday afternoon, and was followed by a banquet at which several hundred Scottish Rite Masons were present.

REUNION AT CLARKSBURG, W. VA.

The reunion of the Bodies of Clarksburg, W. Va., was held October 27, and 28, closing with the 18th degree on Friday afternoon. The usual banquet was dispensed with and in its place was held a reception, entertainment and ball, which proved most enjoyable.

REUNION AT MORGANTOWN, W. VA.

The reunion of the Morgantown Lodge of Perfection No. 6, L. T., was held October 27, the program continuing throughout the entire day and concluding with the 14th degree. It was in many ways a notable reunion and marks the completion of two years of labor, during which time the lodge has operated under Letters Temporary granted by the Deputy of the Supreme Council in W. Va. The lodge has been informed that its charter

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has just been granted by the Supreme Council at its biennial session which closed in October.

The growth of the lodge has far exceeded the highest hopes of the organizers of the work in that valley. Beginning with a membership of 59, the lodge in five reunions has added to its roster 200 members, not including the present class and the present reunion, making the total 259 members.

WHAT ONE COUNTRY LODGE IS DOING TO IMPROVE ITS COMMUNITY

There is a Masonic lodge in Strange Creek, Braxton County, W. Va., that is proving one of the most active agents in that community in building up community spirit and in helping make Strange Creek a better place to live in. In country life movements, the lodges have usually not been considered as a factor worth considering. The churches, schools, etc., have overshadowed them. But Strange Creek points out just what a lodge can do and sets a goal for the thousands of other rural lodges.

Strange Creek is a little village of two churches, two stores, a post office, a school, and about ten houses. There is a resident physician. A star mail route out of Strange Creek supplies the surrounding community with mail two or three times a week. The lodge referred to has about 100 members, about twenty-five of whom attend the lodge meetings pretty regularly.

The lodge was aroused recently when one of its members proposed that the lodge get busy. The members were interested, but they wanted more information. This member reminded them that they had about $800 in the bank that was doing no one any good. He proposed that they put this money to use. He suggested the use of a room adjoining the lodge hall as a kitchen, and supplying this kitchen with necessary equipment to serve meals. Dishes were to be purchased. The remainder of the money was to be used to raise the ceiling of the lodge hall and add such equipment to it as might be found necessary to make it more attractive.

Then this member proposed that the lodge form the nucleus for a sort of Chamber of Commerce that would meet every week for lunch together with any non-lodge members who might be interested. At these lunches community problems would be discussed and plans worked out to improve local conditions. The idea was a novel one to most of the members of the organization, but they heartily approved of the plan.

The lodge rooms are to be used for other public meetings. The kitchens are to be made available to such local organizations who wish to give lunches with their meetings. The lodge rooms are to be made to serve the community needs in every way.

While the idea is still more or less new, the lodge as a leader in community improvement is beginning to feel its power. It is preparing to take steps to establish a more satisfactory telephone system. A daily rural free delivery for the community about Strange Creek will be sought at once. Then an effort is being made to get farm women to establish a standard brand of butter, which can be shipped by parcel post to Charleston and sold direct to hotels, restaurants or private homes. That is just a hint at some of the ideas that are already gaining shape.

WHAT ANOTHER COUNTRY LODGE IS DOING

A short history of Mount Washington Lodge, No. 614, of Mt. Washington, Mo., may be of interest to many of our readers and open their eyes as to what a country lodge can do in the short space of ten years. Organized in March, 1910, and constituted in September of the same year, this progressive, up-to-date lodge now boasts of 235 members in good standing.

Mount Washington Lodge, for years, met in a small room in the bank building, and was so crowded that something had to be done to get relief.

A few of the brethren got together and purchased a lot at the southwest corner of Arlington and Independence Avenues. Then it was decided to issue bonds in denominations of one hundred dollars, and the response was so rapid that in January of this year the building was begun. On June 1, 1921, the temple was dedicated amidst great rejoicing on the part of the members.

The building cost $25,000 and was designed and built by Brother U. S. Hayes, of Mt. Washington, who is Junior Warden of the lodge.

We believe this is the first time on record that a Junior Warden has usurped the place of our Grand Master Hiram and built a temple, but the building stands as a monument to his worth and experience.

The Order of the Eastern Star has a flourishing chapter at Mt. Washington and is growing by leaps and bounds.

The building is of red, mat-faced brick, of two stories. The lower floor is used exclusively for social purposes, with a splendid dancing floor and large banquet hall. The upper floor is used for Blue Lodge and Chapter work and has preparation rooms, lounging rooms, coaching rooms and ladies' rest rooms.

Four large toilet rooms are located at convenient points in the building, and the kitchen is the pride of every woman in Mt. Washington. This kitchen compares favorably with the Scottish Rite kitchen at Fifteenth and Troost streets, the one at Ninth and Harrison streets, and the Ararat kitchen at Twelfth and Prospect streets, in Kansas City, while probably not as large as these, it is better equipped with stove and dish-washing facilities.

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All brethren are invited to visit this lodge on the second and fourth Fridays of each month.

DUAL MEMBERSHIP IN MASONRY

In our issue of October last it was stated that the Grand Lodge of Massachusetts was the only Grand Lodge in the United States that permitted dual membership. We are in receipt of a letter from Brother Sidney H. Barker, of Dendron, Va., calling attention to Section 252 of the Methodical Digest in the Virginia Text-Book which reads as follows: "A Master Mason may be a member of as many lodges as choose to admit him, and he should be a member of at least one."

THE GRAND LODGE OF IDAHO

The Grand Lodge of Idaho, at its recent session, adopted strong resolutions in favor of the public schools, thus adding its voice to those of other Masonic Grand Bodies in this country. The Grand Lodge also adopted resolutions to the effect that no candidate for the degrees of Masonry shall be advanced to the second or third degree until at least four weeks have elapsed since his taking the previous degree. Furthermore, no member shall apply for or receive any Scottish Rite or Royal Arch Degree until at least one year has elapsed since taking the third degree. A violation of this requirement is hereby declared to be a Masonic offense and will subject the offender to discipline. Lodges have heretofore been permitted to take a class of three candidates through the three degrees, excepting in the second section of the third degree. This rule was modified so that now only one candidate can be taken at a time, excepting, of course, in the lecture.

A CORNERSTONE LAID IN ALABAMA

The cornerstone of the new Masonic Temple at Birmingham, Ala., was laid on October 26 by the Grand Master, Percy B. Dixon. The President of the United States, Hon. Warren G. Harding, himself a Mason, was the speaker upon this red-letter day for Masons in Alabama. A great Masonic parade was a part of the program.

THE MASONIC RELIEF ASSOCIATION

The Masonic Relief Association of the United States and Canada will hold its next biennial session in the City of Washington in 1923. This association, in a very quiet and unassuming way, has done splendid work in behalf of Masonry. For over one-third of a century many dollars have annually been saved to the Craft through the watchfulness and care of this association.

A GOOD IDEA FROM LOS ANGELES

In Los Angeles, Calif., there is an association of thirty-third degree Masons who form the team for conferring the third or Master Mason's degree upon the son of one of their number who has been elected to receive the degree, the father of the candidate occupying the position of Worshipful Master and the other chairs being occupied by thirty-thirds of the association. This strikes us as an excellent idea. Why not do likewise wherever it can be done? So far, four young men have been raised in this way in Los Angeles: First the son of James P. Gist, 33°; second, the son of Tom C. Coles, 33°; third, the son of Irving W. Mitchell, 33°, and fourth, the son of Tom W. Robinson, 33°.

GOOD SCOTTISH RITE WORK

For the following very interesting information we are indebted to the *El Paso Bulletin:*

On February 22, the Committee on Education of the Sottish Rite in the Valley of Arizona met in the city of Phoenix and appointed an advisory and an active committee. The active committee is divided into the following sub-committees: press, legislation, meetings, juvenile court, text-book, patriotic exercises, Federal court, and survey. An idea of the scope of the work outlined for these various sub-committees may be had from the program of activities as outlined at the meeting of February 22:

1. Acquaint ourselves with conditions in the schools. To this end a survey should be had of schools, faculties, teaching and text-books, to ascertain if in our school system democratic and American ideals are being properly emphasized, and to discover if sectarian doctrines are being taught.

2. Cooperate with educators in an effort to promote the efficiency of the public school system. Let superintendents, principals and teachers who are earnestly endeavoring to keep the school free from the interference of non-educational interests know that we are standing behind them to give them moral support. Be ready to denounce in proper ways superintendents and teachers who may be lending themselves, through weakness, cowardice or selfish interest, to movements that are detrimental to free education.

3. Study the problems of education from the standpoint of democracy and toleration.

4. Stimulate public interest in the public schools. Have articles prepared on various phases of our school system for publication in local newspapers and magazines. Recommend to masters of lodges that meetings be held occasionally for the discussion of school subjects. Recommend that masters arrange open meetings, from time to time, to which the public may be invited, for the discussion of these vital topics by qualified speakers.

5. Defeat any effort to improperly influence the teaching force or to introduce any doctrinal or sectarian teachings. If possible, have a representative, one who is wise, tactful and reliable, in every school district, to keep us advised of any change in conditions.

6. By tactful education of public opinion discourage the extension of the parochial or denominational schools. Under this general head we should also include schools established by certain radical movements to teach class-conscious doctrines or principles of social organization antagonistic to constitutional government.

7. Campaign for the proper supervision of parochial, sectarian and other privately supported schools, in accordance with the principles heretofore stated.

8. Watch the newspapers for covert or direct attacks upon our school system and take means to refute calumny and falsehood.

9. Cooperate with the Committee on Masonic Education appointed by the Grand Master.

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10. Work for a national department of education and a national university at Washington, as recommended by the Supreme Council.

11. Seek cooperation with a similar committee at San Francisco with a view to scrutinizing all proposed laws before the coming legislature.

12. Organize a committee locally for altruistic and humanitarian endeavor, as, for instance, to cooperate with the juvenile court.

This, it is hoped, is merely the nucleus to a much larger program of activities, a program that will be large enough to give every member something to do. Not a program that will bring into our lodge rooms discussions of political parties or political candidates, but a program that will educate every Mason in America to the necessity of paying more attention to his civic duties as an American citizen.

GRAND LODGE OF NEW YORK

The Grand Master of Masons of New York has sent to the lodges of his jurisdiction the following:

"*May* 14, 1921.

"DEAR WORSHIPFUL MASTER:

"On November 4 last, a historic event took place in our Grand Lodge room at New York. The occasion was the celebration, under the auspices of the Grand Master, through the instrumentality of Sea and Field Lodge No. 1, of the 168th anniversary of the Masonic Birthday of George Washington.

"Together with the Flag of our Country, which our illustrious brother did so much to establish, supported by the sacred altar of Freemasonry, were laid side by side, for the first time, two copies of the Great Light; that on which, as a youth, Washington was obligated a Mason, and that on which, thirty-seven years later, he was inaugurated first President of these United States.

"Every Master Mason present was thrilled by the thought of what must have been passing in the mind of our brother while taking these two solemn obligations.

"On June 14 next will occur the 144th anniversary of the Birthday of the Flag that our Brother Washington helped to design and the symbolism of which he thus explained: 'We took the star from heaven, the red from our Mother Country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing Liberty.'

"From all Masons, and especially Masons of this Grand Jurisdiction, is due a tribute of homage for the heritage of liberty symbolized by the beautiful emblem of our country's honor. On our soil at Fort Stanwix it was first flung to the breeze. In the bloody battle of Oriskany it received its baptism of fire. At Saratoga Burgoyne surrendered to it, thus marking the decisive moment of the Revolution. At New York it was finally run up as the royal standard was hauled down, in testimony that the last vestige of foreign domination had vanished from our shores.

"As Masons, we are instructed in the interpretation of symbols. To us, the Flag is not merely the ever-victorious ensign of the Republic 'still full high advanced,' the eldest and most beautiful of the standards of the great nations of earth. It incarnates for us, in one luminous image, the glory and honor of our beloved country; its government, its spirit, its institutions, its laws, its history, the divine ideas of duty, of daring and of heroic self-sacrifice revealed in the lives of its God-inspired men, its ideals of righteousness and of human freedom. It speaks with simple eloquence and true sublimity the language of all our hearts.

"As Masons, we behold, emblazoned upon its folds in letters of living light, the names and fame of our Masonic forbears who rounded this republic and bequeathed to us our heritage of civil and religious liberty. As citizens of the Empire State, which claims supremacy among the states, and holds, both in population and wealth, by far the largest stake in the integrity and welfare of our nation, we take just pride in exalting and honoring the Flag and in pledging to it through the coming years that loyalty and devotion which our forebears and their sons have ever accorded it, since first it was raised on the ramparts of Fort Stanwix.

"As Grand Master of Masons in the State of New York, I call upon all our brethren to dispaly the Stars and Stripes over their homes and places of business, upon their automobiles, and in all other proper places, upon Flag Day, June 14, 1921. I further invite and request our lodges not only to raise the Flag over their temples or other places of meeting on that day but to assemble, circumstances permitting, to salute the National Colors and fittingly to celebrate the occasion with music, addresses, and other patriotic exercises.

"The Bureau of Social and Educational Service of Grand Lodge, Room 1815, Masonic Hall, New York, upon request, will furnish a program and other suggestions and will assist in securing suitable speakers for this occasion.

"Let us, moreover, remember that such celebrations, however fitting and appropriate, are by no means an end in themselves, but are designed to teach the lesson of abiding and enduring patriotism; and let us highly resolve to manifest our devotion to the Flag of our country, not merely with our lips but also with our lives.

"Let this communication be read at the lodge session first after its receipt, and let it be given appropriate publicity in all lodge notices issued up to the date of Flag Day, June 14, 1921."

THE GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS

The largest Masonic Body in the world has just issued the following:

"At the Thirty-eighth Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States of America

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held September 28 and 29 at Asheville, North Carolina, a resolution was adopted advocating and endorsing the passage of the Towner-Sterling Educational Bill, and the General Grand Secretary was directed to furnish certified copy of the resolution as follows:

"Whereas, through the operation of Federal laws, it has been disclosed that a lamentable condition of illiteracy exists even among the American born young men of the nation, as well as among others, and

"Whereas, the Royal Arch Masons of the United States have ever been advocates of educational attainments tending to increase intellectuality and thereby uplifting the standard of American citizenship, and

"Whereas, there is pending in Congress of the United States a bill known as the Towner-Sterling Bill, which has for its purpose the improvement of educational facilities in the nation, and which said bill would surely contribute to the educational advancement of the youth of the land, therefore, be it

"*Resolved*, that the General Grand Chapter of the United States, in triennial convocation at Asheville, North Carolina, and having the largest Masonic membership of any Masonic body in the world, advocates and endorses said Towner-Sterling Bill, and requests for it the good will of every Royal Arch Mason in the land.

"*Resolved*, that the members of all Grand and Subordinate Chapters in the United States of America be and they are hereby urged to use all honorable means in their power to carry into effect the legislation set out in the Towner-Sterling Bill if such bill is enacted into a law.

"*Resolved*, further, that the General Grand Secretary of the General Grand Body be and is hereby instructed and directed to transmit forthwith, certified copies of these resolutions to the President, Vice-President, Speaker of the House of Representatives, the floor leaders of both parties in the Senate and House, the chairmen of the Committees on Education in the Senate and House, and to all senators and representatives who are Masons.

DOINGS IN CHATTANOOGA, TENN.

The members of the Chattanooga Society of Scottish Rite Freemasonry and their ladies, nearly 100 in number, entertained at dinner recently, the guest of honor being Walter C. Johnson, who was coroneted a 33d degree Mason at the recent session of the Supreme Council. Bro. Johnson is a Past President of the local society and one of its founders.

A special feature of the dinner was the receiving of wireless telephone concerts and messages from Pittsburgh, Pa. In spite of atmospheric conditions and local disturbances, the music played in Pittsburgh and transmitted by wireless telephone was audible to all present. At the conclusion of the musical program the society was addressed over the wire by Geo. W. McCanless, 33°, a prominent Mason of Pittsburgh. His remarks were as distinct as if delivered over a local telephone line. In his remarks Mr. McCanless took occasion to refer to the election of John S. Cowles to the office of Grand Commander of the Supreme Council, congratulating the Council upon their choice.

TWO GREAT MASONIC FAMILIES

The Bowie family of San Benito, Tex., seems to top the list of large Masonic families. There are nine sons and the father, all of whom are Masons. All of the sons became Masons before their father did, and seven of them served in official capacities when the father was raised to the degree of Master Mason. At that particular time, also, all the members of the Fellowcraft team and other officers of the lodge, were Scotchmen.

Another sizeable Masonic family is that of the Westbrook brothers of San Antonio, Tex. Six of the sons of this family are members of the Masonic fraternity.

THE ORDER OF DE MOLAY IN YAKIMA, WASH.

A clipping from the *Yakima Morning Herald* of September 15 informs us that the installation of Yakima Chapter of the Order of De Molay was completed in the Masonic Temple on the previous evening. Some 200 Master Masons witnessed the ceremonies, which were highly impressive. The Master Masons present caught a new vision of what the spirit of Masonry really represents, and of the need of standing squarely for the support and perpetuity of the public schools against all open assailants and insidious antagonists.

ANOTHER OLD MASONIC SECRETARY

Word comes to us from Des Moines, Ia., that Brother R. M. J. Coleman, who received the degrees in Center Lodge No. 20 of Indiana in 1872, demitted to Home Lodge No. 370 of Des Moines, Ia., in 1881. He was elected Secretary of this lodge at the annual election of 1886, has been reelected continually, and is still performing the duties of the office; also, there can be no question of his reelection at the coming election—if he lives—covering a period to this date of thirty-five consecutive years of service. He became a member of Antioc Chapter, R. A. M., of Des Moines in 1886, filled the chair of High Priest for four years, is now, and has been its secretary for the past twenty-seven consecutive years. He is a Charter Member of Des Moines Consistory, was elected Secretary and Registrar of the four coordinate bodies in 1895, and is still in that service—a period of twenty-six years continuous service.

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MASONIC EMPLOYMENT BUREAU AT BIRMINGHAM, ALA.

A Masonic Employment Bureau is now in operation in Birmingham, Ala., for the benefit of Masons and their families. Over two-thirds of the Masonic Bodies of the Birmingham district are contributing to its support, with others ready to fall in line, and about 80 per cent of all the Masons there are represented through their respective bodies. The service is entirely free to both employer and applicant. It is in no sense a business for profit but is a benefit that any Mason in good standing has a right to demand.

FOURTEENTH DEGREE RING FOUND

We receive word from Lynchburg, Va., that a Fourteenth Degree Ring has been found there having the initials W. J. E. and the date May 13, 1919, engraved inside. The ring does not seem to belong to a member of any of the Virginia Bodies. Can anyone help in locating the owner?

THE GRAND LODGE OF NEW ZEALAND

The Grand Lodge of New Zealand is considering the adoption of a rule requiring all seeking initiation to read a book on the "Aims, Objects and Teachings of Masonry" before their petition can be received.

THE SULTAN OF JOHORE, W. M.

Word has been received that the Sultan of Johore has been installed Worshipful Master of the Lodge Johore Royal No. 3946. A large gathering witnessed the ceremonies, among them the Crown Prince of Johore and Prince Abu Bakar, sons of the Sultan.

"GO THOU AND DO LIKEWISE"

There is a lodge in England that sends out to all aspirants for membership a pamphlet of information one paragraph of which ought to be read by every individual who petitions or expects to join the Masonic fraternity. It is as follows:

"Another misconception exists against which a candidate should be forewarned. It is the hope of temporal advantage and favors and influence to be obtained in social and personal relations. Many a candidate already has deceived himself on these points. Freemasonry does not by any means contemplate the gratification of such hopes; but, aspiring to interests of a higher nature, it abandons to each of its members the care of himself that he may do what his welfare in civil life demands."

THE PICTURE ON THE COVER

The picture on the front cover of this issue is that of the Scottish Rite Cathedral at Joplin, Mo., now being built.

CONTENTED

I'm thinking of the fellow that's perfectly content,
Be it on a pleasant task, or a grevious mission bent,
There's nothing mars his pleasantness, nor causes him to frown,
There's nothing hides his sunny smile, nor casts his spirit down,
While a large and liquid whistle comes a-trilling from his throat,
For he knows that character outlasts his coat.

As he leaves his home at early morn, he sings some gay old song,
When trudging back at eventide, his laughter rolls along,
He laughs at dire adversity, he smiles at cruel hate.
He knows that true success is theirs who hustle while they wait.
By the glad and liquid whistle, that comes trilling from his throat.
He sets a lot of happiness afloat.

I ask my heart the secret of this constant life sunshine,
It laughs again and gayly cries, "The secret isn't mine;
It's yours, it's theirs, it's all the world's, the heritage of man,
'Tis simply ' "be contented, as contented as you can.' "
Then a large and liquid whistle comes a-trilling from his throat,
Contentment rang in every single note.

—*Rev. John Newton Strain, D.D., 32°.*

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IN MEMORIAM.

JOSEPH ALBERT HYDE, 33°
Insp'r Gen'l Hon.·.
(Butte, Mont., Bodies)
Born May 8, 1847, at Savannah, Mo.
Died September 26, 1921, at Seattle, Wash.

ELLIOTT FLETCHER FARNHAM, 33°
Insp'r Gen'l Hon.·.
(Butte, Mont., Bodies)
Born September 29, 1859, at Victory, Vt.
Died October 25, 1921, at Butte, Mont.

GEORGE HENRY DAGGETT, 33°
Insp'r Gen'l Hon.·.
(Minneapolis, Minn., Bodies)
Born April 6, 1854, at Newburyport, Mass.
Died October 30, 1921, at Wayzata, Minn.

HUGO ROBERT VOLLAND, 33°
Insp'r Gen'l Hon.·.
(Saint Louis, Mo., Bodies)
Born May 6, 1866, at ————, Germany.
Died November 14, 1921, at St. Louis, Mo.

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Books and Pamphlets for Sale by the Supreme Council

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each $1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, $3.00.

True principles of Freemasonry (Grant), $2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, $2.50; Council of Princes of Jerusalem, $2.50; Chapter of Rose Croix, $2.50; Council of Kadosh, $2.50; Consistory, $5.00; Grand Consistory, $2.50.

Funeral ceremony and officers of a lodge of Sorrow, $1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Legendas: 4–14th°, $1.00; 19th–30th°, $1.00; 32°, 50 cents.

Liturgies: 4–14°, $3.00; 15–18°, $3.00; 19–30°, $7.50. Readings of the 32°, $1.00. Sold only to Bodies or members of the Southern Jurisdiction.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau Masons; Beauties of Cerneauism, Nos. 1, 2, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 22 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 3 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

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Allocutions of Grand Commanders: 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents. Extracts from Allocution of 1913 (Church of Rome, etc.), $2.00 per 100.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), $5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, $10.00; octavo edition, covers soiled, $5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, $2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, $1.50; elsewhere, $2.00; current numbers, each 15 cents; back numbers, each 25 cents. Bound—Vol. 1, $2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 15, 16, 17 and 19, each $2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919); Vol. 28 (1920); each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10 (bound), each $5.00. Index to Vols. 1-10, $5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

Red Cross of Constantine, Proceedings, 1893, 25 cents.

Souvenir of the centennial celebration of Supreme Council, $1.00.

Statutes of the Supreme Council: 1810, 1878, 1884, 1886, 1888, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.

Prices include carriage in the U. S. A. only and at purchaser's risk.

Stamps accepted for amounts less than $1.00.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Address all orders and payments to **PERRY W. WEIDNER, Secretary General, 16th and S Streets, NW., Washington, D. C.**

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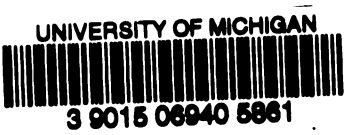

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